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Yrs very truly  
J. L. Linn

Engraved by J. COLEMAN from a Photograph

THE  
BAPTIST MAGAZINE

FOR

1864.

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

VOLUME LVI.

(SERIES V.—VOL. VIII.)

Editor: REV. W. G. LEWIS, JUN.

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

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## P R E F A C E.

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HAVING twice during the past year specially addressed our readers upon the position and the prospects of the Magazine, it will not be necessary now to weary them with a lengthened preface. We are thankful to say that the contents of this volume and its improved typography have elicited numerous expressions of approval from our Subscribers. The papers upon ecclesiastical subjects which we have published during the past year have attracted the attention of many friends in all sections of the Church of Christ. In the prevailing confusion, which extensively affects religious belief in our country, we are glad to think that we have done some service in exposing subtle errors, and in clearly enunciating the imperishable truths of the Gospel. Our programme for the future includes some plans for the still further improvement of this periodical, and with the aid of the able contributors who have recently enriched its pages we do not despair of obtaining for it a largely increased circulation. We heartily thank all who have assisted us, whether by the pen, or by speaking a good word on our behalf, and we earnestly ask a continuance of their kindness.

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THE  
BAPTIST MAGAZINE.

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JANUARY, 1864.

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ADDRESS TO OUR READERS.

THE beginning of a new year always affords an opportunity of making such changes in serial publications as may appear to be desirable. We have, therefore, availed ourselves of the issue of this number of our Magazine to give effect to a desire which we have for some time cherished, and by the changes, which the reader cannot fail to notice in its "getting-up," to make it rank with the best monthlies of our times. The zealous co-operation of our publishers has enabled us to accomplish our wish in such a manner as cannot fail, we should think, to gratify all our friends, and to assure them that everything that can be done will continue to be done, to make the BAPTIST MAGAZINE worthy of the denomination to which it belongs.

For we are not to be numbered with those who think it best that there should be no denominational publications issued by the several Christian communities of this country. In saying this we need scarcely disavow any satisfaction in the relation of those communities to each other, for we regard the estrangement and alienation of Christians, on the ground of ecclesiastical differences as a dishonour put upon

the Redeemer, and a grievous scandal before the world. But we feel that the estrangement which does exist, instead of forming a reason for the suppression of denominational magazines is a powerful argument for their support. In all communities, unhappily, there are to be found those who, when speaking to their neighbours, affect to represent the body to which they belong, and who by their intemperance of language, and unfairness of dealing with an opponent, very seriously injure the cause for which they plead. It is desirable, therefore, to have some means of correcting the false impression which such excited disputants create, and we know of no better means at present than the denominational magazines which are issued every month from the press. In these we may look for a fair statement of the issue which is raised by the several denominations in their respective creeds or usages, and a succinct arrangement of the arguments which are relied upon to decide it. Addressed to the understanding and the conscience, through the *eye* rather than through the *ear*, they do not rouse hostile prepossessions so readily as spoken debates, and leave their

readers free to test in every way the fairness of their statements and the conclusiveness of their logic. A well conducted magazine, therefore, not only reflects the calm and deliberate judgment of the body to which it belongs, upon all topics of difference between its members and other Christians, but necessarily tends to form the habit amongst its readers of weighing with the impartiality of judges, every argument by which they seek to uphold their own opinions, or to overturn the reasoning of their opponents. It will be our endeavour, therefore, in times to come as it has been in times past, to discuss in the pages of this Magazine all questions in which, as Baptists, we are not at one with our brethren, in such a manner as shall prove our earnest desire to be found always on the side of truth, and to win them over likewise.

Every one is aware that the existing ecclesiastical arrangements of Christians in this country are giving rise to the most serious debates. In the controversy which exists between the adherents of the State churches and the members of the free churches of this kingdom, we wish to take our proper share. The pages of this *Magazine* will accordingly discuss the several questions which may arise in this matter, and seek to answer them as questions of *religion*, rather than as questions of mere national policy. We shall strive to develop Evangelical Nonconformity in our churches, and in our readers generally, because we are sure that men will never act rightly as politicians until they are well-instructed Christians. If we can only succeed in inducing our readers to study the State church controversy by the light of Revelation, we shall know no fear as to their earnestness and zeal in acting the

citizen in relation to it, as becometh the Gospel of Christ. Their influence will then be employed in support of the truth from the highest motives. Parents will not be indifferent about the proclivity of their children to an unscriptural and an intolerant Establishment, and we shall be spared the pain of seeing good men act as if there were no principles for their guidance in such matters in the Word of God. Our desire, therefore, will be to foster the growth of Nonconformity by using the true sayings of God to determine the judgments we should hold and express upon all questions in debate between State-churchmen and ourselves; and we hope that we may be of service at the same time also to those who have cast us out from their communion, by recalling their attention to the law and the testimony, as the true standard of appeal in all questions of religious life and practice.

As opportunities occur, it is intended to discuss in a similar manner the social questions of the times in the hope of creating such a healthy public opinion as may effectually assist in the diffusion of true religion. The apathy with which such questions are frequently passed by, may be, in some degree, accounted for by the fact that they have been but little attended to in religious publications; but the time is come when Christians should feel that nothing can be a matter of indifference to them which in any way affects the influence of the gospel upon our fellowmen.

In the hope of enlisting still further than at present the sympathies of the young folks in our congregations and families in our work, we have made arrangements for the publication of tales written with an earnest and religious purpose. It



will be our endeavour to provide such entertainment for our young friends in this new department of the Magazine as will not be without value to "children of a larger growth."

But it must be added, no efforts which we can make to improve the literary excellence of our Magazine, or to adapt its religious teaching to the times in which we live, can secure the results we seek, if our readers be indifferent about its circulation. Could we but enlist the active exertions of our present subscribers, we might easily raise our issue to 20,000 monthly, and we should then be enabled to enlarge the Magazine by an additional sheet of 16 pages without any increase of price, and to provide some help for many necessitous

widows whom we cannot now assist. We respectfully appeal to the pastors and members of our Churches to co-operate with us in our attempt to make this Magazine (which is the only publication connected with the Baptist denomination that devotes any portion of its profits to denominational purposes) all that it ought to be. It is for them to determine whether the success we strive to deserve, shall be obtained by us or not, and we shall rely upon their willing aid to increase our circulation, and thereby to promote our usefulness. If they fail us, they cannot, with fairness, complain that the Magazine does not take its place in the foremost rank of similar publications, for its character and influence are entirely in their hands.

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## ONCE A DAY.

BY THE REV. C. VINCE, BIRMINGHAM.

It is said that, in the production of mischief, thoughtlessness is nearly as fruitful as wilfulness. Assuredly, amongst Christians it is a prolific source of actions whose appearance, if not their influence, is evil. Many of the things which mar the beauty of saintly character, and hinder Christian usefulness, originate solely in a want of earnest consideration of what consistency requires. Dead flies are seldom put into the apothecary's ointment by hands deliberately devoted to wrong-doing. They generally get there through sheer carelessness on the part of some one, but they spoil the ointment as completely as if they had been wilfully introduced for the very purpose.

The design of this article is to

call attention to a custom indulged in by many who probably would not yield to it so constantly if they could only be induced to fairly look at it and see the bad influence it is calculated to exercise, and the evil issues to which it may probably lead. The custom referred to is that of restricting attendance at public worship to one service on the Lord's day. On the testimony of many witnesses it may be unhesitatingly affirmed that this habit is already wide-spread, and is also rapidly growing, especially in large towns and amongst our wealthier and more influential congregations. In many of these latter, there are numbers who have become so habituated to once-a-day worship that they never make an effort to be

present at a second service. The thought seems not for a moment to enter their minds that possibly attendance at the House of God twice on the same Sabbath may be within the range of Christian duty, even if it be outside the circle of Christian privileges. This state of things is not confined to those who have made no public profession of religion. Not a few church members are foremost in the practice. It has also spread amongst the office-bearers in our churches, and as many a disheartened minister can witness on each Lord's day evening even deacons are conspicuous by their absence. In reference to the last-mentioned class, it would surely be difficult (excepting in very extreme cases) to justify the custom or frame a passable excuse for it. It is true the Apostle does not mention regular and constant attendance at the House of God as one of the duties of a deacon. Doubtless he omitted this for the same reason that, in his statement of a wife's duties, he makes no mention of love to her husband. He considered such an injunction to be altogether superfluous. Paul apparently did not deem it possible that any man holding office in a Christian church would need to be warned against habitually absenting himself from one-half of the holy assemblies and Sabbath services of that church.

The writer is not forgetful of the fact that to some, attendance more than once a day is impracticable. Old age, or bodily weaknesses, or domestic claims may interfere and absolutely forbid it. It is not to these that the remonstrances and the appeals of this paper are addressed. Duty never requires a person to be in two places at the same time, and those whom duty calls elsewhere are not to be blamed

for their absence from the House of God. Nor is it likely that God will suffer such to sustain spiritual loss by their absence. For them the Divine love, so considerate as well as compassionate, will repeat the wonder it wrought of old in the wilderness when he who could gather but little of the manna had no lack.

Others can put in the plea of distance, and in many instances this must be deemed a full justification. But the question is thereby suggested — "Are not religious considerations too much overlooked in the choice of residence?" To some no choice is permitted by stern circumstances; but those who are free to decide are not consistent if they decide without any regard to the nearness or the fairness of spiritual advantages. It requires more than ordinary reasons to warrant a Christian man in placing his family where their regular attendance on vigorously-conducted worship and an instructive evangelical ministry is next to impossible. For want of care in this matter how many young people who might have become honoured labourers "in the kingdom and patience of our Lord," have been forced into a state of comparative inactivity! They lived so far away from the church to which their parents belonged that they could take no part in its religious and benevolent endeavours. Their piety hath sustained a consequent blight, for there could not be in their case the fulfilment of that promise which of all His gracious declarations our God most abundantly brings to pass, "He that watereth shall be watered also himself." In other instances, this has led either to the neglect of nearly all public worship on the part of younger members of families, or to their absorption into the bosom of the Establishment. The evil of

the latter result can only be appreciated by those who know that, as a general rule, in suburban and rural districts, more than in the centres of large towns, fidelity to spiritual religion and evangelical truth demands the maintenance of nonconformity. The losses our Dissenting churches have sustained in this way can scarcely be over-rated. It cannot be too much to ask that Christian professors, in fixing on the locality in which to live, will not forget that the soul has claims to be regarded as well as the body. Supposing that some temporal advantages have to be sacrificed on the altar of spiritual prosperity, will those shrink from the sacrifice who count themselves disciples of Him who said, "What shall it profit a man if he gain the whole world and lose his own soul?"

When, from the number of once-a-day worshippers, all are deducted for whom full justification can be found, there will remain, it is to be feared, a large proportion who are very much without excuse. It is to them the writer would address himself with courtesy and frankness—assured that, if they will only consider the matter in all its bearings, they will see that such a custom is not to be yielded to thoughtlessly or unnecessarily. In the limits of a single article the subject cannot be fully discussed. All that can be done is to indicate a few of its alleged evil tendencies. Some of these may appear to the reader to be of an inconsiderable character, but let it be remembered that the subtle influences which mould society, and thereby affect individual welfare and destiny, are composed of elements very minute when separated, but very mighty when combined.

I.—*The custom under consideration may be regarded in its relation*

*to the large numbers of people of all classes who live in the total neglect of public worship.*—The facts in this respect are perfectly appalling, the Registrar-General's returns showing that, on the census Sunday in 1851, out of *eighteen millions* in England and Wales, nearly *eleven millions* were not found in any place of worship. Allowing largely for those who from physical disability could not be present, the compiler of the returns states that more than *FIVE MILLIONS* were absent from simple indifference or disinclination. This state of things must surely create dismay and sadness in the hearts of those who know that "faith cometh by hearing," and that with very few exceptions all conversions wrought by the Spirit of God are wrought on those who are found in attendance on the public means of grace. No individual must in this matter underrate the importance of his own example. Each Christian must be careful not to lend the influence of his own conduct to this crying evil. By all possible constancy of attendance he must silently proclaim his sense of the importance of public worship, and do what he can to allure others into the sanctuary where (humanly speaking), above all other places, "the power to heal" them is most likely to be present. Must not "judgment commence at the house of God?" If religious professors leave half the services of the Sabbath unattended, is it likely that the ungodly will be cured of their habits of total neglect?

II.—*This custom may be considered in its relation to the particular congregation whereto those who indulge in it professedly belong.*—"God knoweth our frames." For wise reasons, and with wondrous adaptation to our nature, he hath ordained worship to be social and

public, as well as individual and secret. In no dispensation, Patriarchal, Jewish, or Christian, hath He permitted His people to forsake the assembling of themselves together. The first recorded act of worship seems to have been united worship. "At the end of days" Cain and Abel came with their offerings, as if at a fixed time, and an appointed place, they met before the Lord. Reference scarcely need be made to the manifold provisions there were in "the law that came by Moses" for bringing the people together in their devotions, that heart might sympathise with heart, and voice blend with voice. The early Christians had neither temple nor synagogue in which to meet, but in the face of all disadvantages they would maintain "the communion of saints." Against social and public worship persecution was ever the fiercest, for the foe was wise enough to know that the holy bravery he sought to subdue secured much of its nourishment from the fellowship of kindred minds. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." There is a strange power in numbers. Who hath not felt it? The same sermon is not the same, when, instead of hearing it amidst an array of empty benches, we hear it in the presence of a sympathising multitude. The same hymn of praise is not the same, when, instead of being sung by a few, it is lifted heavenward on the voices of a great assembly. The same prayer even—how different it seems when we can feel that, instead of being the utterance of a small congregation, it is gathering to itself the deep desires of a thousand hearts! How silent, and yet how mighty, is that mysterious sympathy which is secured by the blending of many spirits in the same service! The

joy on one face calls up an answering brightness on many countenances! The fervour of one heart helps to foster the sacred fire in another. Each feeling of grief or gladness, of fear or hope, seems to be contagious, and swiftly passes from one to another, till at last scarcely a soul is left untouched! Is it not with regard to results such as these that God bids his children come forth from their solitudes, and join with each other in prayer and praise. Public worship is to be maintained because incident to it—we had almost said created by it—are spiritual influences which can scarcely be realised when each worshipper is alone.

If the above be a true statement concerning public worship, it must follow that each worshipper by his presence contributes to the efficiency of the service. He gives as well as receives help from his companions in the House of Prayer. When he is absent, he keeps back so much life and power from the devotions. That this is not mere theory most of us can testify. Empty pews here and there, have strange power to chill those who occupy surrounding places. Vacant seats are so many weaknesses in the electric chain that links soul to soul, and along which the currents of spiritual sympathy have to travel. Hence we plead with once-a-day worshippers on the ground not of what they lose, but of what they cause others to lose. We say nothing now of the good they miss, but of the harm they do. By their absence they, to a certain extent, take spirit from the general praise, fervour from the common prayer, and force from the sermon.

III. *This custom may be considered in its relation to the minister.*—Dean Ramsay tells of a woman who lived in the neighbourhood of

the church to which Dr. Chalmers was drawing vast crowds. She was asked if she ever attended any place of worship. "Ou, ay," she replied, pointing to the church, "there's a man ca'd Chalmers preaches there, and I whiles gang in and hear him just to encourage him, puir body." Despite the self-complacency of the woman, she did not much overrate the importance of her presence. If she, and many others like her, had kept away and left the great preacher numerous empty places to look at, it might have been a clog to the chariot wheels, even of his eloquence. We know it is not appealing to the highest motives when we speak of church-members, and others, being constant in their attendance for the sake of encouraging the minister. But if one be pondering whether he will go or stay away, it is surely neither unlawful nor unseemly for him to throw into the scale against staying away this consideration. "By my absence the minister may be disheartened." It is not forgotten that ministers ought to be above all such influences. Thinking of the grandeur of their theme and the issues of their labours full of loyalty to Christ and of zeal for his glory, they ought to be able to conduct the service and proclaim the truth with equal force and fervour, whether few be present or many. Of course they should strive to cultivate a lofty spirituality, which would lift them out of the region of petty considerations as to who are there, and who are not there. They should seek the spirit of their Lord, who to that one Samaritan sinner, by the well of Jacob, discoursed with as much of divine zeal and fulness, as when to the thronging multitude he preached the sermon on the Mount. But it must be borne in mind that "we

have this treasure in earthen vessels." It may be a weakness on the part of a minister to be saddened as he looks round on Sabbath evenings, and sees the places of so many of his leading people vacant; but "those that are strong ought to bear the infirmities of the weak." It is, we are aware, not a modern idea—it belongs to old-fashioned notions about the relative duties of people and pastor—and yet we venture to urge that some little weight is due to this argument against "once a day;" it is oftentimes to the minister "a heavy blow, and a sore discouragement."

IV. *The custom may be looked at in its relation to the families of those who indulge in it.*—For the young, the habit of regular attendance on public worship is of prime importance. The neglect of it has been with numberless youths the first step towards utter ruin. Absent from the house of God—wandering on Sabbath evenings through the streets or fields, they have verified the saying that "Satan finds some mischief still for idle hands to do." Some Christian parents have the fear that if their children be at all constrained to attend a place of worship, they will imbibe a strong dislike to it. Experience and observation alike convince us that the fear is, to a large extent, groundless. On the other hand it may be asked—"Did ever any young person get a liking for the House of Prayer by being freely allowed from very childhood to go or stay away just as his own fancy dictated?" We have seen irreparable mischief result from the too feeble exercise of parental control in this respect. We have known not a few who, in mature life, have given God thanks that their early home was one in which the duty of attendance on worship was insisted upon with all

authority, and its neglect on no account tolerated. He who would train his children in the nurture and admonition of the Lord, has no warrant to expect success if he lay no stress on this particular matter. But proverbially, example is mightier than precept. How can parents expect their families to become attached to the services of God's house, when they themselves are absent from these services nearly as often as they are present? Must not this growing habit of going to public worship only once a day, have a most baneful influence on the upspringing generation?

It is gladly conceded that many who stay away spend the time in a manner as holy as if they were in the House of Prayer. But what of those who are encouraged by the example of their elders to absent themselves also? Their habits are unformed—they have not that spirit which makes every day a Sabbath and every place a temple—and is it likely that they will spend the hours taken from public worship with equal piety and profit? Upon our fallen nature the evil part of an example is usually more powerful than the good. In many cases it will be found that the children imitate their parents in keeping away from the House of God on the Sabbath evening, and there the imitation ceases. Let it be admitted that the Christian man can serve his God as acceptably, and nourish his piety as successfully, in his home as in the assembly of the saints; still it may be urged that for the sake of being a good pattern to his household he should not be absent oftener than necessity compels.

*V. Is there not the possibility of detriment to the personal piety of once-a-day worshippers?*—The assurance has already been expressed

that for those who, from force of uncontrollable circumstances, can attend His courts but seldom, God will open up other channels whereby His grace shall reach their souls. But for those who can seek His blessing in the ordinary way, and are neglecting it, there is no encouragement to expect the blessing in extraordinary ways. The supernatural is not to supplant the natural, but to supplement it when it is not sufficient. The manna ceased when once the Israelities could get the corn of Canaan to eat.

Great delight in the services of the sanctuary and in the "communion of saints," has generally been one distinguishing characteristic of men eminent for their piety. The jubilant strains of David were written for another dispensation, but they serve equally well to express the gladness of Christian hearts anticipating that foretaste of heaven which is enjoyed in the united worship of the Lord's day. "I was glad when they said unto me, Let us go into the house of the Lord." This has been a favourite psalm with the best men of the church in all generations; but it is to be feared that the "once-a-day" custom will diminish the fervour with which it is sung. Apart from experience, it might be supposed that those who come but once, would come with keener appetite for "the provisions of God's house." This is not the case where the fasting is a matter of free choice, and not of necessity. The generation that beyond all others restricts attendance to "once a day," is also the generation that above all others is most intolerant of long services, and cries out most loudly for fewer prayers and shorter sermons. It is generally found that those who

habitually forsake the second service in the day, are most ready for the slightest reasons to forsake the first service also. Thus in too many instances unnecessary absence from the house of God tends to diminished love for it, and to diminished enjoyment of its services. This cannot be, and piety sustain no damage. With this state of things, the seed that falls into good soil may bring forth thirty-fold, but how rarely will its fruitfulness reach to sixty and a hundred-fold. God's mercy is great; and so even with this growing neglect of public worship, we may have a race of Christians who shall be saved so as by fire; but how can we hope for many of those who, because of a lofty piety, shall have "an entrance ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

So far as the requirements of personal piety are concerned, there probably was never a period when Christian men of business could less afford to be irregular in the use of Sabbath advantages. In former times, before railways and telegraphs had driven all leisure out of the world, quiet hours could be secured during the week for direct spiritual culture. Now, the fierceness of competition makes attendance on week evening services absolutely impossible to many. Trade and commerce, like the two daughters of the horse-leech are ever crying, "Give, give," and each day they seem to become more clamorous, so that Sabbatic seasons in the mid-week cannot now be enjoyed as they were in the less bustling and hurrying days of our fathers. English society is very far from growing out of the need for a rigid reservation of the Lord's day for purely devotional

purposes. All our modern tendencies and peculiarities make that necessity deeper and deeper; and does not the compulsory diminution of public worship during the week, render the voluntary diminution of it on the Sabbath more blameable, because more detrimental to a high state of piety?

We can conceive of the men of former times being content with one service, not only on account of its greater length, but also because of the preparedness with which they came to it. Some of our hymns for Saturday evening refer to a state of things which it is to be feared has largely passed away. Are there now many such scenes as that described in Burns's "Cotter's Saturday Night?" That evening used to be a season of preparation. It was made a fitting prelude to the hallowed season that followed. The altar was made ready and the wood was laid in order for the expected fire of the morrow. Households, by quiet social worship, drew nigh to God. They spent that night as it were in the Holy Place, and as soon as the Sabbath dawned were ready, with right spirit, to pass into the Holy of Holies, and see God face to face. Could we have on a wide scale such Saturday evening preparation as that, one Sabbath service might be more profitable to all, than two are now. With ground thus got ready, one seed-sowing were enough for an ample harvest. But this can scarcely be. Business hath seized the Saturday night with relentless grasp, and will have its last hour and its last minute. Even then it reluctantly retires, and numbers in our congregations cannot snatch a single moment of the evening for purposes of preparation. They need the first service of the Sabbath to unsecularize their minds, and

bring them into harmony with the spirit and object of the day. These are obviously not the circumstances under which men may, without damage to their piety, totally neglect the second service.

Many other considerations might be adduced in opposition to this once-a-day custom. We ask only that what has been advanced may be duly weighed. We are certain that in many cases—yea, in the majority—a little thought upon the matter will secure the needed

change in practice. Our friends have fallen into this questionable habit simply from not contemplating its possible and probable issues. We trust none will think that we are alarmists, making much ado about a little evil. Nothing is insignificant that pertains to Christian consistency, and the proper care and cultivation of Christian character. Charity not only avoids evil, but also the appearance thereof. "IT DOETH NOT BEHAVE ITSELF UNSEEMLY."

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## LIVE WHILE YOU LIVE.

### A NEW YEAR'S ADDRESS TO YOUNG MEN.

WE all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them. So wrote Seneca hundreds of years ago. It was true in his time; it is true now. Men are continually talking of the shortness of life, and at the same time wasting nine-tenths of the life they have. If any one were asked his age, and should before giving an answer, deduct from the period of his existence all the time he had spent in eating, drinking, sleeping, the toilet, and in sheer idleness, what an infant of years would he appear!

There are many persons who may be said to vegetate rather than live, to consume time rather than spend it, to throw it away rather than em-

ploy it to any valuable purpose. The Bookworm is of this class who reads for *his own* amusement or instruction simply, who greedily devours every book he can obtain, but who never seeks to benefit others by the knowledge he acquires. The Recluse also and many others might be mentioned.

How few comparatively may really be said to LIVE! What different views of "life" have obtained among men; even as to the meaning or use of the word! Our Saviour said, "A man's life consisteth not in the abundance of the things which he possesseth;" and his words implied that in the estimation of men generally a man's life did consist in the abundance of things he possessed. In accordance with this is the use of the word "living." A clergyman's benefice is called "a living." And its worth is estimated, not by the opportunities of usefulness it affords, but by the yearly stipend it yields. "Good living" means good fare, luxurious eating and drinking, and



a gourmand is said to be fond of good living. What different ideas would be associated with the word "LIFE" in the mind of the epicure, the philosopher, the politician, and the sportsman; and how differently would they interpret the words "Live while you live!" There is a further use of the word as employed by the man of pleasure, or the young man who comes to London to see a little of "life" before he sobers down and enters on his settled profession or occupation. To how many a young man has this "life" proved the gateway to ruin and death, both of body and soul; and the path to everlasting burnings in hell! Let any young man pause before he takes even a taste of this life—the very first sip of the poison may be destruction.

Very few lives considered in themselves are really worth living. Apart from the extremely poor, who can hardly keep body and soul together, how small a proportion of human lives deserves the name of life, or is of any worth. Take, for instance, the labourer. His life is one incessant round of toil, from morn to night, for which his remuneration is hardly sufficient to provide things necessary for subsistence. His enjoyments are few or none. For him home and family have few or no comforts, but many burdens and anxieties. Surely such a life, considered in relation to this world simply, has but few charms. The condition of the mechanic is only a little better. Take the shopman or clerk. The former spends his life in weighing out tea and sugar, or measuring calico or silks, and the latter in forming letters and figures representing to his mind little more than strokes. This surely is a life in itself of little worth. The life of the merchant is consumed in calculating profit

and loss, studying the markets, and scheming enterprizes involving care and anxiety, and frequently heavy disappointments. The lawyer consumes his energies among musty volumes reading up precedents, or among covenants and title-deeds, possessing in themselves no interest and leaving no traces of pleasure or profit besides the fees that may be exacted from suffering clients. The life of the doctor, the warrior, or the statesman, is very little better. All is toil, vanity, and vexation of spirit. Fashionable life has been aptly denominated "butterfly life," as far as its uselessness is concerned, but its gay wings flutter more among acids and thorns than among sweets and flowers. Envy, jealousy, dissatisfaction and *ennui* are its more general accompaniments. "A season in London," is a season of excitement, vexation and fatigue. The unsatisfactory character of life in general and leisureable life in particular, is indicated by the *sensation* novel, the fashion and the rage, and perhaps the curse, of the present day. None of the classes we have considered, can be said to live while they live. They live to no purpose—they have no true enjoyment simply in the occupations and pursuits of life. Life to them all, is little better than that of the animal or brute. It is consumption, not life. "The minding of the flesh," or the pursuit of earthly things simply, "is death." "Perdidi diem," *I have lost a day*, might be said by most at the close, not of one day only, as by Titus, but of every day.

But it may be asked—Is this to be condemned? How can it be otherwise? Is it not necessary that the labourer, the merchant, and the others mentioned, should thus act? Is not man born to

work? and does not Paul say that if a man work not, neither shall he eat? We do not condemn them for thus acting. *All* this is necessary for man; but this is not necessarily *all*. Man is spiritual as well as material. True life is spiritual life in addition to the material. The chief end of man, as we are correctly taught in the Assembly's Catechism, is to glorify God and enjoy Him for ever. True life is the enjoyment of God, and the glorification of God, or LIFE IN GOD AND FOR GOD. This life may be enjoyed in nearly all the positions above mentioned. The poor labouring man in his poverty, may have life and joy in God, and by his contentment and honesty glorify God. The mechanic in the workshop may live to purpose as by his example and deportment, he leads his fellow workmen to Christ. The shopman may be happy in the realization of God's love, and exert an influence for good over his companions, and even his employers. There is no condition of life in which life and joy in God may not be realized; and eating and drinking and every other engagement, even the most menial, be made the medium of God's glory—

All may of thee partake,  
Nothing can be so mean,  
Which with this tincture (for thy sake),  
Will not grow bright and clean.

A servant with this clause,  
Makes drudgery divine;  
Who sweeps a room, as for thy laws,  
Makes that and the action fine.

This is the famous stone,  
That turneth all to gold,  
For that which God doth touch and own,  
Cannot for less be told.

This life is Christ's gift. He only who believes in Christ can thus live. But Christ is ready to give this life to every one that asks

Him. "If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water." "He that heareth my word," says Christ, "IS PASSED FROM DEATH UNTO LIFE." Trust then in Jesus; live a life of faith on the Son of God; live in God and for God; and you will live while you live.

Let us look at the subject from another stand-point—THE END OF LIVING—What will be the end of life to the vast bulk of Society? To what purpose beyond mere subsistence does the labourer, mechanic, tradesman, or professional man live? When the end comes what result of all his toil or pleasure remains? Suppose he succeeds in acquiring wealth, it is only a little finer house, or gayer clothing, or more luxurious living that is secured: and what is that worth? That, also, little as it is, may not be possessed long—death comes, and then all that has been acquired, must be left to the man that shall come after him. "And who knoweth," says Solomon, "whether he shall be a wise man or a fool? And yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity." Wise Solomon was succeeded by foolish Rehoboam, and all the treasures he had been years amassing, were carried away into Egypt. Suppose a young man successful to the full extent of his most ardent desires, that he acquires wealth, wisdom, and reputation—what will the end be? Death must come; and what then?

The following quotation from a sermon of the late Archdeacon Hare, most forcibly presses this question:—

"A good and pious man was living

at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had long been wishing for above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in that University on account of its great fame, and meant to spare no pains or labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time, and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—"Well! and when you have got through your course of studies, what do you mean to do then?"

Then I shall take my doctor's degree, answered the young man.

*And then?* asked St. Filippo Neri, again.

And then, continued the youth, I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, and my acuteness, and gain a great reputation.

*And then?* repeated the holy man.

And then replied the youth—why then, there cannot be a question, I shall be promoted to some high office or other, besides I shall make money and grow rich.

*And then?* repeated St. Filippo.

And then pursued the young lawyer, I shall live comfortably and honourably, in health and dignity, and shall be able to look forward quietly to a happy old age.

*And then?* asked the holy man.

And then, said the youth—and then—and then—I shall die. Here St. Filippo again lifted up his voice, and and again said—and then?

Whereupon the young man made no answer, but cast down his head and went away. This last—"And then" had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the

ministry of Christ, and spent the remainder of his days in godly words and works.

My brethren, the question which St. Filippo Neri put to the young man I would put to all of you, and urge you to put it frequently to yourselves. When you have done all you are doing, all that you dream of doing, even supposing that your dreams are accomplished, that every wish of your heart is fulfilled—still I would ask you—What will you do, what will you be then? Whenever you cast your thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when you have followed yourselves thither, and have seen yourselves laid therein, still ask yourselves the searching question—*And then?*

Live, then, while you live—a life, not a dream. Live in God and for God, and you will never die. Death will be only a sleep, or a change of residence, and ALL, ALL, for which you may have lived on earth will follow you to a world of glory.

There is another aspect of the words, "Live while you live," that claims attention, viz., LIVE NOW, IN THE PRESENT MOMENT. Seek life in the present, and not in the future. Enjoy to-day, and fix not your heart or hopes on the morrow. This may seem strange advice; but it is correct and scriptural, notwithstanding. One needs not be improvident or reckless of consequences, in order to live in the present. The part of true wisdom is to enjoy to-day, and so to live that the end may be only the continuance of the present. "HE THAT LIVETH AND BELIEVETH SHALL NEVER DIE." Most men wish the present time at an end. The youth longs to be a man. The apprentice longs to be in business. The man in business longs to make his fortune and retire. Thus each one

loses the enjoyment of the present in the anticipation and desire of some future period, when he hopes to commence life. With many, death comes before the desired period, and they, therefore, do not enjoy life, or live, at all. It is infinitely better to live while you live—to live to-day, and to-morrow, too, when it comes. He who does not live in the present, will in all probability, never live at all. The way to live in the present is simply to take no thought for the morrow, but to glorify God and to enjoy God to-day. Live in God and for God; and then life, in its highest sense, will be realized now. Heaven will thus become a *present possession* instead of being only anticipated after death. Live, then, to-day; do to-day's work to-day; confess and obtain pardon of to-day's sins to-day; have to-day's joys to-day; and then each night one will lie

down peacefully to sleep; to-morrow only having in reserve its own cares and joys, whether in this world or in the world to come.

To sum up this Address to the young men among our readers, at the commencement of a new year, anxious for their highest happiness throughout its whole course, we say to them:—

LIVE, every moment live.

LIVE TO PURPOSE, doing what is worth doing.

LIVE NOW, enjoying the present, not waiting for to-morrow.

And then this will be emphatically a HAPPY YEAR.

“Live while you live, the epicure would say,  
And seize the pleasures of the present day;  
Live while you live, the sacred preacher cries,  
And give to God each moment as it flies.  
Lord, in my view let both united be;  
I live to pleasure when I live to Thee.”

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## SIR JOHN LAWRENCE AS GOVERNOR-GENERAL OF INDIA.

THE appointment of Sir John Lawrence to the Governor-Generalship of India, the most important office in the gift of the Crown, after that of the prime minister, has been received throughout the country with unqualified satisfaction. Lord Palmerston has acquired no small accession of respect and popularity by the wisdom of his choice, and not less by the courage he has displayed in breaking through a rule which has been held sacred for half-a-century, and acquired all the strength of prescription. The limitation of this office to the nobility of England has been

attributed exclusively to aristocratic tendencies; but this impression is only partially correct. It is rather to be traced to the declaration of Mr. Canning, when President of the Board of Control, that it was difficult to suppose the occurrence of any circumstances in which the minister would be justified in conferring this office on a servant of the Company, instead of bestowing it on a nobleman of high social and political standing in England. Before that period, Warren Hastings and Sir John Shore, both of the Company's service, had successfully administered the government of

India, and Sir George Barlow, another Indian civilian, had been actually appointed to the office, though his commission was subsequently cancelled. But Mr. Canning's opinion has, since his time, regulated the principle of selection, and it has been followed with so much servility, that Mr. John Adam and Sir Charles Metcalfe, two of the ablest and most eminent men in the Indian service, who were officiating as Governors-General, were denied the permanent appointment to make room for two noblemen, of such inferior pretensions, as Lords Amherst and Auckland. This rule has now been ignored by the selection of a man from the ranks of the Indian service totally unconnected with the aristocracy, but possessed of the highest qualifications for the office.

The argument against such appointments was not, however, without weight. It was supposed that men who had been bred up in the service in India would be unable, on their promotion, to emancipate themselves from the influence of local associations, and that they would rather be the head of a clique, than the rulers of an empire. It was apprehended that their administration would be distracted and weakened by party-animosities, and that they would be unable to command from those with whom they had lived as equals, that ready submission and deference which was necessarily due to the head of the government. On the other hand, the complete independence which an English peer and statesman would enjoy, and the dignity he would bring to the office, were considered so valuable as to counterbalance the defects of his inexperience. This objection to the appointment of a civilian Governor-General, moreover, derived no small

support from the relationship subsisting between the Court of Directors who governed India, and their nominees in the civil service who administered its affairs abroad, but this argument has been extinguished by throwing open the service to competition, and transferring the government to the Crown. The civilians in India have thus ceased to be linked by any community of interests or feelings with a powerful body in England, and there has ceased to be any reason, on this ground, to discourage the selection of a Governor-General from the ranks of the Indian civil service.

The first selection which has now been made from that service, is in every respect auspicious. Sir John Lawrence is already an Indian statesman of the first stamp. He proceeds to Calcutta with a complete knowledge of the country and the people, of the character of the native princes, and of the institutions and policy of the British government, and is qualified at once to enter on the duties of the administration. To those who have had an opportunity of observing the hesitation and diffidence with which a nobleman, fresh from England, is obliged to creep along for months after he has assumed the government, in which everything is strange, and bewildering, this will appear to be an advantage of no ordinary value. He finds that he has everything to learn; he has a longer or shorter noviciate to serve before he can venture to act with any degree of confidence in the management of the vast and complicated machine of government. During this period, he is obliged to lean upon the advice of men of local experience, who form the staff of office, and his administration for a long period bears rather

the stamp of their partialities and prejudices than of his own judgment. Even Lord Dalhousie, with his magnificent powers of administration, felt himself obliged to wait a twelvemonth before he could carry out his views with perfect confidence. From this inevitable evil Sir John Lawrence's administration will be entirely free. He has nothing to learn. He will not be for an hour in the hands of secretaries and officials. He will be able to discover with a glance the merits of every question which may arise, and from the hour when he takes the oaths and his seat in council, he can determine, without hesitation, the course of policy to be pursued. He lands in India the full and complete Governor-general. To this he adds a familiar acquaintance with the native language. He can address princes and nobles, and people in their own tongue, and the vast popularity which the administration of Warren Hastings derived from this source will be at once attached to his own. The want of this qualification has always been a serious drawback in the case even of the most eminent Governors-general, none of whom were able to address the natives, except through the medium of an interpreter. Even Lord William Bentinck was obliged to make signs with his fingers whenever he required water to wash his hands. It is an incalculable advantage for a ruler to be able to hold personal intercourse with those whom he has to govern, and there are few things which serve more effectually to establish mutual confidence.

To this qualification may be added Sir John Lawrence's intimate knowledge of the requirements of India, and his liberal policy, which was first developed in the government of the Punjab, and which he

will now have an opportunity of bringing to bear on the whole empire. The age of conquest in India has terminated, and the age of improvement has commenced. Not a shot is now fired from the Himalaya to Cape Comorin without our permission. The great obstacle to the prosperity of India has always arisen from the insatiable ambition, the incessant wars and encroachments of its numerous princes, great and small. These evils have been removed by the establishment of one universal and irresistible power, which protects the provinces under its own rule from desolation, and prevents the native princes from making war on each other; a blessing which India has never before enjoyed in such perfection. After centuries of anarchy it has at length become the abode of tranquility, and the opportunity is now afforded for the calm pursuits of industry, and the cultivation of its boundless resources. The responsibility of stimulating improvement rests upon our government, and Sir John Lawrence, who gave every encouragement to the spirit of enterprise in the Punjab, will be sure to extend the same advantage to every province of India. He is fully aware that the great wants of India are English capital, English skill, and English enterprise, and that with these auxiliaries, the commerce, which already exceeds a hundred millions a year, may in time reach even double that amount; and nothing which may fall within the province of government to encourage the settlement of Europeans, and contribute to this consummation, will be wanting on his part.

It was Sir John Lawrence who took the lead in the task of simplifying legislation. Fortunately for the

interests of the Punjab, it was not a "regulation province," that is, a province to which the cumbrous and confused regulations of the older possessions extended, and he and his colleague, Sir Robert Montgomery, were, therefore, in a position to draw up a short and compendious code for its tribunals, soon after it came under our dominion. The code was adapted to the simple habits of the people, and though comprised in only sixteen sheets of foolscap, gave more justice and equity and satisfaction to the natives than the sixteen folio volumes to which the Cornwallis code had swelled. So far, therefore, as the happiness of any people is dependent on the laws prescribed for them, it is sure to be promoted during his administration in India, by every possible attempt to improve their simplicity and efficiency, and to curtail the scope for that spirit of legal chicanery which is engrained in the people of India.

There is likewise this peculiar advantage connected with the present selection, that Sir John Lawrence has had an opportunity for several years of being associated with the home government of India. He has assisted in its deliberations, and is fully cognizant of the various reasons which have regulated the decisions upon every question, social, material, and political. He is thoroughly acquainted with the views and policy of the India House, and there is less chance of a discordance of opinion than could be expected from the official intercourse of two authorities utter strangers to each other, and acting in different hemispheres. There is every reason to believe that some of the old cobwebs of prejudice of the old House in Loadenhall Street have been transferred to the new India Office in

Westminster; but there can no question that the general tone of the Council of India is in accordance with the liberal and enlightened principles of the age, and with Sir John Lawrence's own views, and in carrying out the policy of progress which is the path in which our duty lies, there is likely to be a harmonious concurrence between the two powers on both sides of the Cape.

We have reserved for our last notice the most important of the qualifications, which enable us, in common with every section of the religious public in England, to hail this appointment with delight—Sir John Lawrence's views regarding the intellectual, moral, and spiritual improvement of the country. He has always been the most strenuous promoter of the cause of education, more so indeed than some of his predecessors in the government of India; and we may, therefore, expect that his influence will give a stronger impulse to intellectual improvement, than it has yet received. While he fully appreciates the importance of giving the most complete education through the medium of English, to all who have leisure to receive it, he has always acted upon the principle that any attempt to elevate the great body of the people must be made through their own language. We may, therefore, feel satisfied that vernacular education, which, notwithstanding the injunctions of Sir Charles Wood's celebrated despatch of 1853, has been lamentably neglected at the different Presidencies, will now be enforced throughout the country. Sir John Lawrence was the first to introduce the Bible into the public Schools in the Punjab, a measure which has not been found to impair the loyalty of the Sikhs; and he will not be slack in removing the obstacles to the progress of religious

truth, in other divisions of the empire, by giving native youth the same opportunity of becoming acquainted with it. On the question of promoting the spiritual welfare of the country, it is most gratifying to have a Governor-General who does not share in the morbid dread of taking any step in advance, simply because it will alarm the prejudices of the natives. This feeling, though dying out, still lingers to a considerable degree in the minds of some of the influential members of the Government. We do not allow these prejudices to influence us in the matter of slaughtering cows for our own benefit, though it is the greatest violation we could inflict on the religious sensibilities of the people, and we ought not to allow them to appal us in matters that concern the welfare of the people themselves. We can assuredly introduce no improvements, and no innovations, which will not wound the prejudices of those among the natives who are anxious that everything should remain as it was in the days of Munro. If we are to be deterred from every measure of improvement because it would be repugnant to the views and interests of particular classes, we have no vocation in India. To a certain extent the natives must be benefitted

in spite of themselves, and of their own narrow views, and the influence of our supreme and irresistible power cannot be more advantageously applied than in the promotion of improvement. In the hands of Sir John Lawrence we may be confident that this influence will be used most cautiously and judiciously—but it will not be neglected. He who was instrumental in saving the empire by crushing the mutiny, is not the man to expose it to danger, by any violation of the religious rights of the people. Though he is imbued with stronger religious feelings, of a truly evangelical cast, than any ruler of India since the days of Sir John Shore, yet we may be certain that the development of these views will be kept in a wise and due subordination to the duties of the Governor-General. We have as much confidence in his wisdom and moderation as in his liberal and Christian principles; and though he may not be able to satisfy the enthusiasm of some classes, all his measures will have a direct tendency to the social and religious improvement of the people, as far as the dictates of prudence will allow, and to disregard those dictates and transgress the limits of a sound discretion, would only be to put back the clock of improvement.

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### THE BISHOP OF OXFORD'S RECENT CHARGE.

MANIFOLD are the reasons by which our separation from the Church of England is justified, there are some that more than others touch the fundamentals of Christian truth. It is a commonplace of dissenting theology that the Bible alone is the source of all

Christian teaching, and its words the sole authority in matters of faith. We have regarded the Church of England as bound by formularies, her doctrines as expressed and limited by articles, her discipline as administered and controlled by courts unknown to the



Primitive Church and enforced by Acts of Parliament. For all practical purposes she has set aside the Bible as her statute book, and substituted the word of man for the word of God.

Although the elements of Roman Catholic error have always been recognised as present in the ritual of the Anglican church, they were largely tempered by the evangelical piety of the churchmen of the last generation, and by the scriptural views of the Wilberforces, the Grants, the Newtons, and the Romaines, of her communion. The times in which we live have, however, seen a singular reaction in favour of Romish doctrine, and everything in the formularies of the Church of England that can be made to bear a sacerdotal and sacramental character has been sedulously improved, until many of the characteristic dogmas and practices of popery are openly taught and observed in our parochial cures.

By no one, among the holders of the Episcopal office, has so much been done in this direction as by the Bishop of Oxford. A few years ago a gentleman of no mean abilities left the Church of England for a dissenting communion, and became somewhat noted for his extreme views, especially with regard to the political relations of the community he had left with the state. In a short time he transferred his activity to the Church of Rome, and came into the neighbourhood of the writer. There he publicly announced that it was one part of his mission, to show, that the purest Evangelism and the warmest affection for the doctrines of the Cross, were compatible with a conscientious profession of Popery. We need not say that he failed to convince others of the accuracy of his views, or to induce many to

follow him in his obedience to the See of Peter. The Bishop of Oxford now appears to be attempting this impossible feat. From no bishop do we hear more thoroughly Evangelical discourses; from no Episcopal lips come sweeter sounds, commendatory of the Saviour's mercy and grace. And yet no occupant of a bishop's throne more loudly proclaims the supreme authority of the Church, or more strongly enforces her demands on the consciences and faith of her children. In no diocese are Romish errors more rife, or Romish practices more encouraged, than in that over which a son of Wilberforce rules.

In a recent charge the Bishop of Oxford has surpassed all his other utterances, and we are now boldly told that without the Church we can have no Bible. The grand, universal, fundamental doctrine of the Papacy—the Supremacy of the Church over the Word of God itself, is broadly asserted. The authority of the Bible, its claim on our faith and obedience, are challenged as baseless unless the Church verify it. Here are the Bishop's words:—

“ We should be unable to maintain the Divine authority of the Scriptures if we gave up the Divine authority of the Church. The two were absolute correlatives. In the Church's sense of the word we could have no Bible if we had no Church; for the Church was its witness and its keeper. The Church was and must be before the Bible. It must receive the Bible; it must propound the Bible to each separate soul as the Word of God. The external evidence which proved the Bible to be the Word of God must, from the nature of the case, precede the internal evidence. The Book, as a book, must come to a man as a witness of the Church before it was capable of receiving an inward confirmation. And

how did the Church fulfil this office, unless of a truth God was present? Unless the Divine breath inspired her judgment, how could she discern the truth or settle the canon of the inspired Book? How could she, without this power, fulfil any part of her charge for God's glory and man's salvation? Unless God was with her, how could her intercession be real, or her praying anything but a disguise? How, unless the Divine spirit was really present, acting upon each separate part, regenerating, converting, renewing, purifying, strengthening, and saving, how could any of the means of grace be anything else than a delusion?"

Two monstrous errors are contained in this short passage:—First, that the Bible has no existence, and no authority, except as the Church has determined. Secondly, that the Church possesses Divine authority.

It is by a sophistical use of the words "Church" and "Bible," that the Bishop endeavours to hide the fallacy of his reasoning. What, then, is the meaning of these words?

The Bishop's entire charge has reference to the duties which, in the present state of the nation, the Clergy of his diocese should be careful to discharge. They are addressed as members of the Church of this realm, the Church of England by law established. The Bishop dilates gratefully on the progress the "Church" has made; on the advance of "Church education." He treats on the causes which deter University men from taking orders in the "Church;" on the usefulness of sisterhoods and their congruity with the institutions of the "Church." He rejoices in the increase of synodal action in the "Church," and enjoins upon his Clergy the observance of the holidays of the "Church." In

other words the Bishop everywhere has in view the "Church of England," the community of which he is a mitred Prelate and Bishop.

But then this "Church of England" never was, and never can be "before the Bible." History inexorably teaches that the Bible canon was formed long before the Church of England was born. "We could have no Bible if we had no Church," the bishop says. And again—"The Church was, and must be before the Bible." If then, by the "Church" he means the Church of England, these assertions are historically false, and none can know it better than the Bishop himself.

But the bishop will probably say that he means the *Church of Christ*, as formed by the apostles, of which the Church of England is a direct and worthy successor. Shutting our eyes to the vast abyss the bishop must leap to cement the Church of England with the "church" of the apostles, we are still at a loss to understand how the "church" was before the Bible in such a sense as to give existence to the Bible's teaching, and determine its authority. Here again we meet with another sophism. The Bible, according to the bishop, is the Word of God; the two terms are correlatives; they are interchangeable. But again, according to the bishop, the Bible is a book. Now, it is quite conceivable that the Bible, as a book, may not have existed until after the Church of Christ was formed; and equally so that the Bible, as the Word of God, existed before the Church. For on what was the church founded but on the "Word of God," as preached by Christ and His apostles? And this Word of God was known, believed, and loved, before it came to be recorded in written forms.

The Bible is the Word of God because it is the record of what was spoken and done by God. The Church of Christ was founded before evangelists wrote or apostles penned their epistles to the churches they had established; but it was built upon the "Word of God," and came into being by its inspired utterance. The "*Word of God*" was *before* the church; but the *record* of what Christ did and said, and what apostles taught, is subsequent to her foundation. By confounding the Bible as a book with the word of God preached by Christ and His apostles, the bishop has most fallaciously given pre-eminence to the church, as if the church was herself the fountain of that life by which she herself lives.

But, further, it is not true that the church, as a church, is the authority on which the Bible must be received as the Word of God. In any corporate sense, we are not dependent on the church for the evidence of the authenticity of Scripture. Its several parts come to us as testified by individuals, by men who wrote as men, and not as mouthpieces of the entire community of the faithful. Our readers have only to open any book on the canon of the New Testament, and they will find that ancient witnesses to its genuineness are never adduced as speaking with church authority, but solely as competent evidence of what they individually knew respecting the question in hand. If we are referred to the Council of Nice as authenticating by its votes the present canon, it is enough to say that the Nicene fathers simply recognized a canon already existing by the common consent of Christian men, and whose testimony is of no further value than as a corroboration of evidence of an earlier date.

The Word of God, then, was "before" the church. From it the church derived her existence; on that word she is built; it is her law, and the source of her life, and owes none of its authority or saving power to that which was born of it. It is an error of the greatest magnitude to advance the church to a pre-eminence above the Word of God as recorded in the Bible.

But the second heresy of the Bishop of Oxford is no less subversive of the supremacy of the Word of God. He claims for the church "divine authority." He leaves us in no doubt of the fulness of this power, for he affirms her to be "inspired." The "divine breath inspired her judgment." He intimates that she possesses a power of intercession with God, that she enjoys the real presence of the divine Spirit to give efficiency to her ordinances and rites. We shall not attempt to combat this frightful claim to inspired infallibility. We thought such arrogant pretensions were confined to Rome; but here they are put forward not merely on behalf of the entire church of the faithful, but for the Church of England—the church of our Henrys and Charleses, the church of the Reformation and Restoration.

And for what purpose does the Bishop of Oxford thus affront the Protestantism of England, and the faith of Christian men in the inspired truth of the New Testament? Chiefly to resist the advancement of those blessed and saving truths, the assertion of which has led to the separation of so many of the godly from the communion to which he belongs; but also, as he vainly thinks, to stem that torrent of scepticism which has its principal affluents in the bosom of that community which he affirms to be

“inspired.” It is no fault of ours if we name in one breath, as allies in the present assaults on the Christian faith, infidels and churchmen—sceptics of the Colenso type, and churchmen of the bishop’s. Both attempt to destroy our faith in the Bible. Reason and the “church” go hand in hand to the attack—the Bible is inferior to both. If the church—the Church of England—is the sole arbiter of the Bible’s authority, of the Bible’s meaning, against the assaults of infidelity, alas! for the Word of God and the salvation of men! No wonder that the life-blood of the Church of England is poisoned at its fountain, and that the halls of her universities echo with an internecine strife. Infidelity and scepticism have ever found their allies in the Vatican; and the Church of England is setting before the world another

illustration of the fact that church principles, as they are called, or in other words, the fundamental thesis of Rome, the supremacy of the church over the Word of God, by whatever church adopted, inevitably gives birth to frightful heresies, and to the utter subversion of the gospel of Christ.

As day by day the principles put forth by the Bishop of Oxford penetrate the teaching of his church—and there is no doubt that they are everywhere spreading, “eating as doth a canker”—the dissent which he so diligently seeks to repress as more harmful than beer-houses, or cottages in which decency of conduct is impossible, will have given to it a stronger life, and the grounds of separation must become more plain and more imperative on all who love the gospel of Christ.

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## THE NEW JERUSALEM.

A Scripture Study, from Rev. xxi. 9—xxii. 7.

BY THE REV. S. G. GREEN, B.A., RAWDON COLLEGE.

PERHAPS no popular interpretation of Scripture is more generally accepted than that which identifies the New Jerusalem of the Apocalypse with the heavenly state. Our favourite religious poetry constantly recurs to this idea. One of the oldest English hymns, found in an abridged and altered form in almost every collection of Psalmody, is that which begins—

Jerusalem, my happy home!\*

\* Sir Roundell Palmer (“the Book of Praise”) gives 14 out of 26 stanzas of this hymn in their original form. The learned editor adds, “The original hymn is contained in a MS. quarto volume, numbered 15,225, in the British Museum, the date of which seems to be about 1616. The hymn itself

while the translation of Bernard’s Latin hymn on the same theme is even more pathetic and beautiful:—

“To thee, O dear dear country,  
Mine eyes their vigils keep.”

In the language of our most exalted religious feeling, we speak of “entering the gates of pearl,” of “walking in the golden streets.” For the ceaseless happy activity, the bright and perfect knowledge of the celestial world, we have no higher description than the emblem, “There shall be no night there;” and when

(which is entitled, *A Song by F. B. P. to the tune of Diana*), is probably of Queen Elizabeth’s time.” See also Dr. Bonar’s edition of Dickson’s *New Jerusalem*, Edinburgh, 1616.

we wish to convey our most exalted conception of the pure spirituality of heavenly worship, how can we find more fitting description than the words, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it?"

Now we would not deny the deep and exquisite appropriateness of these symbols. But, even while employing them, it is right to ask whether such was intended to be their *immediate* application. Does "the great city" of the vision, "the holy Jerusalem descending *out of heaven* from God," picture to us, in the first instance, the final abode of the blessed?

It will at once be answered that it must be so, as the final judgment is represented as having taken place (xx. 12—15), the first heaven and the first earth as "passed away" (xxi. 1), while a Voice from the Throne has proclaimed, "Behold I make all things new," adding, "It is DONE." After this, what remains to be described but the final heaven?

Now we fully admit that this heavenly state is described in the words (xxi. 3, 4), which, often as repeated, must fall like music on every Christian's ear:—

"Behold, the dwelling of God is with men,  
And he will dwell among them,  
And they will be his people,  
And God himself will be with them, their  
God,  
And God will wipe every tear from their  
eyes,  
And there will be no more death,  
And grief, and woe, and pain will be no  
more;  
For the first state has passed away."\*

But it must be carefully noted that the account of the vision to which this passage belongs is concluded with the 8th verse. The description of the New Jerusalem,

\* We have ventured to adopt Professor Godwin's version, as metrically arranged.

beginning with the 9th verse, is unconnected with the series of occurrences which that vision has detailed, although, indeed, reproducing some of its particulars. We have, in fact, a picture rather than a prophecy; and we may find it worth while to observe that it is a companion picture to one that had been before given of the great antagonist power to truth and righteousness.

In ch. xvii. 1, we read, "There came one of the seven angels who had the seven vials, and talked with me, saying, Come hither; I will shew unto thee the judgment of the great Harlot that sitteth upon many waters."

Here (xxii. 9) we read, "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither; I will shew thee the Bride, the Lamb's wife."

It is plain, from the identity of phrase, that a direct contrast is intended. On the one side is the Harlot, on the other the Bride: on the one side Babylon, on the other Jerusalem. Again, to behold the former, the prophet is "carried away in the spirit into the wilderness" (xvii. 3); to contemplate the latter, he is "carried away in the spirit to a great and high mountain" (xxi. 10). These parallels betoken close analogy. "Babylon" is undoubtedly the emblem, not of a city, or a place, but of some great form of spiritual evil exemplified in the union of false belief with unprincipled secular power, and essentially antagonistic to the church of Christ. Is it not, then, at least probable that the Jerusalem of the contrasted delineation was intended, in general, as the type of that church.

Further—there are particulars in the vision which shew that the New Jerusalem is still closely related to

a terrestrial state. "The kings of the earth do bring their glory and honour into it." Through the ever-open gates, it is receiving constant accessions. In the words (xxi. 24), "the nations of them which are saved shall walk in the light of it," the phrase we have marked with italics should, according to all the best critics, be omitted. "The nations" (and this word ever denotes those who are without the pale of the church, as the Gentiles in distinction from the Jews) "shall walk in its light." And, more strikingly still, we are expressly told (xxii. 2) of the tree of life which grows in the midst of the street of the city, not only that its fruit is for the refreshment of the saved, but that its "leaves" are for the healing of the nations. This language plainly requires us to apply the vision, in part at least, to the present state, as it shows that even round about the New Jerusalem there are nations that require to be healed, and, therefore, of the sinful and the miserable.

We conclude, then, that in the delineation of the heavenly Jerusalem, we have the IDEAL OF THE CHRISTIAN CHURCH. To this "city of the living God," as the Epistle to the Hebrews (xii. 22) assures us, the faithful have already "come." The spiritual Zion is here among us now; and as notwithstanding grievous failure and sin, Jehovah delighted of old in the chosen city, so now, notwithstanding all earthly imperfection and defilement, do the Lord God and the Lamb condescend to dwell in the community of saints.

Sometimes, in the natural world, we awake to a new sense of wonder, mystery, and even awe, as some scientific discovery brings to light the marvels amid which we have been heedlessly living, and in the evolution of which we have been

bearing an unconscious part. May not this great vision of the Apocalypse in like manner arouse us to a perception of the sublime realities which enclose us in the spiritual world, where we have found our true heritage? The "gates of pearl" and the "street of gold," "the wall great and high" and "the foundations garnished with all manner of precious stones," the "river of water of life clear as crystal" and "the tree of life, which bears twelve manner of fruits," belong not to a fair dream, sentimental and almost sensuous, of a Paradise far away beyond the resurrection, but to the realities of our present condition as part of the great invisible Church of God. Babylon, no doubt, is here on earth with its malice and meretricious craft. As surely, is the New Jerusalem here, with its indwelling God and Saviour. The names of the old foes in Old Testament story, do but set forth to us the deeper spiritual antagonisms of the New. *False worship, moral darkness, inevitable doom*, belong to the powers opposed to the city of the faithful; while of this latter it is already true that there is "no temple therein, for the Lord God Almighty and the Lamb are the temple of it," that "there shall be no night there," and that "there shall be no more curse."

Of the vision thus interpreted, it will be easy to appropriate the special particulars to the corresponding spiritual realities. Thus, the names of the Twelve Tribes are upon the gates; the names of the Twelve Apostles on the foundations, shewing to us the accord of Old Testament and New; while, without being fanciful, we may add that through the gates of the former dispensation the city is *entered*; while the more spiritual forms of truth, as taught by the Apostles,

constitute the everlasting *basis* of the whole. Twelve angels are at the gates—the sentinels of heaven—reminding us that the Church, amid all its foes, has its invisible guardians, protecting it from sudden invasion and destruction evermore. The “wall great and high” speaks to us of rigid and inflexible separation from an ungodly world, as well as of inviolable security and defence. But still that wall is pierced by “open gates,” not in one direction merely, but in all—“on the east three gates, on the north three gates, on the south three gates, and on the west three gates.” To all quarters of the world those gates look forth. Not a wanderer from any part of earth’s wilderness shall turn a wistful glance to those portals and see even one; barred against him. “Whosoever will, let him come.” May there not also be an implied rebuke to the spirit of sectarian bigotry? Men are ever prone to cry, “My gate is the only entrance: no admission to the New Jerusalem but this.” While still every gate is open, and there is God’s angel equally at all.

“The city lieth foursquare, and the length is as large as the breadth.” “The length, and the breadth, and the height of it are equal.” *Symmetry* is a characteristic of the spiritual Church of Christ. As some of the Fathers have it, there is here “the length of Faith, the breadth of Charity, and the height of Hope, so as not to be moved by any winds of doctrine; and where any one of these dimensions is lacking, the perfect stature of the Church does not exist.” It should, however, be noted, that the word *equal* in the last part of verse 16, does not necessarily mean *mutually equal*. Probably the intention of the clause is to depict the height, like the breadth and length, as everywhere the same; *i. e.*, no

one part of the enclosing wall higher than any other. The city is a perfect *square*, but not a perfect cube, which would seem, even in a vision, incongruous and impossible. The “twelve thousand furlongs,” or stadia by which the length and the breadth are admeasured, bear an evident relation to the numerical symbolism of the rest of the book—where *twelve* is always a note of the Church, and *thousand* expressive of vast number. Compare the twelve times twelve thousand of the elect in the seventh chapter.

A meaning equally expressive, may be gained from the garniture of precious stones, by which the foundations are enriched. Remembering that the foundation-stones represent the apostolic band, the jewels which in their far-flashing radiance adorn them, plainly represent the various gifts with which the intellects and hearts of Christ’s servants have been stored. In one, there is the clear light of knowledge, and in another the burning lustre of genius. Every character has its own endowment—patient thought, or soaring imagination, a capacity for energetic labour, or a habit of calm submission. The eloquent orator, and the thoughtful enquirer, have each an assigned place. Every precious stone shines with its own glory, which itself is but a partial reflection of the one Light which is over all, and in all.

For “the glory of God doth lighten the city, and the Lamb is the light thereof.” Fellowship with God, and the reflection of Christ’s character, are the crowning glory of the Church. “There is no night there.” The presence of Him who is the true and only Light is perpetual. At all times, and by every member of the family of the redeemed, the privilege of communion with God may be enjoyed.

“I saw,” says the Apostle, “no Temple therein.” There is no centre of worship—no special honour assigned to outward form or appointed place. Nor can any section of the faithful, arrogate the claim—“The Temple of the Lord are we.” Co-extensive with the Church is the Sanctuary; and the merit and power of the Great Sacrifice are ever present to the devout heart; for not only “the Lord God Almighty,” but “the Lamb, is the temple of it.”

Rich and full also are the supplies of Divine grace afforded to the Church. “From the throne of God and the Lamb,” *i. e.*, from the heart of the everlasting purpose of God in Christ, strong and steadfast as the Temple mountain, from whose bosom gushed the waters of Siloam, proceeds the water of life, clear as crystal. We are at once reminded of the words—“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High,” and of that wonderful vision contained in the forty-seventh of Ezekiel.’ As in Ezekiel, too, the banks of the river on both sides are lined by trees of life, unfading in their foliage, unailing in their fruit. The sustenance and refreshment are perpetual. For the tree “beareth twelve manner of fruits and yieldeth her fruit every month.” Our lives are ever changeful in their need: but in the stores of the Divine mercy there is satisfaction for every passing hour. In the spring time of promise and glad anticipation, before the flowers of life have had time to expand, and when all other fruitage is but in its blossom, the fruit of the Tree of Life is already ripe: and the little child may prove the satisfaction and the joy of Jesus’ love. But the “months” roll on: summer brings

its sultry heats, and the weary labourer droops beneath the burden of the day. On this Tree, however, there is fruit of cooling refreshment for him; he eats, and renews his strength for nobler toils. In autumn, when the leaves around are falling and other fruits are gone, there is here unwithering beauty and full supply—changed, indeed, but only as the need of life is changed. And when the chill winter of age has descended on the landscape, and the frost has withered other joys, and the flowers of life are in their graves, this Tree still rears its undecaying form more conspicuously beautiful for the surrounding desolation, while the pilgrim, spent and weary, confesses that the most exquisite fruit has been reserved till last “My flesh and my heart faileth: but God is the strength of my heart and my portion for ever.”

Nor do such gifts and privileges terminate with those who receive them in their fulness. The tree of life “overshadows with its leaves those to whom the taste of its fruit is unknown.” In other words, the *indirect benefits* of Christianity are productive of incalculable good to those who have not yet experienced its saving power. “The nations” are “healed:” by the improvement of public opinion, by the recognition of a higher standard of morals, by the abolition of oppressive laws, by the cessation of barbarous and cruel customs. The Hindoo widow is rescued from the burning pile, even though she knows not the widow’s God. The Polynesian babe “leaps up in its mother’s arm” though parent and child have never heard how Jesus said, “Suffer the little children to come unto me.”

Thus is the Church in one important respect the light of the world. In that light “the nations



walk," while unconscious of the source of their new freedom and blessedness. But soon this also is discovered, and the world itself becomes tributary. As in the sixtieth chapter of Isaiah, the glory and honour of the kings of the earth—"the forces of the Gentiles"—are seen gathering to the city of God. First, the benefits conferred through the Church of Christ are unconsciously acknowledged. Then, the moral supremacy of the Church is confessed. Then, converting power is manifested. In increasing numbers do the world's population seek the gates of Zion. On all sides, those gates, as we have seen, are open: and so do men come "from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God." This is truly the "reign of the saints." "The Lord God giveth them light, and they shall reign for ever and ever." In proportion as the church is spiritual, it is mighty. The Light is Power. By Truth and Love combined, the faithful attain

dominion over the heart and conscience of the world. By Christ they have been made already "kings and priests;" and "they reign over the earth."\*

It is well sometimes to fix our thoughts upon our ideals. The perfect reality may indeed never be attained on earth by the Church collectively, any more than by the individual Christian. But it cheers and strengthens us to contemplate the perfect will of God concerning us. In so far as Christ's true presence is acknowledged, and His will obeyed, there is already a realization of the wondrous vision. The lowliest of true believers may claim the blessedness: and, in the humblest circle of Christian fellowship, there is some image of the symmetry and glory of the New Jerusalem. "Glorious things are spoken of thee, O City of God." "Blessed are they that HAVE WASHED THEIR ROBES,† that they may have access to the Tree of Life, and may enter in through the gate into the city."

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## RICHARD HOOKER.

BY THE REV. R. G. MOSES, LYMINGTON.

IN a letter to his friend, Joseph Hughes, dated July, 1809, John Foster says, "I have lately been led into a fancy for possessing myself of the most noted divines of the Established Church, and have bought the principal works of Hooker, Cudworth, Jeremy Taylor, and Barrow. I have read enough of each to be able to talk about them, and to praise them in the customary lingo of criticism without talking altogether without

book. I want a few more of them.

\* Observe, *over*, not *on* the earth, as in the English translation of ch. v. 10. The best critics in this verse, it may also be remarked, read the verb in the present tense—not *shall reign*, but *are reigning*. So Lachmann, Tischendorf, Tregelles, Alford, Wordsworth.

† Such, as all critical students of Scripture know, is the reading approved by all, or almost all, modern biblical scholars; the slight doubt which still remained being changed into moral certainty by the testimony of the recently-discovered Sinaitic MS. *Access*, too, in the following clause, is a more accurate rendering than *right*, as in the English version.

especially Chillingworth and Leslic. I apprehend our Dissenters are not sufficiently acquainted with these antique gentlemen. Perhaps, we are mortified at their striking superiority over all the Noncons. of that or the subsequent age."

However it may be accounted for, there is little reason to question Mr. Foster's accuracy in this opinion; only it might perhaps be added with fairness that these "mighties" are not much better known within the pale of the National Church. Only the few, have any considerable acquaintance with them. Especially is this true concerning the first-named and "mightiest" of them all. The judgment of the learned and unprejudiced of his own age has been endorsed by every succeeding generation, and yet Richard Hooker and his great work are not much heard of beyond study-walls or college lecture-rooms. The nature and the range of his great argument may perhaps account to some extent for this scant though most honourable fame. A controversial work upon the ritual and government of the Church, which left the beaten track of ecclesiastical polemics and soared into the heights of philosophy, was not likely to become popular even in a disputatious age. But, nevertheless, it is somewhat singular that the man whose intellect has furnished the most powerful defence of the Church of England ever written, and who did more than all her sons of that time to keep her frame intact, should be now scarcely more than a name, and even indebted for this, in part, to King James's epithet—"the *judicious* Hooker."

If, however, it may be some compensation to an unappreciated genius to find a good biographer, Hooker has unquestionably enjoyed

the benefit in full. In a happy hour for all "lives of good men" and for "letters," Izaak Walton was persuaded by a friend to write Hooker's life. Although "past the seventy of his age," the work was undertaken and accomplished as a "labour of love." With garrulous simplicity, and fond reverence for his friend's friend, the "old man eloquent" lingers over his task, filling in the few and plain lines of the picture, with a patience and fullness of interest in his work such as became a veteran angler. All accessible sources of information were laboriously searched, and the smallest fragments of authentic testimony gathered up with unsparing industry and zeal. Among biographies, Walton's "Lives" have taken rank with the master-pieces; miniatures, indeed,—but of rich and rare excellence.

Richard Hooker was born at Heavitree, near Exeter, and consequently is to be numbered amongst those illustrious Devonshire men of the sixteenth century who made their native county proud of her sons. Walton ascertained the year of his birth apparently with some difficulty, but it was "about the year of our redemption, 1553," the year of Queen Mary's accession to the throne. His parents and his schoolmaster early perceived the promise of greatness in the boy, but the straightness of his father's means forbade the indulgence of their hopes. The good schoolmaster, however, prevailed with the parents to give up the design of apprenticing him, and to keep him at school for some time longer, until a way might be found for sending him to the University. Providence favoured the good man's efforts for his beloved pupil, and under the generous patronage of another noted Devonshire worthy of that age, Bishop Jewel,

Hooker was entered at Corpus Christi College, Oxford, in his fifteenth year. His progress at the university fully justified the fond hopes of his friends. He was elected a scholar of his college in 1573, and four years afterwards, fellow; having meanwhile taken the usual degrees, and distinguished himself so highly that he was reputed "not only to know more of causes and effects; but what he knew, he knew better than other men." The death of Bishop Jewel, in 1571, was a great grief and loss to the poor student, for the place he then held in the college was not equal to his maintenance. But he was soon relieved from the necessity of depending upon a patron. A few months after Bishop Jewel's death, he was invited to become tutor to Edwin Sandys, afterwards Sir Edwin, the son of Archbishop Sandys. The closest friendship sprang up between the wealthy student and his juvenile tutor, and thenceforward Hooker's Oxford life was undisturbed by fears of pecuniary troubles. Other pupils sought his instructions, one of whom, George Cranmer, a grand-nephew of the famous Archbishop, became his life-long friend and of Sandys also. The emoluments of his teachings, increased afterwards by those of his fellowship, enabled him to enrich himself with varied stores of learning, gathered from all sources, and from regions "remote from the track of common studies" during several years. His reputation as a scholar obtained for him in 1579 the appointment of deputy-professor of Hebrew, and in the course of the two following years he was ordained deacon and priest, being then about twenty-eight years old.

It is generally understood that the "learned leisures" of a college fellowship are incompatible with

"the holy estate of matrimony." The tenure of a fellowship is terminable by the marriage of the fellow as irrevocably as by his death; and it is reckoned, therefore, the part of a wise man to postpone marriage until he can vacate his fellowship for a snug rectory in the gift of his College. It does not appear that Hooker behaved with commendable prudence in this particular; he seems to have been wanting in proper regard for so wholesome a doctrine. Most certainly his choice of a wife is one of the numerous lamentable illustrations of the unwisdom of wise men. But how he came to marry at all, is first to be told. Not long after his entrance into holy orders he was appointed to preach at St. Paul's Cross. What procured him this distinction, whether it was his spreading reputation as a theologian, or the friendship of Sandys, is unknown. That old pulpit was then the centre of attraction to all Londoners, high and low alike; for nobles and commoners, and even royalty itself, acknowledged the spiritual eminence of Paul's Cross. It was natural that the most suitable provision should be made for the comfort of the preachers who came up from the country to fulfil their appointments; and a house, called the Shunamite's house (perhaps so named at first by some humourous divine), was provided for them with fitting entertainment for two days before, and one day after the sermon. How arduous and exhausting the service was deemed, these arrangements show. But it must be remembered that an Oxford Fellow of that time had no means of getting to Paul's Cross except on horseback or afoot; and if the weather proved stormy or wet, a day or two of rest before preaching would be absolutely necessary. Hooker unhappily had

to make his way to London in bad weather, and upon the back of a horse whose "going" was so unpleasant to his rider, that the good man's temper was ruffled beyond measure towards the friend who had dissuaded him from walking the journey. In this sad plight, mentally, as well as bodily indisposed, he arrived at his lodgings, and received the kind and assiduous attentions of the lady of the house, Mrs. Churchman. Much to his own astonishment, he was enabled through her care of him, to discharge his duty at the set time, and such was the impression which her kindness made, and so grateful was he for it, that, according to the rich description of Walton, he thought himself bound in conscience to believe all she said, so that the good man came to be persuaded by her "that he was a man of tender constitution, and that it was best for him to have a wife to be a nurse to him, such an one as might both prolong his life and make it more comfortable; and such an one she could and would provide for him, if he thought fit to marry." And he, not considering that *the children of this world are wiser in their generation than the children of light*; but, like a true Nathanael, fearing no guile, because he meant none, did give her power to choose for him, promising upon a fair summons to return to London and accept of her choice; and he did so, in that, or about the year following. Now, the wife she provided for him was her daughter Joan, who brought him neither beauty nor portion, and for her conditions, they were too like that wife's which is by Solomon compared to a dripping house; so that the good man had no reason to *rejoice in the wife of his youth*; but too just cause to say with the holy prophet, "*Woe is me, that I*

*am constrained to have my habitation in the tents of Kedar.*"

Hooker's presentation to a living did not take place until some time after his marriage, and Drayton Beauchamp, near Aylesbury, was then scarcely worthy to be called a "living." His friends, Sandys and Cranmer, visited him here not long after his coming, and were surprised to find their *quondam* tutor in the field—Horace, indeed, in his hand—tending his few sheep, while his servant was gone to the house to assist Mrs. Hooker in some household business. But his visitors were not only grieved to see his poverty—the unhappiness of his domestic life was evident also. The cheerful flow of friendly converse was rudely interrupted by his wife's calling him away "to rock the cradle;" and their reception was in general so uncomfortable that they departed as quickly as possible, sad at heart for the evil days upon which their beloved tutor had fallen.

In 1585 the Mastership of the Temple became vacant, and through his friend, Sandys, Hooker was appointed to the office, not, however, without some reluctance on his part to exchange the quietness of the country for the excitement of London life. There were also other reasons which caused the mild and the thoughtful man to shrink from the burdensome honours his friends wished him to wear. The Church of England was at that time in one of the great crises of her history. The Anglican section and the Puritan section were at open feud with each other, and there was no third party of any importance to moderate between them. The Queen was, of course, zealously in favour of the Anglicans; her zeal being assiduously fanned by the favourite ecclesiasti-

cal councillor, Archbishop Whitgift. But several of the great statesmen who surrounded her were as friendly as they dared to be with the Puritans, and owing to this strong position at court, the contest between the hostile parties was warm and obstinate. In London, the Puritans were very numerous and influential; even the Temple pulpit itself was partially in their hands, Mr. Walter Travers, one of the chiefs of the party, being afternoon Lecturer. It was inevitable that the new Master of the Temple would be forced into the controversy with them upon matters of church government and discipline, particularly as it was understood that Hooker's preferment to the mastership was a disappointment to Travers. Occasion was soon found for opening a dispute, and Travers had no difficulty in widening it to embrace all the points of difference between the two great parties in the Church. Being one of the most popular preachers of the day, and a great favourite with the Temple congregation, crowds came to the afternoon Lecture, while the morning sermon drew comparatively few hearers. Witty Thomas Fuller's sketches of the rival preachers bring the scene vividly before us. "Mr. Hooker his voice was low, stature little, gesture none at all; standing stone-still in the pulpit, as if the posture of his body were the emblem of his mind, immoveable in his opinions. Where his eye was left fixed at the beginning, it was found fixed at the end of the sermon; in a word, the doctrine he delivered had nothing but itself to garnish it. His style was long and pithy, driving on a whole flock of clauses before he came to the close of a sentence; so that, when the copiousness of his style met not with proportionable capacity in his audi-

tors, it was unjustly censured for being perplexed, tedious, and obscure.—Mr. Travers his utterance was graceful—gesture plausible,—matter profitable—method plain, and his style carried in it *indolem pietatis*, a genius of grace flowing from his sanctified heart." The Temple congregation must have been composed of choicer elements than the London churches generally could boast of, but who can wonder that it ebbed and flowed as it did?

But, while Hooker and Travers were disputing warmly, although not bitterly, over the whole field of controversy, the authorities in Church and State looked on, with growing uneasiness. It was evident that some mischief would be brewed eventually if the Temple pulpit continued to speak, as Fuller puts it, "pure Canterbury in the morning, and Geneva in the afternoon." Archbishop Whitgift, therefore, summarily ended the strife by prohibiting Travers from preaching. The Puritan leader, however, did not succumb without a struggle. He stirred the friends of his party by appealing to the Privy Council for a reversal of the Primate's prohibition. Although unsuccessful in this effort, which elicited an answer from Hooker intended for the same dignified body, such a storm was raised against Hooker that, "weary of the noise and contentions" of the Temple, he begged the Archbishop to remove him to some country parsonage, where, as he said, "I may study and pray for God's blessing upon my endeavours, and keep myself in peace and privacy, and behold God's blessing spring out of my mother-earth, and eat my own bread without opposition; for, indeed, God and nature did not intend me for contentions, but for study and quietness." Such plead-

ing as this for a *lower* place could scarcely be denied, and the Archbishop was the more disposed to listen to it, because he was informed of the projected treatise upon "our Ecclesiastical Polity." Hooker's desire was speedily gratified, he being presented to the living of Boscombe, near Salisbury, in 1591. Here, in a house still occupied by the rectors of Boscombe, he found seclusion and leisure to think out maturely the plan of the treatise which his controversy with Travers had suggested to him, and which, during the troublous times of his London life, he had partially prepared. The first four books of the eight he proposed to write upon the Laws of Ecclesiastical Polity were published in 1594. In the following year his powerful friends secured his appointment by the Queen to the richer living of Bishopsbourne, near Canterbury, where he lived out the few years of life that remained to him in the honour, reverence, and love, of many. While performing his ministerial duties here, with exemplary diligence and fidelity, he brought out the fifth book of his great work, and prepared the remaining three; but his death, hastened, as some believed by the labours he imposed upon himself, prevented the full accomplishment of his purpose. A long and severe sickness seized him about the year 1600, and he gradually sunk under it, finishing his earthly course in his forty-seventh year with this testimony upon his lips:—"God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and from which blessed assurance I feel that inward joy, which this world can neither give nor take from me; my conscience beareth me this witness, and this witness makes the thought of death joyful. I could wish to

live to do the Church more service; but cannot hope it, for my days are past as a shadow that returns not."

To form a just conception of the part Hooker took in the great ecclesiastical conflict to which our present religious condition as a nation is largely due, we must observe the position of the hostile parties at the time. The controversy had passed from a dispute about vestments, "those relics of the Amorites," as Bishop Jewel called them, to one of greater moment by far. The Puritans had never looked with favour upon the halfway reformation which Queen Elizabeth and her leading councillors had authoritatively completed. When then, it appeared that no concessions were to be made respecting ceremonies and vestments; that "finality" was the doctrine of the "powers that be;" and, moreover, that non-observance of the prescribed forms of worship was a penal offence, the whole Puritan body in the Church united to demand a thorough reformation. There had been ardent, eager spirits advocating this course before, but they were few and comparatively unsupported. "Bit by bit reform" had been hitherto counted good policy by most of the party. This hope being extinguished, the men of extreme views became the recognized leaders, and the principle was maintained with the whole strength of the party that "those things only are to be placed in the Church which the Lord Himself in His Word commanded." Their opposition was now directed against the entire fabric of the Anglican Church-polity, as being at variance with Scripture.

It was during this stage of the struggle that Hooker entered the field with his first four books, published soon after the preachings at

the Temple Church. Other disputants against the Puritans had been content simply to deny that Scripture is the *only* rule of Church-polity, claiming for the civil power, or the *pro tempore* governors of the Church, both right and liberty for legislating according to their discretion. Hooker lifted the discussion into a higher region. He maintained in his first book that all laws, whether natural—made known through reason and life: or supernatural—revealed in Scripture; are equally of Divine origin, and are therefore of valid authority and obligation. "They," he says, "rightly maintain that God must be glorified in all things, and that the actions of men cannot tend unto his glory, unless they be framed after His law; but it is their error to think that the only law which God hath appointed unto men in that behalf is in the sacred Scripture." Upon this foundation he then, in the second, third, and fourth books, deals with the main arguments of the Puritans, denying first, that Scripture is the only rule of all things which in this life may be done by men; and then, that it must of necessity contain a form of Church-polity, the laws whereof may in no wise be altered. The fourth book more directly meets the assertion that "our form of Church-polity is corrupted with Popish orders, rites, and ceremonies, banished out of certain Reformed Churches, whose example therein we ought to have followed." But it is in the fifth book that Hooker girds himself for a hand-to-hand fight over every inch of the "debateable land." Here, the goodly frame of his beloved Church with its holy places, holy days, holy garments, holy postures, holy rites, and the substantial endowments of consecrated revenues, is elaborately set forth, and

defended with all the strength which logic, and eloquence, and learning, could lend to his cause. The remaining three books were not published in his lifetime, and were supposed to have been tampered with, before publication.

Dr. Arnold, with his wonted energy once said, "I long to see something which should solve what is to me the great problem of Hooker's mind. He is the only man that I know, who, holding with his whole mind and soul, the idea of the eternal distinction between moral and positive laws, holds with it the love for a priestly and ceremonial religion, such as appears in the fifth book." And this problem seems still the harder to solve when we light upon the rich vein of Gospel truth which runs through his discourses upon Justification, the perpetuity of Faith in the Elect, and other subjects. Hooker's High-Churchism was a different thing from Laud's. He had no serious differences with his Puritan brethren touching "sound doctrine, although he did not cherish such ardent affection as they did, for the great Presbyter of Geneva. It was by a perfectly independent course of study, that he arrived with them at the same doctrinal conclusions; and, while his range of view was ampler than theirs, his heart too, rested placidly in the "gospel of the grace of God." In the discourse upon Justification, having exposed the errors of the Church of Rome concerning the doctrine, he says, "Let it be counted folly, or frenzy, or fury whatsoever; it is our comfort and our wisdom; we care for no knowledge in the world but this—That man hath sinned, and God hath suffered; that God hath made himself the Son of Man, and that men are made the righteousness of God." Again, in the second

sermon upon part of St. Jude's Epistle, he bears a strong testimony against Romish doctrine, which needs only conversion of its terms to suit Sacramentalism also. "A strange and strong delusion it is wherewith the Man of Sin hath bewitched the world; a forcible spirit it must needs be, which hath brought men to such a senseless and immeasurable persuasion as this is, not only that men clothed with mortality and sin, as we ourselves are, can do God so much service as shall be able to make a full and perfect satisfaction before the tribunal seat of God for their own sins, yea, a great deal more than is sufficient for themselves; but also that a man at the hands of a Bishop or a Pope, for such or such a price, may buy the *overplus* of other men's merits, purchase the fruit of other men's labours, and build his soul by another man's faith. Is not this man drowned in the gall of bitterness? Is his heart right in the sight of God? Can he have any part or fellowship with Peter, and with the successors of Peter, who thinketh so vilely of building the precious temples of the Holy Ghost. Let his money perish with him, and he with it, because he judgeth that the gift of God may be sold for money. But, beloved in the Lord, deceive not yourselves, neither suffer ye yourselves to be deceived: ye can receive no more ease nor comfort for your souls by another man's faith, than warmth for your bodies by another man's clothes, or sustenance by the bread which another doth eat. The just shall live by his *own faith*."

Another extract from the discourse upon the certainty and perpetuity of Faith in the Elect, may suffice to exhibit the teaching of Hooker respecting this distinguished doctrine of Puritan theo-

logy:—"Simon, Simon, Satan hath desired to winnow thee as wheat; here is our toil: but I have prayed for thee that thy faith fail not; this is our safety. No man's condition so sure as ours; the prayer of Christ is more than sufficient both to strengthen us—be we never so weak, and to overthrow all adversary power—be it never so strong and potent. His prayer must not exclude our labour; their thoughts are vain, who think that their watching can preserve the city which God Himself is not willing to keep. And are not theirs as vain, who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not therefore burn his plough, nor the merchant forsake his trade, because God hath promised *I will not forsake thee*. And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use, or not to use the means whereby, to attend, or not to attend to reading, to pray, or not to pray that we fall not into temptation? It was not the meaning of our Lord and Saviour in saying, "*Father, keep them in thy name*," that we should be careless to keep ourselves. To our own safety, our own sedulity is required. And then blessed for ever and ever, be that mother's child, whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us; the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory: but concerning the man that trusteth in God, if the fire have proclaimed itself unable as much as to singe a hair of his head; if lions,—beasts ravenous by nature and keen with hunger, being set to devour, have as it



were, religiously adored the very flesh of the faithful man, what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? "Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" No; "I am persuaded that neither these, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" shall ever prevail so far over me. "I know in whom I have believed;" I am not ignorant whose precious blood hath been shed for me; I have a shepherd full of kindness, full of care, and full of power: unto him I commit myself; his own finger hath engraven this sentence on the tables of my heart—"Satan hath desired to winnow thee as wheat, but I have prayed for thee that thy faith fail not." Therefore, the assurance of my hope I will labour to keep as a jewel unto the end, and by labour, through the gracious mediation of his prayer, I shall keep it."

It is truly difficult to expound the mysterious conjunction of opposite religious systems in Hooker's mind. Antagonism to Rome, and inclination towards Rome, are alike manifest in his works. His eloquent and philosophical vindication of the obnoxious ritual of the English Church rallied the waverers of his party in his own day, and has been a bulwark against church reformers and so-called latitudinarians ever since; and yet no evangelical could forge a keener weapon against Rome, or smite with stronger hand on behalf of the Articles of Faith. The Sacramentalism of Laud, which contributed in no small measure to

hasten the downfall of Charles the First, was but a logical deduction from Hooker's fundamental propositions in his fifth book. And every revival of mediæval rites and ceremonies in our own, or preceding times more or less owes its development to the countenance given to them by the logic and genius of Hooker.

Perhaps the best solution of the problem is, that the very greatness of his mind and the breadth of his view rendered him incapable of perceiving the practical inconsistency of a Scriptural faith and a Romish ritual. The Apostle Paul found no difficulty in conforming to the Jewish ceremonial worship when Christian charity required it, but both the Jewish and Gentile Christians were ill-able to follow his example, or to applaud the true ground of his behaviour. The Apostle, however, knew that Christian truth was particularly incompatible with Jewish forms, although he charitably yielded compliance to Jewish prejudices whenever his conscience suffered him. But Hooker had no similar conviction. Because he himself could hold the doctrines of free grace, and yet zealously observe the orders of the Rubric, he deemed it equally easy for others to do the same. His system is but a splendid theory, and the history of the Church of England since his time has proved its impracticability.

The judgment of posterity has approved the demand of the Puritans that the Reformation of the Church of England should embrace the ritual as well as the creed of the Church, and that the Scripture must be regarded as the supreme and sufficient rule of reformation. A Scriptural church-polity is the necessary practical complement of a Scriptural creed. The logic of Hooker, aided as it was by his ample knowledge and splendid genius,

has failed to disprove the Puritan's assertion that Anglicanism tends to Rome. It may be, and doubtless is, hard to hit the flaw in his reasoning; but it is a true spiritual instinct which prompts us to suspect it. By all the rules of the art of war, it was said, the English army was beaten at Waterloo, but nevertheless they drove the enemy from

the field. And by all the rules of intellectual conflict perhaps the Puritans were beaten in the ecclesiastical battle of the 16th century, but the subsequent events of our national history, and the indications of the present time, predict the ultimate completion of that Church Reform which the book of the Laws of Ecclesiastical Polity was written to withstand.

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### THE NEW YEAR.

What deepening sound falls on the listless ear,  
 As if an angel's whisper spoke to man.  
 Hark! 'tis the knell of time,—the dying year  
 Breathes its last sigh, and measures out its span;  
 And new-born time its solemn message tells,  
 Of sorrow's tears, and pleasure's transient gleam,  
 And wakes new joy, as when the happy bells  
 Ring out their merry bridal peals, or seem,  
 In muffled notes, to say—"this life is but a dream."

There rise the heights of Providence sublime,  
 Casting dark shadows on this vale below—  
 Heights which an angel's footsteps must not climb—  
 Above the range of mortal ken to know;  
 Hid in the Infinite, save where the light  
 Of burning prophecy its brightness throws,  
 Reveals the future to our wondering sight,  
 Prescribes the medicine for creation's woes,  
 And tells the weary troubled earth of sweet repose.

Lo sits in grandeur Gaul's imperial King,  
 Subtle in councils, terrible in fight,  
 Or peace, or war, his double speeches bring  
 His honour sullied, but his sabres bright.  
 Lo, Russian hordes in their embattled ire,  
 Trample from Polish soil and Freedom's day,  
 The spark of liberty's most holy fire;  
 Remorseless as the vulture, bears away  
 To her high rock the fluttering and defenceless prey.

Heaven keeps its councils well—the signs are given  
 And whispered only to the soul of prayer ;  
 Signs in the roaring sea, and signs from Heaven,  
 Signs in the sun, and comet's wandering star,  
 Creation's wonders providence proclaim  
 Unfurl the banners of His high decree,  
 And speak the grandeur of His awful name !  
 Nations look up and pray—they may be free,  
 Whilst sabres flash ; and some cry liberty !  
 Some for oppression shout, and all for victory !

Oh, Christ ! Jehovah's everlasting Son,  
 Descend once more, put on thy bright array,  
 Thou throned, anointed, everliving One !  
 Come to our night, and make our darkness day ;  
 Hast thou not promised thine expecting bride,  
 A speedy advent ? Answer to her call,  
 Let Thy right arm roll back the crimson tide  
 Of cruel war ; its clarion trump recall,  
 Rebuild the world, and ransom'd from their thrall,  
 The myriad nations at Thy holy feet shall fall !

HENRY DOWSON.

Bradford, 1864.

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## Hebels.

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*Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D. ; with Selections from his Journals.* Edited by his Sons, ANDREW REED, B.A., and CHARLES REED, F.S.A. London: Strahan and Co., 32, Ludgate Hill. 1863.

THE late Dr. Andrew Reed was in every sense of the words an able minister of the New Testament. During the day in which he lived, many of the pulpits of Evangelical Nonconformity were occupied by some

of the greatest orators which this country ever produced; and yet the luminary of East London shone among them with no inferior splendour. His greater efforts were marked by a power, an elevation of tone, and a loftiness of expression, which had not often been exemplified in the Christian ministry. But still, though capable of rising to the level of important public occasions, in his ordinary pastoral labours he never sacrificed usefulness to ambition. The truth most calculated to edify believers, and bring the ungodly to repentance, was always set forth with a clearness and simplicity that could hardly be surpassed; and this was, beyond a doubt, the secret of his very great success. There were some that far excelled even Dr. Reed in eloquence and genius, but the number of their converts will bear no comparison with those whom he was honoured as the instrument of bringing into the Church of Christ. Few ministers, perhaps, will have a greater multitude to be their joy and crown, in the day of God.

Andrew Reed was born on the 27th of November, 1787, in the parish of St. Clement Danes, without Temple Bar. It was his privilege to be descended from a godly race, and to have parents who sought to bring up their children in the nurture and admonition of the Lord. Doubtless, their early instructions and pious influence prepared the way, but it was through means of the ministry of Mr. Lyndall, his own predecessor at Cannon Street Road, that he was actually brought to religious decision. Subsequently, we find him diligent in the pursuit of knowledge, seizing every opportunity for the cultivation of his mind, and actively engaged in Sunday School teaching. Of course, it would not be long before others would observe in him talents of a superior order, that might be expected to do good service in the Christian ministry; and this, together with his own inclination, finally led to his consecration to that high and holy work. What is somewhat singular in the case of Dr. Reed is, that on the conclusion of his college

course at Hackney, he became pastor of the very church of which he was a member, showing that sometimes a prophet may have honour in his own country—a circumstance that surely warrants us in inferring a high reputation both for competency and piety. Nor is it less honourable, both to the church and their minister, that he continued among the same people to the end of his days. Indeed, it appears to have been a fixed principle with him that a pastoral connexion once formed should be regarded as permanent, unless Providence itself rendered a change unmistakeably imperative. Thus, through more than one trial, and threatened alienation of friends, upon the causes of which we do not feel called upon to enter, or to express an opinion, Dr. Reed maintained his ground, and to the last sought no other than the spiritual bride of his early affections.

For the details of his ministerial life we must refer our readers to the goodly octavo which is the monument of filial piety, and which has the merit of being profoundly interesting, and not overloaded with private memoranda. It is an exceedingly difficult task for sons to write the Memoirs of a father of whom they have in many respects, reason to be proud; forasmuch as they have, or may be reasonably presumed to have, an irresistible inclination to colour their portraiture, and present the *carum caput* as a model of perfection. This is the inevitable effect of a natural and amiable partiality. The elements of Dr. Reed's usefulness as a philanthropist did not surely consist in all the smooth and gentle dispositions, which, while they tenderly embraced the wants of orphanhood, softened all social intercourse, and made co-operation a pleasure and delight. If it were so, we can only say, that such a character is both contrary to nature and experience. To us, the subject of this volume appears to have been a very majestic man—of inflexible will and purpose—who could afford to have the angles of his character left unrounded, and his value to

be determined by the deeds of mercy which have made his name immortal.

We say this deliberately. The founder of the London Orphan Asylum at Clapton; of the Infant Orphan Asylum at Wanstead; of the asylum for fatherless children at Reedham; of the Asylum for Idiots; and of the Royal Hospital for Incurables, has done enough to secure a name that posterity will not willingly let die. It is inseparably blended with the history of those now national institutions. Persons who care nothing for religion, or for Dr. Reed as a minister, will read this life with profound interest and admiration, as showing what one man can do in the cause of benevolence, without great riches, and by the mere force of untiring industry and determination. Those who wish to know the secret springs of human action, will trace with satisfaction and pleasure the origin of all his efforts in the cause of the orphan, to their first fountain in the incidents of domestic life. Altogether the volume is a most important issue, and reflects great credit upon its joint editors. We hope that thereby many will be stimulated to follow him in so far as he followed Christ.

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*Mediatorial Sovereignty the Mystery of Christ and the Revelation of the Old and New Testaments.* By GEORGE STEWARD. 2 vols. Edinburgh: T. & T. Clark.

In these handsome volumes Mr. Steward has discussed the doctrine of Mediatorial Sovereignty with a fulness and completeness to which no other work on the subject in our language pretends. It appears that he had drawn out the scheme of his argument whilst engaged in the active duties of the ministry; but being unable to secure the needful time for completing it to his own satisfaction, he was compelled to await the leisure which retirement from pastoral labours could afford, to arrange his materials in proper form; and we congratulate him on the good use he has made of that leisure.

In a well-written introduction, the Sovereignty of God over all his works is discussed, and his Sovereignty over man is shown to be essentially mediatorial. The thesis which the author maintains is then stated, that "this rule is . . . the one grand fact to which revelation is appointed to bear witness," so that inspiration, when viewed as supplying mankind with the several books of the Bible, "is the historical development of [this] one single first principle—a fountain truth." The evidence adduced in support of this proposition is naturally distributed into two parts, the first embracing the Old, and the second the New Testament Scriptures. By giving a summary of the topics which are dealt with, our readers will easily judge for themselves as to the exhaustiveness of the treatise. Under the first part, then, it is shown that Sovereignty is "the chief characteristic in the creation of man," and "proofs of Mediatorial Sovereignty" are drawn "from the federal character of Adam, and its influence on the fall." The divine titles of "the Word," "the Angel of the Lord," "Redeemer," "Jehovah," "Lord," are then examined as declarations of this Sovereignty. The forms of divine manifestation next pass under review, and the indications of Mediatorial Sovereignty to be found in the primitive faith and worship of the church, in the covenants, in the church, and in the types, are carefully traced. This Sovereignty is further proved to be the doctrine of prophecy, and the discussion is appropriately closed by showing that the Old Testament is fundamental to the New. In the second part, the history of the personal and official titles of the Messiah, and the illustrations of Mediatorial Sovereignty found in the ministry of our Lord, in the work of the Holy Ghost, in the testimony of the apostles, and in the church, are examined at great length, and the proof is thus completed that "the Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father."

The general ability with which this great argument is conducted makes us regret the diffuse style adopted by the author. Had there been as much energy shown in keeping down all tendency to use the amplifications customary in spoken discourses, as there is diligence manifested in the collection of the Scriptural evidence, the book would have been smaller in bulk, and, as we think, of increased value to theological readers. But we are bound to say that, even amidst the redundancies of expression which we could wish out of the way, the argument is not overlaid, but always fairly kept in view. It is a work especially fit to be *read aloud*, and would be sure to keep alive the interest of intelligent persons; but it will amply repay the closest attention of the student. We shall be glad to know that it has a large circulation in our body.

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*A Critical and Exegetical Commentary on the Book of Genesis, with a new translation.* By JAMES G. MURPHY, LL.D., T.C.D., Professor of Hebrew, Belfast. Edinburgh: T. and T. Clark, 1863.

The design of this work is to trace out for ordinary readers of the Bible the exact meaning of the phraseology used in the Book of Genesis. The author's acquirements as a Hebrew scholar have enabled him to render good service in a department requiring much discrimination and patient labour to produce anything of permanent value to the Church of God; and we heartily welcome the aid thus given us in the study of "this venerable document." Critical students would have prized the work more highly if it had been prepared with a special reference to their wants, and the philological and other questions raised in connexion with the book had been exhaustively discussed. But, as Dr. Murphy has evidently provided for a much larger class, and has written for the instruction of those who know little of Hebrew, he has allowed himself considerable

range as an expositor. He is very careful not to admit unnecessary difficulties in the text, and to limit himself to the statements which its own words by fair interpretation can be shown to make. In this way he obviates many objections and quibbles that have been raised by scientific and other inquirers, and gives fair reason for the conclusion that there is nothing in the Book of Genesis which will be found contrary to the facts established by science, when they have first given themselves the trouble to understand the precise meaning of the document they have in their hands. We commend the work to our readers, and can assure them that, when they may see reason to doubt the interpretation given of any passage by Dr. Murphy, they will give him credit for an evident desire to get at and state the truth as it is recorded.

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*Sacrificial Worship of the Old Testament.* By J. KURTZ, D.D., Professor of Theology at Dorpat, &c. Translated by James Martin, B.A. Edinburgh: T. and T. Clark, 1863.

This volume is a welcome addition to the series of translations issued by Messrs. Clark. It contains an elaborate examination of the sacrificial system established by God of old, and is worthy of attentive study by all ministers of the Gospel. Even the discussions, in which Dr. Kurtz delights, of theories of his German opponents have a great interest for English theologians, for they shew us the tendencies of speculation against which it is necessary to be forearmed; whilst the thoroughness of investigation which characterises the book makes it a model for all who engage in such studies. We should be glad to know that the esteemed theological tutors of our colleges made it a class-book for their students, and lectured upon it with corresponding ability; for they would thereby do much to fit their pupils to become workmen that need not be ashamed, rightly dividing the word of truth.

## Brief Notices.

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*The Course of Faith; or, the Practical Believer Delineated.* By JOHN ANGELL JAMES. Second edition. Fourth thousand. London: Hamilton, Adams & Co., Paternoster Row. Birmingham: Hudson and Son, Bull Street. Pp. 336.—It would seem superfluous to notice a work which has been so long before the public, and for the excellency of which the lamented author's name is a sufficient guarantee. But many of our readers will be glad to learn that the publishers now offer it at a very reduced price, and we hope that this will greatly extend its circulation.

*The Gospel according to Saint Matthew.* A new translation, with brief Notes and a Harmony of the Four Gospels. London: Samuel Bagster and Sons, 15, Paternoster Row.—The design of this translation is to give the exact meaning of the Greek in the English of the present day. We must say, however, that if we are to judge by this volume, the English of the present day is very far inferior in beauty, force, and euphony to the language of our forefathers. Moreover, it seems to us, that words and phrases that are found in our standard version, and which are *not obsolete*, are here exchanged for others without any real difference of signification. To take an example at random from the narrative of the Syrophenician woman: we do not see that "requested" is more modern than "besought," nor "the bread of the children" and "the table of the master," than the "children's bread" and the master's table." And yet in the genealogy the translator gives us "David's son, Abraham's son," instead of the son of David, the son of Abraham. Again, what motive can there be for altering—"Be it unto thee even as thou wilt," into "Be it for thee as thou desirest," and "O woman great is thy faith," into "O woman thy faith is great." The sense is as nearly as possible the same: is it that the force and beauty of the former rendering are greater than the original? With all due deference to the scholarship of Mr. Godwin we cannot think so. Altogether, in our opinion, this version would have been far better if the modernising process had been conducted

with more judgment and taste. The catalogue of lessons, however, to be derived from the Gospel now under our consideration, together with the harmony, will be found of great practical utility.

*The New Testament of our Lord and Saviour Jesus Christ.* The common English version corrected by the Final Committee of the American Bible Union. Eleventh thousand. New York: American Bible Union, 1863. Vol. I.—This first volume contains the whole of the Four Gospels. As put forth under the sanction of a great institution, it has a strong guarantee with respect to fidelity and accuracy. The emendations of the received English text, though numerous, are not obtrusive, and therefore are not harshly at variance with familiar phraseology that is consecrated by long usage. We regard this as a great merit. To Baptists it will perhaps be the more acceptable, inasmuch as it translates the words that relate to the ordinance, and is an immersionist version.

*Thomas Raffles, D.D., LL.D.* A Sketch by JAMES BALDWIN BROWN, B.A., Minister of Clayland's Chapel, Clapham Road. London: Jackson, Walford and Hodder, 27, Paternoster Row. Pp. 53.—This brief record of a distinguished man, who belonged to a race of great preachers that has now well-nigh passed away, will be welcomed far beyond the limits of the denomination with which Dr. Raffles was identified. Comparatively few, even though possessed of commanding eloquence and power, have fulfilled a course so long, prosperous, and useful. Mr. Brown has exhibited in few words the character of the man, and the causes of his success, with much judgment, and in a spirit worthy of the highest commendation.

*First Lessons in the Life of our Lord Jesus Christ, for Families and Schools.* By CHARLES WILLS, M.A. Jackson, Walford and Hodder, 27, Paternoster Row, 1863. Pp. 78.—A very useful little manual for Bible classes and for catechetical instruction generally. No questions are given, but they may be easily applied by any judicious and intelligent teacher. We hope the work will be widely circulated.

*The Contrast; or, the Shepherd of*

*Bentham Hill.* By Mrs. Brown. Edinburgh: William P. Kennedy, 79, George Street. Glasgow: D. Bryce and Co. London: Hamilton, Adams & Co.—This narrative is by no means devoid of interest, but its chief excellence is, that it abounds with evangelical truth and sentiment. From the introduction it would appear that the story is at least founded upon facts. The volume is attractive in appearance, and the reading is pleasant though not exciting.

*Chinese Scenes and People, with Notices of Christian Missions and Missionary Life.* By JANE R. EDKINS, with narrative of a visit to Nanking by her husband, the Rev. Joseph Edkins, B.A., of the London Missionary Society; also a Memoir by her father, the Rev. William Stobbs, Stromness. London: James Nisbet and Co., Berners Street, 1866. Pp. 307.—The greater portion of this volume consists of letters by Mrs. Edkins, which, besides their interest as containing sketches of scenery and people, are remarkable for the Christian character "which incidentally they unfold." They were written, as we are informed, without the remotest idea of their being published. We do not wonder, however, that they were deemed worthy of perusal beyond the circle of relations and friends. We heartily commend them to all who love missions, and will be gratified by information about China and its people.

*The Family, the Character, and the Reward of the Faithful Minister of Christ.* A Sermon occasioned by the death of the Rev. Thomas Winter, late of Counterslip, Bristol, preached at Torrington on Sunday morning, May 17th, 1863, by the Rev. Evan Edwards, of Chard. London: Elliot Stock, Paternoster Row. Chard: Thomas Young, 1863. 1s.—This is an excellent sermon, and does as much credit to the head and heart of the preacher as it does honour to the memory of the eminently pious and useful minister by whose decease it was occasioned. Such an example as Mr. Winter is more than usually calculated to give point and force to the Apostle's words, "Whose faith follow considering the end of their conversation Jesus Christ the same yesterday, to-day, and for ever."

*The Duties of British Christians in relation to the Struggle in America.* A discourse delivered by the Rev. John Stock. London: Elliot Stock, 62, Paternoster Row. Manchester Union and Emancipation Society, 51, Piccadilly. 3d.—We are not prepared to put on record an

upon opinion the American constitution, and the precise bearing of the present war on the interests of emancipation. Suffice it to say that, for the most part Mr. Stock's remarks are sensible and good; though it would have been well if the politics of a distant land had been kept out of the pulpit. It may fairly be doubted whether any man in this country is competent to expound the duties of British Christians in the present instance. Certainly no man is so, who has a strong sympathy with either party. No doubt many will fully agree with Mr. Stock, and such will find his pamphlet worthy of their attention.

*The Foundations of our Faith.* Ten papers read before a mixed audience of men. By Professors AUBERLEN, GESS, and others. London: Strahan & Co.—These papers, founded upon the several articles of the so-called Apostle's Creed, discuss in an admirable manner the fundamental doctrines of the gospel. They are worthy of attentive perusal, not only for the exposition they give of those doctrines, but especially because they are prepared with reference to the exceptions commonly taken in these days to the things assuredly believed among us. No one can read the volume without feeling thankful to God for having raised up such valiant witnesses for the truth as the several authors of these ten papers.

*Warm Hearts in cold Regions.* A tale of Arctic life. By CHARLES EDE, R. N. London: Nelson & Sons.—A story which our young friends will be sure to read to the end if they once begin it. It is enough to add that it is well worth reading.

*Living in Earnest; with lessons and incidents from the lives of the great and good.* A book for young men. By JOSEPH JOHNSON. London: Nelson & Sons.—Fitted to do much good to the class for whom it has been written.

*Stories from Jewish History; from the Babylonish captivity to the destruction of Jerusalem by Titus.* By A. L. O. E. London: Nelson and Sons.—A little book of useful information on the political history of the Jews.

*Notes on the Gospels; Critical and Explanatory. Mark and Luke.* By M. W. JACOBUS, Professor of Biblical Literature in Alleghany City. Edinburgh: W. Oliphant and Co.—Written with especial reference to the wants of Sunday school teachers, and likely to be of use to them. The Pædobaptist teaching of the



notes which relate to baptism is but the repetition of statements which have been repeatedly controverted, and, as we think, disproved. If any teachers in our

schools use the volume, they may take occasion to show the pertinacity with which the traditions of men seek refuge in commentaries on the Word of God.

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## Intelligence.

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### PRESENTATION.

STRATFORD, Essex, November 26th.—A handsome silver inkstand and appurtenances were presented to the Rev. G. W. Fishbourne by the church and congregation of Stratford Grove Chapel as a mark of their sincerest esteem and regard.

### ORDINATION AND RECOGNITION SERVICES.

SOUTHAMPTON, November 13th.—Mr. J. Collins was ordained pastor of the church worshipping in the Carlton Rooms. The services were conducted by the Revs. C. Chambers, R. Caven, M. Hudson, J. B. Burt, G. Rogers, and T. Adkins.

CANNON-STREET, BIRMINGHAM. — Nov. 30th, special services were held in Cannon-street Chapel, Birmingham, for the recognition of the new pastor, the Rev. W. L. Giles, late of Abbey-street Chapel, Dublin. Among the ministers present were the Revs. J. E. Giles, of London (the father of the new pastor), C. Vince, J. J. Brown, R. W. Wilson, S. Chapman. Resolutions of welcome were adopted, and addresses were delivered by the several ministers, including Mr. Giles himself, appropriate to the proceedings of the evening.

UPTON-ON-SEVERN.—A meeting was held on Nov. 25th, at the Town Hall, to give a cordial welcome to the Rev. J. R. Parker, as pastor of the church and congregation in this town. Addresses were delivered by the Revs. T. Wilkinson, of Tewksbury; T. Rose, of Pershore; S. Dunn, Atch Lench; M. Philpin, Alcester; and by the Pastor.

UPTON CHAPEL, (LATE CHURCH-STREET, BLACKFRIARS-ROAD), LONDON.—The Rev. R. G. D. Evans, Metropolitan Tabernacle College, having accepted an invitation to

the pastorate of this church, a public meeting to welcome Mr. Evans was held in the school-rooms of the Metropolitan Tabernacle, on the 1st December. The Rev. R. Robinson, of York-road, Lambeth, presided. Mr. W. Pardon, one of the deacons, stated the circumstances which led to the union. The Rev. G. Rogers (Mr. Evans' tutor) bore a most honourable testimony to the Christian character, standing, and ability of Mr. Evans. The Revs. F. White, of Chelsea; S. Cowdy, of Arthur-street, Walworth; P. J. Turquand, of York-street, Walworth; C. G. Gange, of Portsmouth, and J. Burton, of Park-street, delivered suitable addresses. The Rev. C. H. Spurgeon addressed the church most advisedly and encouragingly.

CIRENCESTER.—The recognition of the Rev. J. J. Brown as pastor of the church meeting in Coxwell-street, took place on December 9th. The Rev. J. Frize, of Fairford, asked the usual questions and offered prayer; and the Rev. R. P. Macmaster, of Bristol, preached. A public meeting was held. The pastor occupied the chair, and speeches were delivered by Mr. Wearing, of Swindon; the Revs. J. Davis, of Arlington, R. P. Macmaster, and the Dissenting ministers of the town.

MALTON.—On Dec. 8th, the Baptist chapel, Malton, was re-opened for Divine service, after having been closed for alterations. The occasion was also the ordination of the Rev. J. Clough, as pastor, the services being undertaken by the Rev. J. Acworth, LL.D., and the Rev. S. G. Green, B.A., president of Rawdon College. In the evening a *soirée* was held in the Assembly Rooms, when the Revs. Dr. Acworth, S. G. Green, B.A., Dr. Evans, C. W. Upton (Beverley) and A. Bowden (Driffield), gave addresses.



NEW BAPTIST CHAPEL WOLVERHAMPTON.

On Thursday, December 10th, this elegant and spacious structure was opened for divine worship. The Rev. W. Handels preached in the morning, and the Rev. H. S. Brown in the evening. At a public meeting held in the afternoon—H. Marten, Esq., in the chair—Mr. Edwards, the treasurer, read the financial report, which showed that the expense incurred had been £3,625, the builder's account having amounted to £2,570, and the land having cost, with interest, £650. Towards paying off the debt, £1,741 1s. 6d. had been raised, leaving a balance of £1,833 11s. 6d. Certain friends have agreed to guarantee in quarterly payments over ten years, the amount of £1,000. At subsequent services, sermons were preached by the Revs. S. Tipple, of Norwood, A. Mursell, and Watson Smith, of Manchester. The collections amounted to about £150. [We congratulate our friend, Mr. Carey, and his flock, upon the completion of their noble and arduous labours. In scarcely any town in the kingdom was a new chapel

more needed.] Contributions towards the building fund will be thankfully received by the Rev. J. P. Carey, Wolverhampton.

KINGSGATE CHAPEL, HOLBORN.—The Baptist Irish Society having been commenced by a meeting at Eagle Street Chapel on December 6th, 1813, a public meeting was held on the 7th December to commemorate its jubilee. The chair was occupied by Dr. Hoby, and addresses were delivered by the Revs. F. Wills, S. Green, F. Trestrail, W. Miall, C. Room, J. Stanion, C. Middleditch, and Messrs. Pewtress and Heaton.

#### MINISTERIAL CHANGES.

The Rev. E. Jenkins has resigned the ministry of the church at Madeley, Salop.—At the request of the committee of the Baptist Irish Society, and by the unanimous invitation of the church at Grange, county Antrim, the Rev. H. H. Bourn has removed from Portadown to that place.—The Rev. E. W. Thomas has

Chapel, London.—The Rev. James Howell, pastor of the second Baptist church, Bury St. Edmunds, will shortly conclude his labours there.—The Rev. D. Davies, of Waentrodau, near Cardiff, has accepted the cordial and unanimous invitation of the church at Charles-street, Newport.—The Rev. G. D. Evans, of the Metropolitan Tabernacle College, has accepted a cordial invitation to become the pastor of Upton Chapel, now in course of erection at Barkham-terrace, Lambeth-road, London.—The Rev. C. Wollacott has resigned the pastorate of the church at Little Wild-street. Mr. Wollacott has been engaged in the ministry fifty years, and retires from active labour with the respectful and affectionate wishes of a large circle of friends.

The Rev. S. Hodges, Charlbury, Oxon, has accepted the unanimous invitation of the church at Stow-on-the-Wold.—The Rev. Dr. Leechman, on account of ill-health, has resigned the pastorate of the church at West End, Hammersmith, and has taken up his residence at Bath.—The Rev. S. Allsop, of Whittlesea, has accepted the earnest call of the first Baptist church at Longford, Warwickshire.

Mr. William Williams, of Haverfordwest College, has accepted the unanimous invitation to become the pastor of Abernant Church, Aberdare.—Mr. William Jones, of Haverfordwest College, has accepted the unanimous invitation of the Church, Hebron, Dowlais.—The Rev. James T. Baily has resigned the pastorate of the church, Branch-road, Blackburn, and is open to invitation to supply vacant churches.—The Rev. E. Jones, formerly of Broseley, Salop, has accepted the pastorate of the church at Bethesda Chapel, Trowbridge, Wilts. The Rev. H. T. Wardley, until recently a minister in the Countess of Huntingdon's connection at Worcester, has accepted the pastorate of the Baptist Church at Melbourn, Cambridgeshire.—The Rev. D. Jones, B.A., of Folkestone, has accepted the unanimous invitation of the church and congregation at Brixton-hill, and is expected to commence his ministry there on the first Lord's day in January.

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#### ANNIVERSARY AND OPENING SERVICES.

REDDITCH.—The first anniversary of the church at Redditch, was celebrated on Nov. 8th and 9th. On Nov. 8th three

sermons were preached by the Rev. J. R. Parker, of Upton-on-Severn. Nov. 9th a meeting was held, the Rev. M. Philpin, taking the chair. Some very liberal promises were made towards the erection of a chapel, and it is hoped that during the year, sufficient funds may be raised to commence its erection. Addresses were delivered by the chairman, the Revs. J. R. Parker, J. Phillips, T. James, J. Bowler, B. Burrows, and W. Forth.

DAMERHAM, WILTS.—The new chapel in this village was opened on the 4th of November. Two sermons were preached by the Rev. C. Stanford, Camberwell. The chapel was crowded, and the services were deeply interesting. The new building will cost about £250, towards which it was announced at the opening £100 had already been raised, more than half this sum having been collected by the kind exertions of Mr. Stanford. The friends of Damerham will be very thankful for further assistance, of which they are much in need.

PILLGWENLLY, MON.—The new chapel, Commercial-road, Pillgwenlly, Newport, Mon., was opened on November 15th. The Rev. D. Evans, of Dudley, preached and also on Mouday evening, Nov. 16th. On the 17th, the Rev. J. Williams, of Stow-hill Chapel, Newport, preached, after which the Rev. E. Thomas, pastor of the church, in the new chapel baptized seventeen candidates.

WELLINGTON, SALOP.—The chapel in this town having been closed for improvement, was reopened on Nov. 22nd. Sermons were preached by the Rev. S. G. Green, B.A., president of Rawdon College, and the Rev. H. Bake, (Ind) of Wellington. The sum expended is between £400 and £500, which, with the exception of about £100, has already been raised by the congregation.

COLLEGE-STREET, NORTHAMPTON.—The ancient church and congregation here, presided over by the Rev. J. T. Brown, and of which Dr. Ryland was once the pastor, having for a long time required a new place of worship, at length set about its erection, and on Thursday, Nov. 26th, the place was opened with the customary religious services. The site is the same as before. The new chapel will comfortably seat 1,100. The internal area is 75 by 54 feet, with galleries extending over a spacious vestibule. The sermon in the morning was preached by the Rev. resigned his ministry at Cromer-street

W. Landels, of London. The dinner was provided at the Swan Inn, Derngate, and the company, which numbered about 120 persons, consisted chiefly of visitors from the neighbourhood. The chair was occupied by Mr. J. Perry, and speeches were made by Mr. Brown, Mr. Landels, Mr. Mursell, of Kettering, and others. In the evening, a sermon was preached by the Rev. J. H. Hinton, M.A., of London, and a large number not being able to obtain admittance, a second sermon was preached in the large room over the school-room, by the Rev. J. Mursell, of Kettering. On the following Sunday, the Rev. J. P. Mursell, of Leicester, preached both morning and evening, and on the Monday evening a public meeting a public meeting was held, the Rev. J. T. Brown in the chair, when addresses were delivered by the Revs. J. Brown, G. Nicholson, T. Arnold, T. T. Gough, J. P. Mursell, J. P. Haddy, and others. In the course of the evening it was stated that the cost of the building was about £7,000, and that the receipts, including collections at the opening services, amounted to £5,355.

CLARENDON CHAPEL, LEAMINGTON.—The congregation, for whose use this new chapel has been built, celebrated their freedom from debt on Thursday, Nov. 5th. Tea was served at 6 o'clock in the school-rooms to about 200 persons; and a larger congregation afterwards met in the chapel where addresses were delivered by Dr. Slack, who presided; the Rev. C. Vince and other gentlemen. From a statement read by the Rev. W. A. Salter, the pastor, it appeared that the chapel had been begun in Nov. 1862, had been ready for opening by Midsummer, and would, in a few days, be freed from all incumbrance. The requisite transactions have since been completed, and the chapel is the property of the Trustees, who hold it for a congregation, maintaining the great truths held in common by Evangelical Christians. The building is in the early English style; seats 400 comfortably on the ground floor, contains a gallery with vestries, beneath which can be easily thrown into the chapel, and provides for the baptism by immersion of those who desire it. School-rooms have been completed on the premises since the chapel was opened. The congregations and schools have been very encouraging, and it is hoped that much good will be done in a neighbourhood which is rapidly increasing in population.

## RECENT DEATHS.

### Mrs. PRICHARD, Llandudno.

Mrs. Prichard, wife of Mr. W. Prichard, deacon of the Baptist church, Llandudno, was well-known to many readers of the *Magazine*.

Mrs. Prichard and her family had much to do under God's blessing with the raising of the Baptist church at Llandudno to its present flourishing state. Her father was one of the first that embraced Baptist principles in that neighbourhood. Hearing the Rev. J. Prytherch, Calvinistic Methodist Minister, from Anglesea, preach from Luke xii. 50, and say that the baptism which Christ underwent was not a mere sprinkling of sufferings, but an immersion in a sea of agonies, he became convinced that baptism by immersion is the Institution of Christ, and that it is impossible to explain the New Testament except on Baptist principles. For many years he had almost the whole care of the cause at Llandudno on his own shoulders. Mrs. Prichard drank deeply of his spirit, and took such an interest in it as if its fate depended on her activity and faithfulness. Those who did not know her love to Christ thought this officiousness; but others who were acquainted with her sterling worth, knew that it was but the natural expression of inward attachment to Him who died for her. She cherished the highest respect for the servants of Christ; she always deemed it an honour to entertain them under her roof; and she caused the heart of many a poor minister to rejoice. The writer remembers with gratitude and affection her anxiety to cheer and encourage him, when, an inexperienced young man from college, he settled at Llandudno as minister. She was very anxious to provide English preaching for visitors to that delightful watering place. She and her beloved husband exerted themselves to build the commodious English chapel there. When the work threatened to stand for want of funds, they advanced the money; and when it was finished, she, without the knowledge of any one save her Master, furnished it with a communion service, worth about £15, remarking that it was the gift of a friend to the English cause. Last winter her health suffered; she became weaker and weaker, till June 29th, when she fell asleep in Jesus, whom she had faithfully served for thirty-eight years. Many

friends, including several ministers from the adjacent counties, were present at her funeral. May the God who sustained her, and gave her victory in death, enable our sorrowful brother to be faithful unto death, and console his heavy heart !  
Llangollen. H. J.

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Mr. R. W. LOWER, Folkstone.

"Blessed are the dead that die in the Lord: yea, saith the Spirit, for they rest from their labours, and their works do follow them."

The truth of this inspired testimony has recently found another illustration in the death of an eminently good man, Mr. R. W. Lower, of Folkstone. He was born at Lewes, in the April of 1796, and after a very short illness, at the age of sixty-seven, was taken to his heavenly rest on Tuesday, October 27th, from his residence in the above town. On Monday the 26th, he was engaged in the usual affairs of life, and was seen walking in company with his now sorrowing widow. About noon of that day he was seized with the mortal attack, and, although all was done that medical skill could devise, his strength failed him, his hour had come, and he expired on the afternoon of the following day. To him, however, somewhat sudden death was in the noblest sense, sudden life. The greater part of Mr. Lower's career was spent in Lewes, where for many years he carried on business as a bookseller. He enjoyed the inestimable advantage of having pious parents, by whom his childhood was carefully trained "in the nurture and admonition of the Lord;" and accordingly he was ever accustomed to connect his conversion to God with the instructions and prayers of his godly mother. From the time of his religious decision and public profession of discipleship by baptism to the time of his death, (a period of two-and-forty years) he illustrated in his character the power of divine grace, and in the course of an active life rendered considerable service of various kinds to the Christian Church. Mr. Lower was marked by great suavity and gentleness of manner, was easily approached and readily communicative. Being a man of a thoroughly public spirit, he took an active and intelligent interest in affairs political and religious. Holding his principles as a Nonconformist with the firmness of enlightened conviction, it is not surprising that on many occasions, when summoned forth by the call of duty, he took a somewhat

leading part in their public diffusion and defence. Connected for many years with the Congregational community, he was yet a sincere Baptist, both in persuasion and practice, and regularly contributed to the funds of some of our strictly denominational societies. He was animated, however, by a truly Catholic spirit that habitually rose above sectarian limits, and never did he appear happier than when united with Christians of other churches in religious worship or service. About five years ago Mr. Lower removed from Lewes to Folkstone. Attaching himself to the Independent church, (then greatly needing help) he took a prominent part in the management of its concerns, and his services in every direction were efficient and most acceptable. For the sake of health a removal was made to Taunton, where a year was spent, worshipping during that period with the Independent church, where his devoutness and Christian activity made him highly esteemed. In the autumn of 1861 he returned to Folkstone, and together with Mrs. Lower, at once cordially united himself with the Baptist church and congregation. And, although his connection therewith was limited to the two last years of his life, yet such were his zeal and usefulness in the cause of Christ, that his name will be remembered with gratitude and affection for many years to come. Mr. Lower came to Folkstone when he was well able to aid its various interests. Rich in the experience of his past life, possessed of leisure, pecuniary means, Christian knowledge and excellent talents for business, he cheerfully and unsparingly devoted these to his Master's service. Without forcing himself on any one's attention, there were yet but few religious or benevolent institutions in the town, with which he was not actively connected. And when he professed adherence to any good cause, his adherence was real and not merely nominal. If he gave his name, he also gave his time, money, influence, and energies. Hence his death is regarded as a public loss. He will be missed not only in the church of which he was a member, but also in the Town mission, the British schools, the Bible Society, in all of which, with several other societies, sacred and secular, he took a lively interest and rendered them material help. He will be much missed also in the homes of the poor, and at the bedside of the sick and dying, where is spiritual conversation

and earnest prayers made him an ever welcome visitor. His loss will also be deeply felt by a large and interesting Bible class of youths, whom he was accustomed to meet in his own house on Sabbath afternoons for instruction in the Scriptures. They loved him dearly, and testified their affection by following his mortal remains to the grave in the Folkstone Cemetery. On Sunday evening, November 8th, a funeral Sermon was preached by his pastor, the Rev. D. Jones, B.A., to a large and deeply-moved congregation, including many members of other churches. The text then chosen as appropriate to the departed saint from Matthew xxiv. 46, may be well commended to the reader of these lines:—"Blessed is that servant, whom his Lord when he cometh, shall find so doing."

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Mrs. EDMUNDS, of Caerphilly.

This pious old Christian fell asleep in Jesus in the eighty-sixth year of her age, January 7th, 1863. She was the widow of the late Rev. James Edmunds, Baptist minister, whose death, at the time, was noticed in this Magazine for 1851, p. 41. Mrs. Edmunds was born at Abergavenny in 1777; was baptized in 1803; and became a member of the ancient church at Llanwenarth. Subsequently to her marriage to the Rev. J. Edmunds, she removed to Caerphilly where she remained during the whole of her earthly pilgrimage. The following shall be given as it was related to the writer by Mrs. Edmunds herself:—"I felt some prickings of conscience when I was twelve years of age, or even earlier; but I managed to heal up my mind from time to time. I listened to a sermon about Satan leaving his house and returning with seven other spirits worse than himself, and it made me exceedingly unhappy. When I was at school near Hereford, I had a great delight for dancing, as a dancing master came there once a week. But my parents would not allow me to learn that exercise. When I was at home at Abergavenny, I, with other young people, was invited to tea a short distance from the town, to the house of an ungodly old lady. There was dancing and music after tea, in which I most heartily joined; but without my parents' knowledge. My mind, however, was somewhat uneasy; but still, I kept on dancing; and when in the height of the dance, a word came into my mind which made me utterly wretched, "come

out from among them; be ye separated.' 'Ah!' I said to myself. 'This is somewhere in the Bible.' With that I sat down in the midst of the dance and prayed, 'O Lord, save me.' I never went into a dance after that, nor could I listen to such music as was there, but with grief. After that time I was miserable, and could not sleep at night because my conscience troubled me. Thus I continued, with various changes, for some years; nor could I have any rest till I had made a profession of Christ, when I was about twenty-six years of age. Mr. Gilpin, of Leominster, was once at our house and was asked, whether there was anything wrong in dancing? 'I don't know,' he said, 'but this I know, that no baptist should dance, for John the Baptist lost his head in consequence of what had happened at a dancing party.' " The above was written by one from the mouth of Mrs. Edmunds, April 11th, 1858. Of Mrs. Edmunds it can be said, that she was intelligent, kind, liberal, and truly religious. She was a great reader of good books, and her readings she kept up to the end. She had taken every number of the *Baptist Magazine* from the very first to that of January last. She found great comfort in reading, and she used to speak of her books as "dear dumb companions, silent friends." She once told me that she had no business in this world; that her *dear ones* were gone before; and that she longed to be with them. "But," she said, "while on my journey I must be content, though often tempted to pray,"

"Fly swiftly around ye wheels of time,  
And bring the welcome day."

Mrs. Edmunds found much consolation in many hymns, especially in that of Ryland, "O Lord! I would delight in thee, &c." The death of Mrs. Edmunds was calm and painless—a gentle wafting into life. On the day of the funeral, the Rev. James Richards offered a very appropriate prayer at the house, and the Rev. T. Thomas preached at Llysfaen, where the whole of the Edmunds' family are gathered together; and wait for the resurrection of the just. In the death of Mrs. Edmunds the poor have sustained a great loss, and all religious institutions have been deprived of a faithful supporter. May the gracious head of the church add many of like character to Mrs. Edmunds, to his people in our days.

T. L.

# THE MISSIONARY HERALD

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## OUR FINANCES.

In our last number the amount of the *probable* deficiency in the Society's income on the 31st March, was again set forth, and some of the causes producing it were specified. Our friends were once more warned, that unless the income be raised, at least, to that of 1862, *some of the Missionaries must be recalled!*

We cannot let the present number of the Herald go to press without again adverting to this subject. It is one of vital importance, and must not be allowed to go to sleep! Indeed, we rejoice to know that the Churches, with their pastors and deacons, would not let it go to sleep even if the Committee and officers were so disposed. But none are so disposed; the facts to which we beg to call attention, will, we doubt not, enkindle fresh zeal, and sustain the hope and courage of those who are really in earnest, and already at work.

First of all, it is most gratifying to note the unanimity of feeling pervading all the communications we have received. They say, most emphatically, don't think of recalling a single missionary until every effort has been exhausted to raise the income to the required amount. A project rarely fails when those who are engaged in it are of one mind; and especially when they are looking up to God for His blessing while using all the means at their command. In the face of this union of sentiment and action, one half of the difficulty vanishes away.

It is also most pleasant to observe how little disposition there is to censure the Executive, or to expend time and energy in useless endeavours to fasten blame on the Committee. At a meeting which took place not long ago, on some expressions of dissatisfaction being uttered, one of our elder brethren quoted the old proverb, "when poverty comes in at the door, love flies out at the window," and no more was said. In fact the crisis has been looked at in a generous spirit. It is believed that the deficiency in the income has arisen from causes over which the Committee had no control; and that the excess of expenditure over previous years has resulted, partly from the urgent appeals made to the Committee by zealous friends to enlarge the Mission, and partly from that spirit of holy enterprise which is natural to such a work.

From some of the communications we have received, and from various remarks we have heard, it would seem as if our younger friends thought the present financial difficulty a new thing—a calamity, the like of which had never occurred before! We are not much surprised at this. For many years past the income has met the expenditure. The finances have

presented no difficulty. There has been no debt worth mentioning. Hence, the prospect of a large deficit in March has caused the deepest concern, and excited in some minds, feelings approaching to alarm.

Let us however, "take heart of grace," and look back a little, and we shall find that "no strange thing has happened to us." Twelve years ago the Society *was* actually in debt nearly £6000. It was paid in a comparatively short time, and without any very special appeal, and the last £1200 thereof was extinguished by our honoured Treasurer. Besides those eventful times referred to by the Committee in their statement to the meeting convened at the Mission House, we well remember the state of affairs in 1841, when the Rev. J. Dyer died. The Central and General Committees were both summoned. They came from all parts of the kingdom, and continued in prayer and council for three days. One of the first things which the Secretary reported to them was, the probability of the expenditure reaching £24,000, while the income was estimated at £18,000 or £19,000, and it was then resolved that a permanent income of £25,000 was required to carry on the operations of the Society. A sub-committee was appointed to take the matter in hand, who recommended the appointment of a travelling agent, and the adoption of certain measures not unlike those which are now being employed for a similar purpose. Yet in January 1842, it was reported that the receipts were only £14,957, being £6,647 less than those for the corresponding period of the previous year! *Yet they recalled no missionary.* The next account showed a debt of £4,000. But this, and that of the year following, were both swept away by a grant of £7,500 from the Jubilee Fund!

But why do we advert to these things? Not, surely, to diminish zeal, or repress liberality; but to remove some false impressions, and to encourage all our friends in the efforts they are making. For when a people put their hands to a great work, the knowledge that difficulties similar to those which they are encountering, have been met and conquered before, and by fewer hands, and with less means at their command, is an incentive to exertion of no mean power. They feel that what has been done once, may be done again.

Some of our friends *have* been at work, and the good effects are already seen. The cloud is not so dark as it was last month. The *probable* deficit, owing to these exertions, is less than it was then, and so much less, as to justify the hope that a large portion will be supplied if these efforts are continued.

The Yorkshire Churches took the lead in right good earnest, and they are going on with the work. The meeting held in Huddersfield was numerously attended, and the mode of action settled. They appointed the Rev. T. Pottenger, Secretary, and in his last letter dated Dec. 10, he says, "Our Committee met in Leeds yesterday. Answers have been received from most of the Churches, and there is a *general* disposition to help the Mission. . . . Contributions have been *sent* from several of the small and poor Churches." After stating what arrangements are made for Horsforth, Lockwood, Bradford, Hebden Bridge, Halifax, Leeds, Farsely, Sheffield, and Huddersfield, he observes, "the Churches are *very deficient in systematic efforts to collect small sums*, and I am sure that we have *here* a real mine yet unexplored." We are confident that this last remark applies very widely, and we hope Mr. Pottenger will endeavour



to remedy this defect in the North, and that the hint he throws out will be taken by brethren elsewhere.

But it is not in Yorkshire alone that the brethren are bestirring themselves. Mr. Wilshere writes from Penzance, that at the half-yearly meeting of the Cornish Association, the position of the Mission was considered, and resolutions passed to take measures to secure enlarged subscriptions. The Executive of the Devon Association have issued a circular recommending a collection to be made in all the chapels, on the 2nd Lord's Day in January, to aid in the liquidation of the debt, and that an attempt be made to raise the annual income. At a meeting of the Herts. and Beds. fraternal association, held at Leighton, Dec. 1, the Rev. T. Hands of Luton, was cordially commended to the Churches, in the canvass which he is prepared to make, in the hope that they will further his object to the full extent of their ability. Mr. Mursell, writing under date of Dec. 1, informs us that he will take an early opportunity of inviting the pastors and deacons of the Leicester Churches to confer together on the best means of aiding the Mission in its present necessities. Mr. Newman, on Dec. 3rd, expresses his intention to ask the brethren in the neighbourhood of Shortwood, to meet for deliberation on the question of the Mission Funds. Mr. Millard has desired the Secretaries to forward to friends in Huntingdonshire, holding office in connection with the Mission Union down there, circulars containing the needed information, and soliciting their kind co-operation in the good work. Nottingham has followed the example of Yorkshire, and have engaged Mr. Pottenger to visit them, Mr. Martin and Mr. Edwards promising their most cordial support in his canvass. Mr. Phillips has been busily occupied in London, and it will be seen from the other pages of the Herald, that meetings continue to be held in various places, and no effort will be spared to secure one in each chapel in the Metropolis. The Magazine of last month contained a note from Mr. Brock, which showed the heartiness with which he and his friends have taken the matter up; while the pastor and deacons of Camberwell have issued a circular, appealing to their fellow members on the subject. Bayswater and Regent's Park have already sent in handsome contributions. The contributions from Mr. Noel's church will exceed £200.

What an encouraging scene of activity and life all this presents! We want nothing more than the extension of this spirit of zeal to *all* the churches, and the whole denomination will be alive! Could the expected debt become a reality then? Would the income of the Society remain at its present amount? Assuredly not. Then, brethren, the whole matter is in your own hands. Providence has placed it there. It is for a trial of your faith, your zeal, your liberality. May you stand the test. May you prove yourselves worthy successors of the illustrious men who founded the Mission, and what is higher and nobler still, faithful servants of Him who hath bought you with His own most precious blood!

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#### A CONVERT FROM MOHAMMEDANISM.

As we have reason to believe that the native evangelist, referred to below, is our esteemed brother, Goolzar Shah, the pastor of the native church in South Colingah, we have transferred the narrative to our pages from the "Free Church

Monthly Record." It is an interesting illustration how the truth preached by the missionaries of one Society is often blessed of God, and results in the adhesion of the convert to the fellowship of another community. Thus the labours of all sections of the Church of Christ contribute to the enlargement of all.

Selim-ud-Din is a Mohammedan, about twenty-five years of age, son of a small zemindar in the district of Hooghly. He received a good education after the Mohammedan fashion, is familiar with Hindustani and Bengali, but ignorant of English. It is almost certain that a Hindu in similar circumstances would have possessed some knowledge of English, would indeed have been educated at one of the Government colleges or missionary schools. This is just an example of a significant difference everywhere observable between the Hindu and Mohammedan communities—that the former gladly embrace the opportunities afforded of obtaining an English education for their sons, while the latter sullenly reject them. The young man obtained some employment in connection with the courts at Hooghly, the nature of which I do not know precisely; and this was his occupation two years ago when he first came into contact with Christian truth. He had been in Calcutta, and seems to have lighted upon some vernacular preacher in street or bazaar, to have listened, conversed with the preacher, received some tracts written for Mohammedans, and gone his way. The perusal of the tracts deepened his impressions, aroused him to think, awakened doubts, suggested difficulties, and the result was that he resolved forthwith to study the Koran.

His study of the sacred book brought no light. Instead of dispelling, it increased the gloom; difficulties multiplied; doubts increased; the shadows were thickening over and around him. He took counsel with *moulvies*, the spiritual guides of the followers of Islam, propounded his difficulties, but found none who was able to remove them,—produced his tracts, but was told that they were wicked, and exhorted to cast them away. Being a man of superior intelligence, it was not likely that teachers who could give him so little satisfaction should bind him more firmly to the creed of the Prophet. He continued his study of the Koran with no better result. The sensual description of heaven seems to have caused him very great offence, a good sign truly in a native of this land.

In course of time he found another Christian teacher. A native evangelist belonging to one of the Calcutta missions was out on the river, and had landed at Hooghly for the purpose of preaching. Selim heard him, and accompanied him to his boat, where they seem to have conversed at length on the subject of Christianity. Such an inquirer at such a stage could not fail to obtain important instruction from an intelligent Christian; and the young man seems sufficiently sensible of the obligation under which he lies to this evangelist. The latter gave him his address in Calcutta, inviting his young Mussulman acquaintance to visit him there. Ere long he found his way to this city once more, and waited on his friend of the river, but met at his house another Christian, to whom he has attached himself from that day to this. It was *Hadji*, a converted Mussulman connected with our mission, who is employed as a Scripture reader among the native servants of European families. *Hadji* was a convert of Behari Lal Singh's, who used to labour among the Mohammedans ere he left us for Rampore-Beauleah.

#### PROGRESS.

The Scripture reader and inquirer left the house where they had met at the same time, and walked away in company. *Hadji* appears to have said some things on this occasion which were the means of introducing much additional light into the mind of the Mohammedan; and so much was the latter attracted by his new acquaintance that he removed from Hooghly to Calcutta, obtained some employment in translating from Bengali into Hindustani for a gentleman connected with the courts here, and though this yielded a pittance barely sufficient for his support, as their manner is, he took up his abode near the Christian teacher *Hadji*.

This happened about six months ago. His family had cast him off when he

gave proof of being an incorrigible sceptic as to Islamism and a serious inquirer after the truth. Since then the teacher and pupil have met almost daily for the study of the word of life; and it seems indeed that another was with them, an unseen Teacher who guides into all truth. It would seem that this young man has possessed a real knowledge of Jesus as the Way, the Truth, and the Life, for some time past. His instructor speaks in earnest and touching terms of his gentleness, humility, unselfishness, and eagerness to grow in the knowledge of divine things. Some time ago Hadji brought him to Mr. Pourie, who has seen him repeatedly; and he was subsequently introduced to different members of our mission. Dr. Duff was satisfied as to his spiritual apprehension of vital truths, and heartily encouraged him to make a public profession of his faith by baptism. It was at first arranged that Dr. Duff should administer the rite, and the very last thing that our revered father did before disease laid him prostrate was to draw up a series of questions to be put to the convert before the congregation.

#### RESULT.

After Dr. Duff, the duty naturally devolved on Mr. Pourie, to whom the young man looks up with special respect as the first European Christian minister whom he has known. Baptism was administered in the Free Church, Wellesley Square, on the morning of the Lord's day. The whole service was conducted with most impressive propriety. A judicious and well-timed discourse on the text, "The word of the Lord is not bound," formed a fitting prelude to the holy ordinance. After a statement of some of the circumstances already recounted—the young man standing forth meanwhile before the congregation, a person of mild intelligent aspect and superior bearing—some questions were put relating to his faith in the vital truths of Christianity, his renunciation of Mohammedanism, and his self-dedication to the service of Christ. Mr. Pourie put the questions in English, Mr. Smith, a city missionary and member of the Free Church, translated them into Hindustani, and Selim replied in his own tongue. Instead of contenting himself with a simple expression of assent or consent, he gave explicit replies to some of the questions, and displayed no small fervour both by voice and gesture, especially when declaring his renunciation of the Moslem creed, and stating his sole motive to be the salvation of his soul. Such a profession of faith as the issue of such a two-years' history must have been satisfactory to all. As he kneeled, the water of baptism was sprinkled on his head, and Selim-ud-Din was admitted into the fellowship of the visible Church of Christ.

I need not add any comments. So the leaven works, and the proofs of its working are varied and manifold, showing themselves now in one way, again in another entirely different. Street preaching bears its fruit; personal converse is not barren; Christian schools have always been one of the most fruitful, if not indeed the most fruitful of all; and now even the secular Government schools sometimes pay the tribute of souls to Christ. God be praised for these things! Let the Church at home not be niggard of her prayers; and let me ask them specially at this time on behalf of the Christian Selim-ud-Din.

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## THE STORY OF JAGANNATH.

BY THE REV. T. MARTIN.

A more hideous monster than this said Jagannath could not well be imagined. In appearance, he is neither like man nor beast, but a huge, bloated, ugly creature, without hands and feet! A torn cloth is thrown over his shoulders, and a large white umbrella is suspended over his head to keep the rays of the sun off him. But why the figure of a man *without* hands and feet? More wonderful than his appearance is the history of this fact. It is given as follows:—On the

coast of Orissa there is a celebrated range of mountains bearing the name of Neelachol (Blue Mountains). Narayan (another name of Jagannath) having assumed the name of Neelmadhob, and being accompanied by his wife, came from Shwet-dweep (white island) to live in this place, namely, Neelachol. Here gods and men came to see him, and Neelachol, in consequence of its being the residence of Neelmadhob, soon came to be regarded as a holy place. From that time forth, Hindoos from all parts of the country, and often at the expense of much bodily affliction and pecuniary loss, have made pilgrimages thither for the purpose of seeing the great idol Jagannath, and obtaining from him those blessings which they sought.

Afterwards, the son of the sun, Indranarayan by name, who was a king, and excessively attached to the worship of Vishnu, hearing of the fame of Jagannath, and being anxious to see him, made known his wish to his family priest. The priest, desirous of gratifying the king, sent beforehand his brother, Bidyapoti (a master of learning, a philosopher), to see Neelmadhob, and to ascertain the way. Bidyapoti, having wandered through various countries, and endured many hardships, at last arrived at Neelachol, and was successful in obtaining a sight of Jagannath, the object of his journey. On his return from Neelachol, he made known to the king all the particulars of the journey, and of his interview with Neelmadhob. The king then determined to see for himself, and, taking his family and his subjects with him, he set out from his country on a journey to Neelachol, which he made his place of abode. But on his arrival, he learned that Neelmadhob had disappeared; and, finding there was no hope of seeing him, he rolled himself in the dust in vexation of spirit, and began to cry. Whereupon a voice from heaven came to him, saying, "O king, you cannot see Neelmadhob; but do you make a wooden image, and consecrate it (the brahmin puts life into the image—makes it the dwelling of God by repeating a sacred *mantra* to it!): afterwards, Narayan will take possession of it,—will make it his habitation,—and you, and as many as will look on the image, will obtain great deliverance."

The voice from heaven gave the king some hope that he would yet be permitted to see Jagannath; and when he became very anxious to make the wooden image and a temple for it, Narayan, assuming the garb of an old brahmin, by name Bishwakarma, (the mechanic of the universe,—in Hindoo mythology, the architect of the gods), presented himself before the king, and said, "O king, give me permission, and in fifteen days I will make all and give you." Bishwakarma, having obtained permission from the king, made a temple of gold, and three images of *nim-wood*, namely, Jagannath, Balaram, and Subhodra. Bishwakarma, having previously told the people that they were on no account to open the door of his workshop as long as the sound of a tool was heard within, set to work; but when he had finished all but the hands and feet of the great idol, he stopped to put an edge on his chisel; meantime some one opened the door, and consequently the work could not be proceeded with! The image must remain as it was, unfinished! Thus the *shastras* account for the maimed condition of the idol. But there is another account, which is perhaps a reasonable one, though it cannot boast of such antiquity. It is said that this maimed condition of Jagannath was the fault of his wickedness,—that his hands and feet rotted off him in consequence of his wicked life when, in a former incarnation, he bore the appellation of Krishna, and carried on his amorous sports with the milkmaids in Brindabun! Such is the story of the great, maimed ugly creature, who is now to attract the attention of thronging multitudes, and claim the worship which is due to God alone!

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## MISSION WORK IN AND AROUND AGRA.

BY THE REV. J. WILLIAMS.

We have four English services every week, which Mr. Gregson and myself conduct by turns. These meetings are well attended, and we have reason to hope, our labours are not in vain. During the two last months (May and June) we have had the pleasure of baptizing nine persons on their profession of faith in the Lord Jesus Christ, six of whom were soldiers and the other three civilians. Besides the English work, we have seven Hindustani services every week, two of which are held in private houses, where brother Bernard and myself preach alternately, and where we often get a large congregation, composed both of respectable East Indians and natives. I am happy to inform you, that these meetings are commonly very interesting, and we are exceedingly pleased with the attention given to the word, and the great kindness and pleasant demeanour of the people. Every other Sunday morning I preach at the native chapel, where the attendance is tolerably good, and when time permits, I often assist brother Bernard in conducting some of the week meetings belonging to the native church, and held at the native chapel. Moreover, I take along with me two or three of the native preachers, and visit the bazaar daily, unless prevented by the rain or some other legal causes. At our different preaching places in the city, we usually get a large number of people to listen to us, some of whom hear us very attentively, whilst others, especially the Mahometans, oppose us sometimes most desperately : but notwithstanding this, the word we believe, is not sown in vain.

Again, Mr. Gregson and myself have to attend the "Class," that came here lately from Delhi. Mr. Gregson teaches the students in Biblical knowledge, and I do my best to instruct them in the Hindi grammar, Dr. Barth's Church History, Geography, and in Composition. Every Saturday one of the students reads a sermon, concerning which the other students are exhorted to make their observations. This they do sometimes in the funniest manner. They are extraordinary reasoners ! Though their progress is not very satisfactory, yet we hope they will turn out to be of some good to their fellow-countrymen, and that by their instrumentality the Spirit of God will bring many souls unto Christ. This is an outline to you of what I do here in Agra.

## SCATTERING THE SEED.

About the end of January last (1863), Thakurdās and myself, commenced an itinerating journey. Having taken the Allygurh direction, we proceeded towards Hattaras, visiting the numerous villages on our way as we advanced. Having in five days reached the above city, we stayed there three days, preaching the word, and exhorting the people to abandon their idolatry, and receive Christ. Here we got large and attentive congregations, sold all our books and tracts, and I am glad to say that many of the inhabitants were excessively pleased with the good news of salvation through Jesus the Saviour. Leaving this populous and delightful place, we changed our direction, and went across the country towards Moorshan, the royal city of that Raja, preaching in almost every village within our range, as we were moving along. Having come to Moorshan, we tarried there three days, and preached daily in the bazaar the "wonderful works of God." Here we got large crowds of people to listen to our message, among whom were some of the city chuprasees, who made an attempt once or twice to interrupt us. But on my telling them that I would inform the Raja of their bad conduct towards us, they departed, and we were left undisturbed to address the people, many of whom expressed their approval of what we said, and gave heed to the glad tidings.

## TESTIMONY BEFORE KINGS.

During my stay here, I had the pleasure of seeing the royal palace, and of having an interview with the Raja, whose name is Bahadoor Tekum Singh.

Our conversation lasted for about an hour, during which time the Raja asked me many questions concerning the religion of Christ, which, by God's mercy, were answered to his satisfaction. Whilst I was relating to him the history of our Saviour and His apostles, he suddenly, but in a becoming manner, interrupted me, saying, that "some of our European people told him that Christ never appeared in the flesh, and therefore," continued he, "His religion is vain." Hearing this, I quietly asked him the name of the man or men that told him so; but he, politely excusing himself, refused me this favour. My request being thus declined, and also being a little astonished at the bad intention of the European in expressing himself in such an unworthy manner in the presence of a heathen Raja, I thought it my duty to contradict such an unchristian-like statement. So I fearlessly told the Raja that what his European friend or friends said was perfectly untrue; and at the same time assuring him that the evidences of Christ's incarnation were more numerous and stronger than the evidences of any other historical truth; and that we Christians had better and firmer reasons to believe in the appearance of the Son of God in the flesh, than either the Hindoos had to believe in the existence of any of their gods, or the Mahometans in the existence of their prophet, referring him at the time to the testimonies of Jewish, Christian, and heathen writers concerning the fact. Having done this, I earnestly entreated him to get a Bible, and to read it carefully and prayerfully, so that he might be able to judge for himself concerning this important matter. In compliance with my request, he kindly asked me to send him a Bible, which I promised to do as soon as I would return home, because, to my great sorrow, I had none by me at the time.

Here ended our conversation, and having given him my salaam, I departed. After I reached Agra, I sent him a copy of the Old and New Testaments, which I hope he will read without prejudice, so that his heart may be enlightened and turned unto God. Leaving Moorshan, we followed the main road to Muttra, visiting several of the intervening villages on our way there. Having arrived at this seat of Hindooism, we stayed here fifteen days, preaching daily both in the city and its vicinity.

During our stay at Muttra, we got every day, both morning and evening, a large number of people to hearken to our message of love, many of whom seemed much pleased with it. Though we were not without some opposition, especially from the *Choubees*, whose "filthy lucre" decreases as Christianity gains ground, yet the mass of the people listened exceedingly well, and appeared interested in the "good news." A day or two before my leaving the place, many of the people asked me to stay there and preach to them, because, as they expressed themselves, "there is no Padree Sahib with us now." I hope they shall soon get one; he is needed there. From here we returned home, preaching in the various villages from Muttra to Agra. I and Thakurdass enjoyed the journey, and were well pleased with the attention given to us.

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## A MISSIONARY TOUR IN HAYTI.

BY THE REV. E. BAUMANN.

Mr. Webley and I left Port-au-Prince early on Tuesday morning, the 20th of January, for the Cape Haitien, with the intention of visiting, besides this place, St. Raphael and Dondon, Port de Paix, St. Marc, of each of which I will give you some details in turn.

### CAPE HAITIEN.

Here we were received by Mr. Bishop, the Wesleyan missionary of the place. This, until lately the finest town of the island, called "le petit Paris," became

one heap of ruins in a few seconds by the earthquake of 1842. You may easily imagine that the town bears rather a melancholy look. Ten only of the destroyed houses have been rebuilt. Passing through the streets you meet but here and there with houses, whilst everywhere they are surrounded by stones, and some pieces of wall that escaped the general ruin, showing the former grandeur of the place. There may have been at one time between twenty and thirty thousand inhabitants in this town, but now there are scarcely twelve or fourteen thousand. The missionary work was commenced here some time before the earthquake, by the efforts of the Wesleyan Missionary Society. This event stopped the work; but it was taken up again soon after. There are about forty members belonging to this church, and somewhat about 100 persons attending regularly or occasionally the preaching of the Gospel at the Chapel. Besides this, there have been made efforts by the American Baptist Free Missionary Society. There remain only about a dozen of persons meeting together regularly, with a kind of native pastor and one deacon at their head. They have, unfortunately, a bad reputation amongst the Christians at large at the Cape, partly because they kept much aloof from their Wesleyan brethren, and partly also because the reputation of their former leaders has fallen upon them. We preached several times for them, the impression I received being, that they shun too much other people. Their deacon, however, seems a good man; the impression he made upon us was a good one. The night before leaving the Cape, where we staid about a fortnight, we had a nice missionary meeting at the Wesleyan Chapel. It was well attended, and has we hope, with the Lord's blessing, produced some good fruits for the glory of God.

#### ST. RAPHAEL AND DONDON.

Whilst at the Cape, we spent a few days at St. Raphael. This place is about forty miles from the Cape. Here we found a nice little church indeed, rescued almost, it may be said, from the shipwreck that has befallen the American Baptist Mission in this country. These good Christians tried with the Lord's help to live a Christian life. They met regularly together, and have even seen their work prospering. At this place of about 200 inhabitants, we found a little church of twenty-three regular members; of these fourteen reside at St. Raphael, five at a place called Hinche, three at Dondon and its environs, and one at Fort Liberté. A young married man, Metellus Miward, who is well educated, and possesses some gifts of speaking, preaches the Gospel to them. Besides, they have two deacons; one is the Colonel commanding the place, and the other a Captain of the army. These three men seem evidently to be earnest, pious, and truly Christian men. We had a church meeting, at which, all the members expressing their satisfaction with the preaching of brother Metellus, we all agreed to set him apart for the work of Christ, as minister of the church of St. Raphael. We held this service, with a marriage, and the communion service, that same evening. We felt all refreshed, thanking God to have made us meet with Christians of a much more standing character than we anticipated. Our friends of St. Raphael, as well as we ourselves, will long remember the two days we spent amongst them. Would to God that there were many such places in this country! its moral and social position in the world would soon be different!

Going to St. Raphael, we had to pass through Dondon, where we stopped the first night. Here, too, the Gospel has been preached, and many persons were baptized; but now not one is to be found that really retains Christian principles. We spoke here too, but had only about half-a-dozen hearers, most of whom were friends and relations of brother Metellus, a native of Dondon.

#### PORT DE PAIX.

We arrived here after three days travelling from the Cape, owing to the fatigue of one of our horses. The distance between these two places is about eighty-five or ninety miles. This is a comparatively small town of about 3000 or 4000 inhabitants. It is situated in a fertile plain, has an open port, since the liberal

government of Geffrand, and seems, though small, rather a pretty-looking place. The same earthquake that ruined Cape Haitien, did here some damage too. The Roman Catholic Church, and several other large buildings were completely ruined. Here we found a few Baptists, who are nice and good people, especially two families. Two of these Baptists have been brought to the knowledge of Christ at Jacmel, where they have been members for a long time. One of them is now the wife of one of the other five members who were baptized in the north. Here we staid a few days at the house of Mrs. Darius Joseph, the before-mentioned member from Jacmel, who married at Port de Paix. We had the opportunity of preaching there twice, and of taking the Lord's Supper. It seems this they had not enjoyed for a long time. There would be a nice centre here at Port de Paix for beginning a new mission field. Besides the beginning made at the town itself, it is surrounded by several interesting places, where the Missionary labours might be extended to,—St. Louis, about nine miles east; L'Anse a Toleur, about fifteen miles in the same direction: then there is Aubert, still nearer, about three or four miles to the south-west; and again, at a greater distance, Gros Marne, forty miles, Sarabet, forty miles, the Mole St. Nicolas, sixty miles, all of them to the south and south-west; Borgne, forty miles to the east. From here one might also occasionally visit St. Raphael, in order to encourage the friends there, as well as the Cape, though this latter place is situated nearer, *i. e.*, forty miles, whilst the distance from Port de Paix to St. Raphael is eighty miles. From here we proceeded by Gros Morne to Gonaives, where we staid a few days at the house of a native minister of the Wesleyan body. But, as it seems, the inhabitants do not appreciate much the Gospel; of all the members of the congregation not one is a native of Gonaives. But there is here a very flourishing school both of boys and girls.

#### ST. MARC.

From Gonaives we proceeded to St. Marc, where we remained Saturday and Sunday. This place is much changed since we last saw it. Then the immigration of coloured people from America gave a nice and lively aspect to the town; but this immigration having proved a failure, St. Marc now looks a very dull place, as it must have been before the immigration scheme had been undertaken. By far the greater part of the immigrants died, some returned discouraged to America; very few are still to be found at St. Marc and its environs. The mortality amongst these poor men had been such, that their dead had to be buried in a special place. Since our first visit to St. Marc, the Baptist congregation of that place has begun again to meet more regularly. We preached for them on Sunday. They seem to need encouragement.

Before ending this letter I may add, that since our return to Jacmel, several other members have been received into the church at St. Raphael.

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### THE QUARRYMAN AND THE GOSPEL.

BY THE REV. J. JENKINS.

Last Sabbath, May 24th, was an interesting day. In the afternoon a countryman and his son called on me, being a resident of a mountainous district 12 miles off. This man received a tract of me 12 or 14 years ago. The reading of it gave him the desire of knowing more. Not long since he bought a New Testament of the Scripture reader, and he is become very much another man, by the blessing of God on his word. He has 8 children, the eldest of whom came with him, a nice young man, abounding in the sentiments of his father, who had taught him to read his Testament within the last three months. On account of his religious views this man was threatened to lose a small slate quarry by which



he lives. His reply to the owner was, "you have a right to do what you like with your property, but I cannot give up my religious views, as I put the salvation of my soul above all other things." The landlord left him quiet. The priest also called him to task for his attachment to protestantism. The priest told him he had protestant books which it was forbidden to read. The man replied he had the gospel of our Saviour; and, said he, be not displeased, "I am come to you having my loins girt about with truth, I have taken the helmet of salvation, and am shod with the preparation of the gospel of peace; for we have to wrestle not against flesh and blood, but against principalities, against the rulers of the darkness in high places," and, said he to the priest, "I think it is you that is meant there." The priest hearing this turned his back and went away. This is certainly a shrewd man. He and his son attended our meeting in the evening, and they were much affected and edified. I preached from John v. 38, and in my discourse I spoke of the Breton Testament, and exhorted the people to read it. At the close of the service an inhabitant of the town came to buy a Testament and Barth's Bible Stories.

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### LATEST NEWS FROM CHINA.

BY REV. J. LAUGHTON.

In the summer I went to Tungchow-foo, the only other Missionary Station in Shantung. It is distant from here about 65 English miles. My visit happened to be at the time of the examination for the "Sien tsin," (B.A.) degree of all candidates residing within the jurisdiction of the "foo," which is a department city. The number of candidates was between six and seven thousand. The missionaries have had a fine opportunity for preaching the gospel during these examinations. The chapels were crowded. Scarcely any of these scholars had ever heard anything of Christianity before; and it was with painful interest that I watched to see how these proud disciples of Confucius would treat the first announcement of the Gospel message. When it was compared in some respects (which of course were few) to their great master Confucius, some of them said that "Jesus was a great sage, and according to what the preacher said, he was a Shing jui (holy man); some of them suggested that as there was a great eastern sage (Confucius), so it was probable that there was also a great western sage, and this sage might be Jesus, who perhaps, was in some respects equal to Confucius." Then they were told that the much boasted system of morals, &c., of which Confucius was the founder, was fundamentally wrong in what it *did* teach, that self-love is the grand motive to virtue, and that it was equally defective in what it *did not* teach, for it left out of the question man's duty to the one living and true God, and did not say anything of man being a sinner, and point out to him a means of escape. Moreover, Confucius spoke nothing of what must take place after death. In all these respects Jesus Christ gave us the only true and safe light.

These things were exceedingly unpleasant to them, and many could not restrain their anger. When Christ was spoken of as the Son of the only true God, who became incarnate, and died for the sins of men, and that now he sits on the right hand of God as a Prince and a Saviour, that he now commandeth all men every where to repent, because after death we shall rise again and be judged for all the deeds done in the body, and every man will then receive either a sentence of everlasting felicity or everlasting punishment—these things made some of them look at each other and sneer, others made "game," while some burst into a furious rage of passion, and the whole of them soon left, saying, We may perhaps call again another day and hear more of this doctrine. I think the latter part of the 17th chapter of the Acts of the Apostles could not have

described better what Paul saw at Athens, than what I witnessed in the conduct of these Confucian scholars. Some of them however came privately to the missionaries and discussed the points of dispute with considerable calmness and ability. I think some of them were convinced of the truth, although they were too stubborn to acknowledge it.

I think preaching at these examinations is very important, and likely to be useful. This class of men constitute the material from which are selected the public officers throughout the empire.

We are not without signs of the master's presence and blessing in our little church at Cheefoo. Brother Kloecker baptised two men lately, who, so far as we could see, gave good evidence of saving faith. To see these men, by this public act, renounce the religion of their country and their fathers, and declare their allegiance to Christ, was to me the most sublime and joyful spectacle I have ever witnessed, and I pray that God may grant me to see many more such. I wish our friends at home could have seen it for themselves. I think a little time in a heathen land would do more, to open both their purses and their hearts, than the most eloquent appeals from the platform or the press.

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### MISSIONARY MOVEMENTS.

#### SEWRY, BEERBHOOM.

Mr. Williamson reports that it is not a little encouraging to perceive increasing interest on the part of the people towards the Gospel. Fewer replies are now made, and the objections brought forward are made in a milder spirit than formerly. Mr. Williamson's health has improved, and he is able to go morning and evening to the bazaar for preaching. Mr. Ellis has paid a very interesting visit to the district of Barisal, the report of which we hope shortly to lay before our readers.

#### DACCA.

From the north of this district Mr. Bion has received an urgent request that he would visit some people and baptize several families. He was there for some days two years ago. The candidates have been steadfast amidst many trials. A similar call has come from a village in Bikrampore.

#### AGRA.

In the month of September three soldiers were baptized by Mr. Gregson, and a lady in October. Others are candidates. Since the month of February, 21 Europeans in all have been baptized. On Saturday evenings a very useful gathering of persons takes place at the missionary's house, fifty individuals usually sitting down to tea.

#### MATAKOOLEY, CEYLON.

Mrs. Pigott has commenced an interesting girls' school, and hopes to make it entirely self-supporting. Many natives are willing to pay 10s. a month for the instruction the children receive.

#### CHEFOO, CHINA.

Much time is spent by Mr. Laughton in the streets and shops talking with the people about the Gospel; he hopes also thus to acquire a thorough mastery of the vernacular. For the spiritual benefit of the European residents and sailors, Mr. Laughton also conducts frequent English services.

#### NASSAU, WEST INDIES.

Mr. Davey speaks with pain of the demoralizing effects of the American blockade on this island. He has, however, to rejoice in the conversion of many. On New Year's Day he was hoping to baptize 30 persons.

## TRINIDAD.

Mr. Gamble reports that at the Fifth Company settlement he has baptized thirteen believers. Some of them have been well spoken of for years. One young woman had been a member of the Roman Catholic Church ; her husband also, who formerly belonged to the Episcopal Church, was baptized with her.

## MISSIONARY SCENES.

An announcement was made in the last "Herald" respecting these beautiful cards illustrative of scenes connected with our various mission-fields, which implied that they might be had at 33, Moorgate-street. Since then it has been determined, as most convenient every way, to place them in the hands of publishers in Paternoster Row. They may be had either of Messrs. Jackson, Walford, and Hodder, or of Mr. Elliott Stock, or Mr. H. J. Tresidder. Friends in the country can order them through their booksellers in the same way as they obtain any book or periodical. In consequence of this arrangement none will be sent from the Mission House.

## HOME PROCEEDINGS.

The meetings for the past month have been pretty numerous. Dr. Underhill has visited Whitchurch, Pontesbury, Dawley Bank, Shrewsbury, Madeley, Wellington, Oswestry, and Maesbrook, in Shropshire; Rev. J. Keed, Isleham and the churches in the vicinity; the Revds. J. Allen and W. G. Lewis, Ramsgate, Margate, Deal, St. Peter's, &c., in Kent; Rev. A. Saker, Windsor, Staines, Wraysbury, and Colnbrook. Meetings have also been held, attended by Revds. F. Trestrail and A. Saker, at Cottage Green, Arthur-street, Camberwell, and Regent-street, Lambeth; the collections made being special in aid of the liquidation of the expected debt.

The movement to promote this last named object is spreading very rapidly, and promises to become very effective.

Besides the Conferences in London and Yorkshire, Devon, Cornwall, Nottingham, Norfolk, Somerset, and Wilts, East Gloucestershire, and Northamptonshire, have made arrangements to carry out plans similar to those already suggested. Leicestershire, and the other district of Gloucestershire propose shortly to do the same; while Herts and Bedfordshire Churches have secured the services of Rev. T. Hands, of Luton, to visit them and institute an effective canvass.

We are glad to note that the objects proposed by the brethren in these meetings are two-fold. They will not be content to secure donations only towards the expected debt, but will try to raise the annual income, and that *very considerably*. In good truth this latter object is, in some respects, the more important of the two; for then the recurrence of pecuniary difficulties, like the present, may be prevented. This should be clearly understood.

Just as this number is leaving the press we learn, with great pleasure, that through the Divine goodness, our friends the Rev. J. and Mrs. Sale, and the Rev. I. Allen, arrived safely in Calcutta on the 18th November. The voyage was somewhat rough, but rather quick.

## A STRIKING EXAMPLE.

We have received a letter from the Rev. Q. W. Thompson, of Inskip, describing the course taken by him and his friends in regard to the present financial position of the Society. Mr. Thompson lately offered himself for service in Africa; and

the Committee not being able to accept the proposition then, he accepted the call of the Church at Inskip, where his labours have been crowned with great success. We proceed to give a few extracts from this letter; and if they produce the same effect on other minds as they have on those few friends to whom we have made the facts known, great good will result from our publishing them.

"When two weeks ago some of the friends here saw in the *Christian World* an extract from an article in the *Freeman* on the present financial position of the mission, and the great lack of spirit evinced by the denomination in London, the idea suggested itself to them, that a small country village like this might, by making a very special effort, shame London, and set an example to the Baptist Churches throughout the country. It is not often that small Churches in our villages think they can take a lead, and show an example to the Churches in the Metropolis!" It was a bold and spirited action, but they proceeded to carry it out. Having first sought for guidance and help from God in special prayer, and the pastor having also pressed the subject on the attention of his flock from the pulpit, the Church and congregation were waited upon, "to see what each would promise as a donation for such an object. The result of the effort," writes Mr. T., "will astonish none more than it has the friends here. At first, when the subject was named, many thought that if ten pounds were obtained, it would be very well. . . . To the astonishment of all, the amount promised, as you see by the inclosed list, is *fifty-five pounds nineteen shillings and a penny!* . . . I have thought it best not to delay any longer letting you know what has been done, that you may, as you think well, make use of our example as an incentive to others."

Fifty-five pounds and upwards from a small and poor Church, consisting of only forty-nine members, having no persons of wealth among them! However was this done? Many will ask that question. The secret, if it be one, will appear if we add another extract from this most welcome and stirring epistle.

"You will not be surprised, therefore," observes Mr. T., "to hear that the people are making sacrifices, denying themselves even of what may be termed necessaries, that the Churches may see what can be done, even by the poor, for God's cause, when they are willing, and when they put forth their utmost exertions. One farm servant, receiving £10 per annum, has given £1. Another, with a wife and child, has given a like sum. A maid-servant, receiving about £9 yearly, has given £1. A young dressmaker has sacrificed a winter's cloak that she might give a sovereign. One man gives up sugar for a year, that he might save what he has promised to give. A young person, who has no money, but whose parents were about to buy her a new bonnet, resolved to make her old one do, that the money may be given to the Missionary Society. I might go on to multiply such cases, but it is needless. Sufficient has been said to let you see that if, in London, there is no missionary enthusiasm, we are not without it at Inskip."

It will be a gratification to our ardent friend, who has communicated some of his own fire to his people, to see by this *Herald*, that London Churches are taking up the subject warmly; and that those in other districts, to which, in fact, he refers in his letter, are doing the same. We rejoice to learn, that in this case, also, efforts to serve the mission, tend to help other objects too. We wish all our friends could believe this. Perhaps the facts here stated may do good even in that direction. At all events, here is an example worth imitating.

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#### CORRECTIONS.

In the December "*Herald*," by a printer's error, the £20 acknowledged from Trowbridge is stated to be for Rev. B. Millard, St. Ann's Bay, Jamaica. The £10 15s. from Netherfield, Kendal, should have been acknowledged for Mr. Millard, and the £20 from Trowbridge, contributions on account.

We are also requested to state that the sum of £5 18s. 10d., from Neath, Glamorganshire, acknowledged in last month's "*Herald*," is from the English Baptist Church at the Tabernacle.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Nov. 21st, 1863, to Dec. 20th, 1863.

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

Extra Collections and Contributions towards the expected Deficiency, are marked Special.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.		£ s. d.	
Arber, T. N., Esq. ....	1	0	0	Shepherd's Bush, Oak-		Romford—	
Barlow, Mr., Kensington	1	1	0	lands Chapel—		Contribution .....	0 10 0
Barlow, Mr., Jun., do.	1	1	0	Contributions .....	2 15 0	GLOUCESTERSHIRE.	
Barnes, Mr. R. Y. ....	1	0	0	Regent's Park—		Coleford—	
Blackmore, Rev. S., Ear-				Contribs., Special ..	115 12 7	Contributions, Special	2 5 0
disland .....	2	2	0	Wandsworth, Waterside		E. Gloucestershire Aux.,	
Cummings, Mrs., Finch				Contributions .....	1 10 0	by R. Comely, Esq.—	
Dean .....	0	10	6	BEDFORDSHIRE.		Contribs. on acc. ...	25 0 0
Douglas, Jas., Esq., Ca-				Cranfield—		Tewkesbury—	
vers, N.B. ....	5	0	0	Contributions .....	1 10 0	Contributions .....	0 5 3
Farish, J., Esq., M.D. .	1	0	0	BERKSHIRE.		Do. for China .....	0 2 10
Forbes, Hon. Robt. ....	1	1	0	Farringdon—		Winchcomb—	
Hunter, R. H., Esq. ....	1	0	0	Contributions .....	15 2 1	Contributions .....	4 2 11
McBean, Mr. A. ....	1	0	0	Less expenses ..	0 15 0	Do. Sun. School ..	0 6 0
Powell, Mr. N. J. ....	1	1	0			Less expenses ....	4 8 11
Winter, Mr. T. B. ....	2	0	0		14 7 1		0 2 0
Under 10s. ....	0	18	0	Wallingford—		HAMPSHIRE.	
DONATIONS.				Contributions .....	24 14 7	Andover—	
A. B., a Thank-offering	200	0	0	Do. for China .....	2 1 0	Contributions .....	6 2 2
for Mercies received				Less expenses ....	26 15 7	Do. for N. P. ....	3 0 0
A Mother, per "Free-	5	0	0		1 9 0	Do. Juv. Soc. for do.	4 11 2
man," Special .....					25 6 7	Do. for W. & O. ....	3 0 0
Bacon, J. P., Esq., Lower	50	0	0	Wantage—		Contributions .....	16 13 4
Edmonton, special ...				Contributions .....	24 1 5	Less expenses ....	1 16 1
Davies, Dr., Regent's	1	0	0	Do. Sun. School ..	0 7 6		14 17 3
Park College, special .				Less expenses ..	24 8 11	Brockenhurst—	
Dowson, J., Esq., Writ-	5	0	0		0 13 0	Contributions .....	1 11 9
tle, near Chelmsford,	5	0	0	BUCKINGHAMSHIRE.		Lymington—	
Special .....				Wraysbury—		Contributions .....	9 11 0
Gladstone, Dr. J. H.,	5	0	0	Contributions .....	6 10 0	Do. Juvenile .....	2 13 9
Notting Hill .....	10	10	0	CORNWALL.		Less expenses ....	12 4 9
Jackson, Mrs., Special	100	0	0	Calstock and Metherell—			0 6 0
Kelsall, H., Esq., Roch-				Contributions .....	6 6 3	HEREFORDSHIRE.	
dale, Special .....				DEVONSHIRE.		Kington—	
Kemp, G. T., Esq., do.,	50	0	0	Appledore—		Contribution .....	1 10 0
Special .....				Contributions .....	0 15 6	Ledbury—	
Nash, Mrs. W. W., Wat-	21	0	0	Devonport, Morice Square—		Contribution .....	0 5 0
ford, Special .....				Contributions .....	3 5 8	HERTFORDSHIRE.	
Pearse, E., Esq., Tavistock	1	1	0	Exeter, Bartholomew St.—		Boxmoor—	
Square .....				Contributions .....	18 5 0	Collections .....	5 10 0
"Portion of the Lord's	5	0	0	Do. Sun. School ..	1 3 9	Watford—	
Tenth," special .....				Less expenses ..	19 8 9	Contribs. on acc. ....	35 0 0
James, Mr., Roade .....	2	0	0		0 7 6	Do., Special .....	47 5 9
Simmonds, Mrs. ....	1	1	0		19 1 3	Hemel Hempstead—	
Shoobridge, Rev. S., Gold	1	0	0	Newton Abbot, East St.—		Collection .....	13 10 3
Hill, Great Malvern,				Contributions .....	4 0 0	Less expenses ...	0 12 0
special .....				Do. Sun. School ..	2 10 0		12 13 3
Williamson, Mr. R., for	8	0	0	HUNTINGDONSHIRE.		Huntingdonshire Auxil.,	
Rev. J. Williamson's				Appledore—		by W. Paine, Esq.—	
N. P., Sewry .....				Contributions .....	6 10 0	Contribs. on acc. ...	100 0 0
Wilshere, Rev. T., Lough-	1	1	0	Devonport, Morice Square—		KENT.	
borough, Special .....				Contributions .....	0 9 0	Birchington—	
Under 10s. ....	0	5	0	Less Heralds ....	6 1 0	Contribs. for W. & O.	0 10 0
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Bickham, the late Thos.	100	0	0	Contribs. on acc. ....	20 0 0	Todowagedura Sohl,	
Esq., of Whalley Range,				ESSEX.		Ceylon .....	1 16 0
Manchester, for India,				Harlow—			
by W. Bickham, Esq.				Profits of Lecture by	1 2 0		
LONDON AND MIDDLESEX.							
Chamberwell, Cottage Green—							
Contribs. on acc. ....	4	0	0				
Collection, special. ....	8	14	0				
Camden Road—							
Contribs. Sun. School	2	11	3				
Lambeth, Regent Street—							
Contributions, Special	51	0	0				
Less expenses ..	0	13	9				
	50	3	9				

		£ s. d.				£ s. d.	
Edenbridge—				Do. Standlake .....	1	7	9
Contributions .....	3	14	8				
Eythorne—					87	2	1
Collection, <i>Special</i> ..	6	10	0	Less expenses ....	0	12	1
Sevenoaks—					30	10	0
Contributions .....	10	10	8				
Do. Sun. School ..	0	7	4				
LANCASHIRE.				RUTLANDSHIRE.			
N. Lancashire Auxiliary—				Oakham—			
Contribs. by L. Whitaker, Jun., Esq. ..	11	16	7	Contributions .....	1	11	5
Southport—							
Contributions .....	3	9	11				
LEICESTERSHIRE.				SOMERSETSHIRE.			
Arnsby—				Bath—			
Contributions .....	14	7	0	Contribs. on acc. ....	20	0	0
Do., <i>Special</i> .....	5	0	0	Boro' Bridge—			
Blaby and Whetstone—				Contribs., <i>Special</i> ....	1	0	0
Contributions .....	6	11	10	Bridgewater—			
Do. Sun. School ..	1	0	2	Contribs., <i>Special</i> ....	10	5	0
Foxton—				Chard—			
Collection .....	2	18	0	Contribs., <i>Special</i> ....	15	0	0
Leicester, Belvoir Street—				Crowkerne—			
Contributions .....	185	7	9	Contribs., <i>Special</i> ....	5	12	6
Do. 1862 (balance)..	0	10	0	Frome—			
Do. Bankers' Interest	0	8	2	Contribs., <i>Special</i> ....	4	19	7
Loughborough—				Less expenses ..	0	6	1
Contributions .....	4	0	3		4	13	6
Monks Kirby & Pailton—				Hatch Beauchamp—			
Contributions .....	4	14	11	Contribs., <i>Special</i> ....	1	14	4
Sheepshead—				Minehead—			
Contributions .....	15	4	0	Contribs., <i>Special</i> ....	2	2	0
Sutton and Cosby—				Montacute—			
Contributions .....	2	6	0	Contribs., <i>Special</i> ....	7	0	0
				Taunton—			
				Contribs., <i>Special</i> ....	7	2	9
	242	8	1	Watchet and Williton—			
Less exps. and amt.				Contribs., <i>Special</i> ....	12	8	8
acknow. before	210	13	1	Wellington—			
	31	15	0	Contribs., <i>Special</i> ....	20	0	0
				Yeovil—			
				Contribs., <i>Special</i> ....	17	10	0
				SUFFOLK.			
				Suffolk Auxiliary—			
				Contribs. on acc. by			
				J. H. Cowell, Esq.	80	0	0
				SUSSEX.			
				Brighton, Bond Street—			
				Contributions .....	5	0	0
				Lewes—			
				Contributions .....	23	0	0
				Tilgate—			
				Contributions ....	1	10	0
				WARWICKSHIRE.			
				Alcester—			
				Contributions ...	7	13	1
				Less expenses ..	0	5	8
					7	7	5
				Birmingham—			
				Contribs. on acc. ....	30	0	0
				WESTMORELAND.			
				Netherfield, Kendal—			
				Contribution .....	1	0	0
				WILTSHIRE.			
				Salisbury—			
				Contributions .....	22	0	11
				Do. Sun. School ..	32	19	8
					55	0	2
				Less expenses ....	3	0	0
					52	0	2
				WORCESTERSHIRE.			
				Dudley—			
				Collection for 1862 ..	6	1	0
				Less expenses .....	0	0	0
					6	0	0
				Pershore, Broad Street—			
				Collection, <i>Special</i> ..	5	0	0
				Great Malvern—			
				Contribution .....	5	0	0
				Tenbury—			
				Contributions .....	4	2	0
				YORKSHIRE.			
				Rotherham—			
				Contributions .....	3	16	6
				SOUTH WALES.			
				CARMARTHENSHIRE.			
				Carmarthen, Friory Street—			
				Contributions .....	28	2	0
				Less expenses ....	3	17	0
					24	5	0
				Carmarthen Tabernaacle—			
				Contributions .....	31	4	8
				Less expenses ....	4	9	6
					26	15	2
				Newcastle Emlyn—			
				Contributions .....	3	3	0
				Do. Sun. School ..	12	18	0
				MONMOUTHSHIRE.			
				Ebbw Vale Zion Eng. Ch.—			
				Contributions .....	0	10	0
				Llanvihangel Crucorney—			
				Contributions .....	5	6	8
				Monmouth—			
				Collection .....	2	17	1
				Less expenses ..	0	0	6
					2	16	7
				Newport, Commercial St.—			
				Contributions .....	41	2	5
				Less expenses ..	0	16	0
					40	6	5
				Usk—			
				Contributions .....	3	0	10

## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

Friends at Hitchin, per Mrs. Short, for a parcel of clothing, value £9, for Rev. A. Sakor, Cameroons. Andover Juvenile Missionary Society, for twenty-eight garments for the native children in Africa. Mrs. Simmonds, for a parcel of Magazines, &c.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

JANUARY, 1864.

## JUBILEE OF THE BAPTIST IRISH SOCIETY.

A very interesting meeting was held in Kingsgate Chapel on Monday evening, December 7th, to commemorate the formation of the Baptist Irish Society, and at the same time to do honour to the memory of the Rev. Joseph Ivimey, the laborious and successful pastor of the church meeting in that place, and the first secretary of the Society. The public and formal organization of the Society took place April 19th, 1814; but it was at a meeting of the church, under the care of Mr. Ivimey, held December 6th, 1813, that the initiative was taken. The jubilee was therefore considered by the pastor and church to be an appropriate opportunity for manifesting their continued interest in a Society that has been sustained by them with uniform faithfulness, and their respectful regard to a pastor whose name is still held in high esteem. The chair was occupied by the Rev. James Hoby, D.D., and after an interesting paper, giving a statement of the proceedings of the church had been read by the Rev. F. Wills, addresses were delivered by the Revs. S. Green, F. Trestrail, W. Miall, C. Room, J. S. Stanion, C. J. Midleditch, and W. Heaton, Esq. Among other persons present on the occasion were the Revs. C. Woollacott, J. Stent, R. Bayne, S. Wills, D.D., and P. Gast. It is hoped that this interesting meeting will be followed by many others, both in London and the country at large. The prospects of the Mission are very encouraging. Its operations are being considerably extended. Within the last six months four new stations have been adopted, and three additional agents natives of Ireland, have been appointed. The gospel is preached in more than a hundred towns and villages, besides the seventeen places occupied as central stations. Many members have been lately received into church fellowship, and great promise is afforded of a permanent agency in Ireland itself for the diffusion of Evangelical truth. Should the Society be favoured during the Jubilee year with the enlarged degree of support that its operations deserve, very much may be done in furtherance of this important object of Missionary effort. The Committee constantly direct their attention to this subject, and carefully adopt every appropriate means by which to render the churches in Ireland self-supporting, that the truly Missionary character of the Society may be maintained. Let British Christians render help proportioned to the importance of the work, and the year of Jubilee will, by the Divine blessing, be rendered a season of much mercy to the people of Ireland.

## GRANGE CORNER, COUNTY ANTRIM.

A NEW DISTRICT OF COUNTRY.

MR. BOURN writes—

Dec. 15th, 1863.

“I believe that the supporters of the Mission will heartily approve of the course pursued by the Committee of the Baptist Irish Society in adopting this as a station. Grange Corner is about eight miles from Ballymena, seven from Portglenone, five from Randalstown, and the same distance from Ahoghill. There are no places of worship nearer than in the towns just mentioned, excepting a Presbyterian meeting-house close at hand, and an Episcopal church about a mile distant. The congregations attending such places are drawn for a con-

siderable distance from the surrounding country. It is quite common for women as well as men, to walk eight or ten miles on the Lord's Day. Some known to myself walk sixteen, which I am sure you will admit requires not a little self-denial in a country like this where we have but few days without rain.

"I can imagine a stranger passing the two meeting-houses at Grange Corner asking 'where do the congregations come from to fill these houses?' seeing that there are only eight or nine houses in the neighbourhood. One acquainted with the people of the district knows that distance is thought but little of by those who are attached to the place where their fathers worshipped, or those who are anxiously inquiring after truth.

"It appears somewhat remarkable that our principles should have made considerable progress in this rural district, whereas attempts to spread them in different towns in every part of the country have, in very many instances, failed. From what I have seen during my twelvemonth's residence in Ireland, I am convinced that there is but little probability of our succeeding, unless in those districts where a spirit of anxious inquiry after truth has been awakened. As a rule, the people are so wedded to systems, that the very mention of Baptists or Baptist principles calls forth the most persistent and combined opposition. The secret of that measure of success, with which the church at Grange has been blessed, is to be attributed, I believe, to the spirit of inquiry which has been fostered, and the individual and prayerful study of God's word."

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### THE CHURCH AT GRANGE.

"The history of the Baptist church at Grange Corner is peculiar to itself, and must be interesting to every Christian who may be acquainted with it. It is a church which gives evidence of having arrived at the truth after careful examination and continued prayer. It appears, that at the commencement of the present century, a few individuals, who had been taught by the Holy Ghost, and who consequently loved the truth, were dissatisfied with the Arianism which, at that time, was preached in the Presbyterian meeting-house. God heard their prayers, the minister resigned, and for a few months the pulpit was supplied by the Presbyterians. When the supplies ceased, the friends who had been drawn to Jesus by the Holy Ghost, became Congregationalists. Dr. Carson, of Tubbermore, not having at that time united with Baptists, the friends at Grange sought his counsel and assistance in procuring an Independent minister, and, through the kindness of the brothers Haldane, they were successful in obtaining one, Mr. Gray. He, however, laboured for a short time only at Grange, in consequence of some of the members embracing our views respecting the proper subject and mode of baptism, and being baptized by Dr. Carson, who, at that time, was a Baptist. The church still continued to be an Independent church, and was so when Mr. Rodgers, a Baptist minister, took the oversight. For several years the friends were permitted to meet for worship in the Presbyterian meeting-house. Shortly after Mr. Rodgers' removal, however, in 1814, they were no longer allowed that privilege, as the Presbytery appointed another minister. The friends had by that time made considerable progress in the divine life. Although deprived of their preacher, and shut out from the house where they had several years been permitted to worship, they resolved to meet in private houses, and endeavoured, in humble dependence upon the spirit, to seek the edification of each other in love. For twenty-three years they continued to meet in private houses on the first day of the week for the purpose of breaking bread and to exhort one another. In the year 1837 the present chapel was erected, from which date the church became more Baptist than Independent, until at length, in the year 1849, all those members who had not been baptized were obedient to Christ, by being "buried with him by baptism," and the church was constituted and still continues to be a Baptist church. Of late years the church has been greatly indebted to the teaching of an aged brother who is still with us, and some others who left about two years since."

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### THE REVIVAL IN 1859-60.

"It will be remembered by those conversant with the glorious awakening of 1859, that it commenced at Connor and Kells sometime before that, in answer to the prayers of those devoted young men John Wallace, James McQuilkin, Robert Carlisle, and J. Menety, and spread to Ahoghill, Cullybackey, Ballymena, Grange Corner, and thence north and south. The Bible, which had to many been a closed book, then became the man of their counsel, and as the entrance of God's word giveth light, and giveth understanding to the simple, many of those who were converted during the awakening united with the Baptist church at Grange. In the year 1861, there were nearly one hundred members. The number, however, was from emigration and dismission, reduced to fifty-seven at the commencement of my labours, August 30th of the present year; the congregation was also much smaller than it had been."



## ENCOURAGEMENTS.

“At the commencement of my labours, I was informed that there had been but one service on the Lord’s day, from twelve to three o’clock, unless occasionally, and it was feared that a congregation would not be gathered in the evening. I felt anxious to make the trial, and have now the happiness to inform you that we have the chapel quite full at both the morning and evening services, in fact, I may say, crowded. Thirteen have, during the last three months, been added to our communion, and many more who meet with us, have their minds exercised on the subject.”

## AN OPEN DOOR.

“There has never been a more favourable opportunity than the present for the dissemination of truth in the north of Ireland. Doors are open in every direction to the man who will enter to speak of Jesus, and the people will gather, though the night be dark and stormy, and the road be rough and dirty, to hear the gospel preached. Since I came here I have preached to large congregations at Groggan, Caddy, Lake View, Gillestown, Drumhall, Tully, Port-glenone, Ballycomes, Ardras-glass, Whiteside’s Corner, Ahoghill, Ballymontana, and other places. If you could send me a warm-hearted man, one full of zeal for God, and the salvation of men, I could find him plenty of work. I can assure you, that the cry here is “Come over and help us.”

## AHOGHILL.

“There are about sixteen persons who meet on Lord’s days in Ahoghill for breaking bread. They would much like to have some one to minister to them and preach the gospel. I hope to go over again on Wednesday evening next, and purpose doing so once a fortnight.”

## GREAT DELIGHT IN THE WORD OF GOD.

“I feel it my duty to refer to that delight which is manifested by many in the Word of God. If I enter a house the inmates of which are or are not connected with our congregation, the whole family is summoned and strangers are invited. Whenever I mention the portion which I intend to read, as a rule, every person present have their bibles open and follow me in my reading. I am fully compensated for all the labour I have to perform daily by the communion which I enjoy with heaven-born souls. Although all the members of our church are Baptists, there are but few who say anything about what we hold different from other Christians; they evidently delight in taking higher ground; their hearts and lips are ever ready to speak of Jesus. It gives me joy to meet with those who talk about the glories of the person of the Lord Jesus, the completeness of his work, the oneness of believers with him, and their dwelling with him for ever.”

## ASSISTANCE NEEDED.

“Is there no friend in England who will send me some clothing for the destitute? Some of our poor members are unable to meet with us for want of clothes. Do, my dear sir, exert your influence on behalf of the poor of Christ’s flock at Grange.”

## PORT-A-DOWN.

Mr. DOUGLAS gives the following report of the present condition and prospects of the church in this important town:—

“MY DEAR SIR,—

“Dec. 14th, 1863.

“The importance of this town as an eligible sphere of operation has been frequently stated in the pages of the “Irish Chronicle.” The church here is in a healthy condition. Peace and unanimity reign within our borders. The members meet twice every Lord’s day for mutual prayer on behalf of our work. Some of them accompany me to the meetings which I hold in the country, and assist in the devotional exercises. We have two Sabbath services. The Lord’s Supper is dispensed every Lord’s day. At the morning service few attend beyond the members of the church; whilst at the evening service about twice that number are present. The Sabbath services are conducted in the Town Hall. This building is frequently occupied till 11 o’clock on Saturday nights by theatrical gatherings. This materially affects our attendance on the Sabbath. To obviate this difficulty, the church has made most praiseworthy efforts to obtain means to erect a suitable meeting-house. Our appeal has been cordially responded to by the various Protestant denominations of this town. This shows that our distinctive views of the order and ordinances of a Church of Christ are beginning to

be favourably considered. More than £200 have been subscribed; but £300 additional are still required to procure a free site, and complete the work. We have been negotiating for a site; the conveyances are in the hands of our solicitor, and I hope to be able to report in my next the perfecting of the trust deeds. We trust the friends in England will not overlook Port-a-down in their great efforts to ameliorate the spiritual destitution of Ireland.

“Beside the two services on Lord’s days, I conduct four week evening services. Three of these are held every week, and the fourth once a month. Two of these week services are distant from my residence two and five miles, Irish, respectively. The houses in Seago and Armstrong’s Row, in which we meet, are filled to overflowing. Earnest attention marks the audiences. Some who attend the week services come occasionally to the hall on Sabbath evenings. I hope these out-stations will contribute to the increase of our church.

“The recent introduction of power-looms has either deprived of employment or depressed the wages of those who support themselves by hand weaving. The privations of this class, augmented still more by the approach of winter, are just now very great. A few cast-off articles of apparel sent us, would enable some few to come out on the Lord’s day to hear His word, who are now, from straitened circumstances, ashamed to present themselves amongst us. “Rev. C. J. Middleditch.”

BALLYMENA.

MR. KEEN says:—

“Our darkness has been relieved a little by the addition, by baptism, of five persons to the church. Four of these are young women, and the other ‘an old disciple’ of more than ‘three score years and ten.’ They are the fruit of our country stations. At these stations my congregations are still large, and the interest of the people not only unabated, but, apparently, ever growing. It may be asked, then, how is it you have not more additions? To this I reply, these congregations are almost entirely composed of Presbyterians, and though some of them may be—I trust *are*—truly converted to God, and may believe that we are right, yet it is only one by one, slowly and cautiously, that they venture to ‘come out from among them.’ We have to hold and contend for ‘the truth’ against such misrepresentations as this: Without such baptism no salvation.”

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from November 19th, to December 18th, 1863.

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“CHURCH PRINCIPLES” A HINDRANCE TO OUR USEFULNESS.

It is not an unfrequent, though it is an unjust, reproach against the great Dissenting communities of England, that they are both unwilling and unable to cope with the gigantic evils existing in our large towns, or to meet the social and spiritual necessities of the more scattered inhabitants of the country. Even were the charge true, and it is not true, it comes with a bad grace from the lips of churchmen, who claim to be the only authorized teachers of religious truth in the land. The claim itself condemns those who put it forth; for they are utterly without excuse in allowing such a grievous state of things to exist. The right they challenge, they have not exercised; the duty they confess to have been theirs, they have grossly neglected.

It is very conveniently forgotten that the wide extension of dissent is largely owing to the short-comings of the clergy; that, in its origin, non-conformity was an individual protest against the errors of the Episcopal Church, and not an organized effort to discharge the obligations of the parish priest; that it was a testimony on behalf of “the crown rights of the Redeemer,” over the conscience and the church, which the Establishment nullifies. In no

sense did dissent undertake to supply the spiritual wants of the masses of the nation, or to encounter those social wrongs which have sprung up like armed men under the very shadows of cathedrals and bishops’ thrones, professedly founded for their overthrow.

The protest of the dissenting churches has, nevertheless, been followed by the attainment of a resistless influence on the spiritual life of the nation, and with it have come corresponding responsibilities. The revival movement of Whitfield and Wesley, quickened the dormant sense of duty to a perishing world, and simultaneously the salvation of the heathen of our homesteads and of foreign lands became the object of Christian zeal and love. Sunday schools and missionary societies were the first fruits. These gradually branched out into the manifold “works of faith” that are now in operation wherever dissent flourishes, all having in view the salvation of the lost. One absorbing thought animated every plan, prompted every effort—souls were perishing, Christ can save them; so love and duty combined their forces to make the glad tidings known.

Experience of the power of

Divine grace had proved, that, under its working, a man's daily life is transformed into a righteous and holy one. Hence the improvement of the social condition of the people was held subordinate to the spread of genuine piety, which contains within itself the promise that the mischiefs which flow from an unregenerate nature shall be diminished and removed. To secure this end all good men were ready to co-operate. They forgot their apostolic descent, and the irregularity of their ministrations, in the infinitely greater matter—that souls were perishing. Church organizations were thought to be of very inferior importance to this. Then dawned the era of Christian union, of Bible and Tract societies, of combined action against the powers of darkness on the part of all who loved the Lord Jesus Christ and the souls of men.

No doubt the area of dissent was wonderfully enlarged by this spiritual activity. Yet its extension was owing to no direct effort. The numerous sanctuaries of Nonconformists were built, and their organizations multiplied, not for the purpose of winning the nation from the Establishment, but for the preaching of the pure Gospel of Christ. It is because by their ministrations sinners have been saved, the spiritual life of multitudes quickened and nourished, the name of Christ glorified, and the commandments of God observed, that the voluntary churches have gathered to themselves so large a proportion of the piety of the land. It is true that the principles of dissent have been involved in the doctrines the free churches have taught, in the supremacy they have claimed for the Bible over all human creeds and confessions, in their demand for freedom of conscience and

liberty of worship. But the main source of their increase has been the piety of their members, and that piety has had for its one object and end, not the promotion of dissent, but the salvation of men.

The desire to save souls was not, however, confined to dissent. The same spirit entered the halls of the universities and spoke from the pulpits of the Establishment. As if by general consent, the unscriptural character of the Church's orders, the defects and errors of her formularies, passed unquestioned in the presence of the great spiritual need of the population. Success attended the untiring labours of the leaders of this movement. The long lifeless Establishment awoke to some apprehension of its duties, and to the sense of its long neglect; but it was to find one-half the nation alienated from its ministry, if not actually hostile to its existence.

It is now thirty years since a new impulse was given to the Church of England, which has changed both the nature of the original movement, and the objects at which it aimed. "Church principles," as they are called, then began to take the place of Christian truth, or to be combined in various proportions with it. The priesthood of all believers was reserved as the sole right of the clergy. The freedom of Christian action and life, was restricted to forms and ritual observances with rigid exactitude. Salvation could alone be obtained through channels of asserted apostolic origin. The episcopally-ordained priests of the Establishment were said to be the only authorized expounders of Holy Writ, and to hold the tremendous power of opening or shutting the gates of eternal life. Beyond its own pale there is no true apostolic church existing, except

the church whose head sits triple-crowned on the seven hills of Rome. In Dissenting Churches there is no legitimate administration of the sacraments. Their ministry can convey no blessing, proclaim no pardon, remit no sin. Their ministers are intruders, who have no right to warn sinners to repentance, or to preach the Christ crucified.

It cannot but be a matter of deep concern to faithful ministers of the Gospel to watch the progress of these principles, and to take account of the hindrances they place in the way of the advance of the Kingdom of God. Every day affords proof that they are in most active operation. In some form or other, almost every parish in the kingdom is infected with them. They are among the most dangerous of the adversaries with which Christian ministers have to contend—the most dangerous, because they delude the souls of men, and substitute for the grace of Christ “another gospel, which is not another.” (Gal. i. 6, 7.)

Before, however, we point out the modes of activity adopted by the advocates of “Church principles,” it is important to notice the views they hold with regard to the nature and objects of dissent. Overlooking or disparaging all that nonconformity has done for the education and the religious instruction of the people, they place it in the forefront of those obstructions which impede the progress of the Church. Says Archdeacon Sanderson, “It undermines the clergyman’s influence, and counteracts his ministrations every day. It furnishes a rallying point for the disaffected and self-willed in all our parishes. It is a snare to both pastor and people. It has wrought and is working vast and extensive evil, and imperilling to a

fearful extent the faith, the loyalty, and the moral and religious life of the people” (*Bampton Lectures*, pp. 72, 73). Hence our efforts for the salvation of souls are regarded, not only as “unauthorized,” but “antagonistic” to the Church of England. The “Mother and Instructress of the entire English people” is thereby robbed of her children, dissent making them disaffected both to Church and State, they become the victims of heresy and blasphemy. Our “works of faith” are “the endeavours of sectaries to make proselytes to the various religious bodies competing for popular favour” (*Huntington’s Church-Work*, p. 58). Our Sunday schools are taught by teachers who are both schismatic and disloyal. “Uncommissioned by the successors of the Apostles,” our ministers have intruded themselves into the work of the “Church,” which “alone claims to be the representative of Christ for the English people” (pp. 83, 84). Our theology, our ecclesiastical polity, our religious institutions, are “systems of human invention.” The spirit which has led so many of us astray from the “Ark of God’s appointment,” has in it the “germ of that lawlessness, that mystery of iniquity, that development of self-will, whose end is the denial that Christ has come into the flesh, that rejection of the Lord Jesus against which St. Paul pronounces his anathema maranatha” (p. 141). Our refusal to recognise the spiritual powers of Anglican prelates comes, the Bishop of Oxford tells us, from that contempt of authority which has broken out “into the sins and schisms of puritanical independence” (*Ordination Addresses*, p. 261). Our plea of conscience is declared to be “a modern artifice on the part of Dissenters, who wish to see them-

selves regarded as martyrs." Dissent is "vicious, inherently vicious."

Examples of similar abuse might indefinitely be multiplied from Church publications. High Church and Low Church unite in the expression of like sentiments, and agree to shut their eyes to every generous act, to every spiritual and Christian work, that a dissenting community may undertake. Meanwhile, the most strenuous efforts are made to destroy our influence, to impede our exertions, and to hinder the progress of the Gospel. Yes; to hinder the progress of the Gospel; for what are the "distinctive Church principles" which it is the "Church's mission" to teach, but subversive of the Gospel itself? Take the following statements from the Bishop of Oxford's Addresses to candidates for ordination:—

"The Church distinctly asserts the regeneration of all infants by the act of God in Holy Baptism, even when that Sacrament is administered by unholy hands, and though no one, save that ungodly minister, and perhaps an equally ungodly witness, be present."—p. 72.

Again, on the doctrine of the sacraments, and especially with reference to "the inscrutable mystery of the true taking and receiving of the Body of Christ by the faithful in the Holy Eucharist," the bishop says:—

"Against the various sects and Protestant communities we have to maintain the reality of Christ's gifts in the sacraments, the certainty of His presence in them according to His covenanted promise, and to their high privilege of being the direct countersign and outward instrument of his spiritual working, whereby they are distinguished from other, though most Holy offices,

such as prayer or reading God's word, which, blessed as they are, yet are not sacraments, nor possess the special honour of sacraments—namely, to be the appointed and ordinarily the indispensable channels, through which, when duly administered and rightly received, the Almighty binds himself to convey the necessary graces of regeneration and renewal."—(p. 69.)

We wish our readers to ponder the awfulness of the above statement, and especially of its closing words. Let them observe how completely it sets aside the teachings of the New Testament. It is a fair specimen of the teaching which, as was shown in our last number, places the Church *before* the Bible, and makes its doctrines dependent on the "inspired judgment" of the Church—that is, the hierarchy of the Church of England.

How antagonistic "Church principles" are to our usefulness, the following extract from the Bishop of Oxford's last charge will further show. Our ministry, on the view here given, is absolutely worthless:—

"We want more distinctive Church teaching for our own people. We believe that we do possess, as we cannot see that others do, Christ's direct commission for our ministry, and a certainty of fulness therefore of His Presence and of His Sacramental working which, to say the least, may be lacking elsewhere. If we do not hold so much as this, we must dissent from the plain language of our own Ordination Service; and, if we do, we must teach as well as live as those who are possessed by this belief."—(p. 30.)

It is unnecessary for our purpose to quote other illustrations of what is meant by "distinctive Church principles." From the

sacramental and sacerdotal theories here put forth, necessarily flows the desire expressed by the bishop to see the "Church in its completeness" sent forth into every distant land, as well as predominant in our own. Hence it comes to pass that instead of the spread of the gospel of Christ, the diffusion of the word of God, and the growth of godliness in all classes of the community, being the special aims of the Church of England, our ears are deafened by phrases utterly unknown to the Bible, expressive of other purposes and directed to other ends. Missions must be established to excite "attachment to the Church." If the young are to be taught, they must have a "Church education," "true Church teaching." In his ministry the clergyman must put forth "the multiform subjects of Christianity and the Church, in continual discourses," *Monro's Pastoral Life*, p. 48.) "Men must be busy about the Church's work." Politicians must acquaint themselves with the claims and prerogatives of the "Church"; they ought to be "Church statesmen boldly and unflinchingly advocating her claims and defending her rights. It is a part of the "Church's mission" to put down schismatics and all who disregard the "Church's directions." Their restoration is the "Church's recovery of her lost children." An augmentation of clergy, or deacons, or sisterhoods, is an increase of "Church agencies," a growth of "Church machinery," an example of "Church development." Men are taught that to belong to the "Church" is at least as necessary as to belong to Christ, and to be "churchmen" is more surely to secure salvation than if they should follow simply the teaching of the Divine Word.

The agencies set on foot during the last few years to ensure the "pre-eminence of the Church" throughout the land, and to arrest the progress of dissent, are very numerous. Many of them are to be found active in a single parish, while there are very few parishes into which one or more have not been introduced. To attract people to church, "Church architecture" has been most sedulously improved, the accommodation rendered more accessible to all classes, the pews have been abolished, and the windows filled with glass of glowing colours, in memory of the departed dead. It is rare now to hear the service read, as in former years, with careless voice and prayerless feeling. More often it is intoned, and the choir sounds forth anthems of glorious praise. Great regard, too, is paid to the manner and subject of the sermons. The cold essay of the last age is discarded for a discourse, at least tinged with patristic piety, if not more often warmed with evangelical truth. But in order to meet the religious wants of the people, as well as to secure them for the "Church's fold," still other elements of attraction are employed. In many churches there is daily or weekly communion, performed with solemn chant, white robed servitors, and awful solemnity. Confession to the priest is also fostered, to perfect the priest's hold on the conscience, and to ensure humble service for the "Church."

For the rising generation, schools are everywhere opened on terms with which it is almost impossible for the dissenting bodies to compete. Here catechisms, hymns, and ballads, history and science, all saturated—often nauseously—with "Church principles," are most sedulously taught. Landlord influ-

ence is brought to bear upon recusants, while others are attracted by weekly "alms" or monthly "doles." Threats are freely used where persuasion avails nothing. Our village pastors find themselves at every turn blocked out by authority; and measures of the most unchristian sort are employed to rob them of their flock, and of the lambs of their fold.

In many parishes sisterhoods have been introduced, as much by their influence in the sick chamber, the hospital, or the school, to counteract dissent, as to afford opportunity, by seclusion, for the attainment of a higher Christian life. Church temperance societies, with the vicar at their head, to the exclusion of the dissenting minister, are frequently formed to secure other classes, while guilds of a mixed character, having in view both temporal benefits and the advancement of "Church influence," are coming largely into favour in our great towns and cities.

The amusements of the people are not overlooked. The maypole and its joyous dances, running in sacks, and the like old English sports, are in great favour with clergy of mediæval tastes. In a little book before us, written to show how parishes may be governed on the "Church plan," we have a grave description of an amusement for Christmas, called "bullet pie," in which the fun lies in the players, their hands tied behind them, searching for a bullet in a mass of flour with their lips. Concerts in the school-room, illustrated lectures, and pic-nics, for young and old, are favourite schemes of other clergymen, who perhaps think the nineteenth century will scarcely relish being dressed like a mummer of the fifteenth.

Of larger and more important efforts to strengthen and extend the power of the "Church," are Church unions, congresses, decanal assemblies, diocesan synods, and parochial dedications. These schemes are growing rapidly in number and influence, while pastoral-aid societies, additional curate societies, spiritual help societies, and diocesan colleges, multiply clergy to work them, and increase the efficiency of the "Church's mission" in all its departments.

Were these activities directed to the diffusion of the gospel of Christ and to secure the salvation of men, they would deserve our commendation. But they are openly, almost ostentatiously, set on foot to promote pernicious heresies and to destroy dissent. As we have seen, the sacramental theory is the very bone and muscle of "Church principles," a theory subverting the foundations of our faith as well as the liberty of Christian men. Whatever dissent may or may not have done, it has at least kept true to the Word of God. It has always testified, sometimes in sackcloth and great tribulation, to the grace and love of the Redeemer, the free gift of God received direct from Him, without the intervention of priest or sacrament. To make this known is the mission of Non-conformity. The revival of "Church principles" both assures its continued life, and establishes its necessity; the acceptance of these heresies by the clergy, and their spread among the people, demand the most diligent efforts on the part of our pastors and spiritual leaders to counteract their soul-destroying effects. The Bible, not the Church, is the teacher of the ignorant; Christ, not the Sacraments, is the Saviour of the lost.



## “WE WHO ARE NOT CHRISTIANS.”

If every minister of Christ were to keep a faithful record of the conversions resulting from his labours—of the circumstances attending each conversion—of the means that were employed in each case in awakening the sinner to reflection—and of the process of mind by which the soul was brought to rest in Jesus, a mass of valuable information might be furnished, and a volume might be published of more practical worth than half the books the world contains. The essentials to a successful ministry of the Gospel, or to successful effort for the conversion of souls on the part of any Christian, are not simply a knowledge of the way of salvation, and the faculty of communicating that knowledge; but also an acquaintance with human nature, a clear perception of the deceits of the human heart, and of the sophisms by which it cheats itself into a neglect of God, and a knowledge of the influences and idiosyncrasies by which the heart is closed to the Gospel, of the keys by which it may be opened, of the appliances by which it may be successfully assailed, and especially of the means through which God is more generally wont to work in calling men into the kingdom of His dear Son. On all these points, one fact is better than ten thousand theories, and one illustration is more instructive than many treatises—even as one siege will teach more of the art of war than a whole life of study in a military college.

One special case in my own experience is suggestive, if not illustrative, of these remarks; and perhaps there is scarcely a minister of Christ whose journal would not afford cases equally interesting and

instructive. In one of my pastoral visitations, I was forcibly struck by the utterance, by a lady of my congregation, of the words at the head of this paper—“We who are not Christians.” The subject of conversation was the most interesting mode of conducting the services of the sanctuary. She remarked, “WE WHO ARE NOT CHRISTIANS, want something in which we can take part.” The former words of the sentence arrested my attention, fastened themselves on my memory, and so completely laid hold upon me, that I could not drive them from my mind. It was not so much the fact that she was not a Christian that moved me, but that a regular attendant on the means of grace, the child of pious parents, and one who uniformly manifested a deep interest in everything connected with the House of God, could thus deliberately, and apparently without regret or concern, say, “We who are not Christians!” especially when I remembered that my first introduction to this lady was on her coming to the chapel, after a confinement which had almost cost her her life, and when she appeared so frail and delicate as to preclude much hope of restoration to strength. “We who are not Christians!” I immediately rejoined. “Do you intelligently, and yet thus calmly, speak of yourself as not a Christian?” “Yes,” she replied, “I do; such is the case. I know that I am not a Christian.” “But,” I added, “is it possible that, knowing all that is involved in not being a Christian—being a constant attendant on a Gospel ministry, and acquainted with all the invitations and threatenings of God’s word—you can with such resigua-

tion and without the slightest compunction or alarm, speak of yourself as not a Christian?" "Yes," she answered; "I am sorry for it; but so it is." I again endeavoured to arouse her to a sense of her condition, to make her feel how terrible was her state according to her own confession, and to induce an earnest seeking after Christ. All my attempts, however, failed to produce more than an assent to the truth of my remarks. She seemed to understand her condition, and all its consequences; but, at the same time, to regard it as her calamity or lot, and not her fault or crime, and to be unable to admit the slightest idea of her duty or power to endeavour to deliver or help herself. At length, finding all my efforts fruitless, with a heavy heart I took my leave. All the way home, the words, "We who are not Christians," rang in my ears. They haunted me every moment. In the society of my family, and in the retirement of my study, I was sensible only of these words—"We who are not Christians." Again and again during the night, I awoke with these words on my lips—"We who are not Christians." Deep settled grief took possession of my mind, that one so intelligent and interesting should be able thus calmly to speak of herself as not a Christian. My grief drove me to my knees. I felt impelled to pray; that I could do nothing else; but that pray I must. I scarcely knew how to cease praying to God to rouse her from her apathy, and to make her *feel* that which she so readily confessed. My prayer was followed by a letter, telling her of my prayers for her, expressing my deep concern, appealing directly to her heart and conscience, and urging her by every consideration—present and future—to cast herself

upon Christ, so that she may never again say, "We who are not Christians." It is unnecessary to add that earnest supplication to God for His blessing accompanied that letter.

After a few days, she told my wife that she was very grateful for my letter, and would be glad at any time to see me. It was not long before I called at her house; but the presence of friends prevented any conversation on the all-important subject. Circumstances prevented my calling again immediately. A short time afterwards, she sent her servant to tell me that her little boy, her only child—to whose birth I have referred—was dangerously ill, and to request me to call upon her. I readily obeyed the summons. I found the mother in a very weak state, watching and nursing her sick child. I did little more at that time than pray with her, and point out to her Jesus as her only helper. On a subsequent visit, I found the child better, but the mother confined to her bed in a very critical condition. In the course of a deeply interesting conversation, she suddenly burst forth into prayer, and for several minutes continued in a strain of holy fervour and sublime eloquence. I gazed on her with amazement. The calmness and joy of her soul pervaded every feature, and her countenance resembled that with which imagination is wont to invest the blissful inhabitants of heaven. Such rapture, such beauty, such thorough child-like trust as that prayer evinced, I had never before witnessed. It far exceeded all that I ever conceived during the time of revival in America and Ireland. It seemed the breathing of a soul under the full inspiration of the Spirit of God. When she had concluded, I said, "My dear friend, how is this? What does

this mean? You never spoke in this way before. Whence this change?" "THIS!" she exclaimed, taking from under the bed-clothes the letter I had sent a few weeks previously—"THIS is the cause, under God's blessing, of it all. I shall never, till my last hour, cease to thank God for this letter. I hope never again to say, "We who are not Christians;" but trust that from this time my dear husband and myself will be the sincere disciples of Jesus." In the conversation which followed, it was delightful to note the simplicity of her trust in and her complete realization of a living Saviour as present and close by her side. Truly this, I felt, is the work of God; and my heart was lifted up to Him in praise and gratitude. Absence from home prevented me from seeing her again for several weeks. In the meantime, God removed her sickness, and on our next meeting, she was convalescent. Her simple trust in Jesus still remained, and was to her a source of unspeakable joy. Eventually, she was united to the Church under my care, of which she is at the present time an honourable member.

This paper will very probably be read by many persons who are in a similar condition to that of this lady when she said, "We who are not Christians." There are very many members of Christian families who esteem their minister and take an interest in Christian associations, but who are not Christians—who know they are not Christians, and would say that they are not, and that with calmness and seeming unconcern, and who have never thoughtfully contemplated their position, or realized its fearful consequences. For such readers, this paper is expressly written, that for one moment the naked fact may

stand fairly before them. Is this thy case, reader? Is it true that thou canst own that thou art not a Christian?—*i. e.* that thou art in thy sins alienated from God, shut out from heaven, a child of Satan, an heir of hell—and yet be unmoved, and regard thyself with composure and complacency? Canst thou, now that the matter is thus plainly presented to thy mind, continue thus to act and speak? Awakened to consider and realize thy fearful state, wilt thou not, like our friend, seek and find Christ, and, with Christ, joy?

This narrative illustrates the happy results of direct prayer and effort for the conversion of a soul to Christ. This lady had been a member of my congregation, and an attentive hearer of the word for years. I had frequently conversed with her on religious subjects; but up to this time she had been content to live without Christ. She knew she was not a Christian, and was unconcerned. The *first special prayer* for her soul is heard and answered by God. The *first direct personal* effort is carried home to her heart by the Spirit of God. *One letter*, accompanied by prayer to God, is made by God to effect that which the faithful ministry of years, and numerous efforts of a general character, having relation to her, in common only with others, had failed to effect. It may be said that her severe illness, and that of her child, formed important elements in her conversion, without which the direct prayer and effort had not had so favourable an issue. The manner in which the letter was received would indicate the contrary; but, if not, the question fairly arises, whether the sicknesses may not have been appointed by God as the medium through which He would work out an

answer to the prayer, and manifest His approbation of the means employed. At any rate, this incident furnishes encouragement to the minister of Christ to seek more directly the salvation of his hearers, who may have long attended in vain on his ministry; or, indeed, to any Christian to make personal and special effort, accompanied with earnest prayer to God, for the immediate conversion of any relative, friend, or acquaintance. Such efforts are eminently calculated to arrest and lead to thoughtfulness the party towards whom they are directed. They invest the matter with more im-

portance, and command closer attention. They evince an interest in the party's welfare, which pleases and thus prepares the mind to consider them, and that favourably. At the same time, such efforts are especially acceptable to God, and are sure to have His blessing. Let our readers try—let them try sincerely and heartily—and in the blessed results of their efforts, they will experience a joy, which can only be equalled by that which was theirs when they first realized Christ their Saviour; and which must be felt in order to be understood.

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## CURSED BE CANAAN.

An Exposition of Genesis ix, 25—27.

BY THE REV. C. WILLIAMS, ACCRINGTON.

To understand this passage aright, let us inquire whether it has any connection with Noah's drunkenness and the conduct of his sons, as reported in the 22nd and 23rd verses. It is generally supposed that the degradation of the descendants of Ham is the result of an angry father's curse; and it has often been asked whether it was just in Noah, or righteous in God, to doom a race to slavery for the sin of its founder. We feel that none of us, could our curse carry with it the power to realize itself, would consign the remote descendants of a son to ignoble and hard servitude for an offence committed against us. And we cannot think that, if a father so far forgot natural affection as to desire for the seed of his son abject and wretched bond-

age, God would gratify his wish, and inflict the curse. The question therefore arises, does the history teach what is usually ascribed to it? From the 18th to the 29th verses of this 9th chapter in Genesis, we have a narrative of what transpired within 350 years. This exceeding brevity leaves much unexplained, and is the merest abstract of that which really took place. It contains a record of four incidents. First, we have the fact that the earth was peopled by Shem, Ham, and Japhet; next we are told that Noah planted a vineyard, and was made drunk by the wine which he obtained from it: thirdly, the curse and the blessing which Noah pronounced, are reported; and lastly, the death of the patriarch is recorded. The inquiry now must be,

did Noah's drunkenness and Noah's prophecy occur on the same day? Are the two things so linked together as to be one event? If it be urged that they are so united by the copulative "and," I should answer, the same copulative connects all four incidents together, which, as we have seen, were spread over a period of 350 years. So far as the narrative is concerned, the prediction is as intimately associated with Noah's death as with his drunkenness. In each case it is connected with the context by the same conjunction. When I begin to reflect upon the subject, I find that when Isaac felt that he must soon die, he pronounced the prophetic blessing. In like manner, Jacob, "when he was a dying," blessed the sons of Joseph, and pronounced the destiny of the twelve tribes. Analogy suggests that the prediction by Noah should also be connected with his death. If so, we must dismiss from our minds all thoughts of what took place at the time of Noah's drunkenness, and regard the prophecy as we do the prophecy of Jacob. Such a view of the passage destroys nearly all the objections that have been urged to it, and removes almost every difficulty out of the path of the expositor. I need not add that a prophet had no power over his own prophecy. The words of Balaam represent the state of the prophet's mind, and the irresistible character of the prophetic impulse:—"If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Noah was a prophet; and, as a prophet, speaking by inspiration, under the power and by the constraint of the Holy Spirit, he said, "Cursed be Canaan," &c. In these words we have, not Noah's wish,

but a simple prediction of the future. I advance another step, and reach the fact, that the prophecy does not so much as contain (by a logical necessity) what God desires. He willeth not the death of a sinner; it is not His wish that any should perish. When incarnate, he predicted the doom of Jerusalem, but he also said, "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace!" A prophecy, when it relates to futurity, is not necessarily more than a declaration of what will happen: it may be, as with the curse foretold, against the desire of God; or, it may be, as with the blessing pronounced, by the Divine appointment. God did not wish that Jerusalem should be destroyed: He did wish that Cyrus should deliver the Jews from their captivity. Bearing these remarks in mind, we shall soon discover that Noah's prophecy is no hindrance, but a great help to our faith. It has been fulfilled. The children of Ham (several versions read Ham, the father of Canaan) have been cursed, and have become "servants of servants." The dreadful destruction of the Canaanites, and the enslavement of Africans, are striking confirmations of the truth of this scripture. God has blessed Shem. In his seed—in the long line of Hebrew prophets, and especially in Christ Jesus, who was a son of Abraham and a descendant of Shem—all nations of the earth are blessed. Japhet has been enlarged, and his descendants have, according to the prophecy, gone forth to dwell in the tents of Shem. Let the reader study attentively the fact that Shem is represented by the eastern nations, of which the Hebrew was one; Ham by the southern nations, such as those situated in Africa; and Japhet by the

northern nations, such as the Gauls or Germans, and the peoples north of the Caspian Sea; and then let him compare the history of these nations with the prophecy of Noah.

The result will be, increased faith in the trustworthiness of these ancient narratives, and renewed confidence in the historical truthfulness of the Pentateuch.

## ON THE SIGNIFICANCE OF THE MODE OF CHRIST'S DEATH.

BY THE REV. H. C. LEONARD, M.A., BOXMOOR, HERTS.

If our Master and Lord had delivered his closing discourses on a death-bed; if, instead of going out into the night to be betrayed and by wicked hands crucified and slain, He had died a natural death, produced by disease, in the midst of his weeping disciples, that death would still have been an atonement for the sins of the world. Or, if it be conceded that, in order to the fullest realization of the idea of sacrifice for remission of sins, a violent death was necessary, the penalty of human transgression would still have been borne by him, if that pure body which was the Temple of God had been dashed to pieces on the crags of Nazareth, or crushed by the stones once and again gathered for the purpose in the streets of Jerusalem. But Divine Providence, even the will of the Father, which He delighted to fulfil, and to have fulfilled in Him, ordained that He should suffer by a death which occurred to no other, save only to the transgressors with whom he was numbered, in the whole range of Scripture history.

That a peculiar significance attaches to the mode of the decease accomplished at Jerusalem may be naturally expected, and this expectation will be heightened by the following considerations.

The prophecies, wherein "it was

written that Christ should suffer," plainly hint at this manner of death. The typical sufferings of prophets, psalmists, and of the chosen nation, under which they uttered plaintive lamentations which foreshadowed the sorrows of the Messiah, exhibit the spectacle of One enduring a lingering death in the company of others, and exposed to the taunts of enemies. ("He hath poured out his soul unto death; and he was numbered with transgressors;" "Dogs have compassed me; They look and stare upon me;" "They that see me laugh me to scorn: they shoot out the lip: they shake the head saying, He trusted in the Lord that he would deliver him: let Him deliver him, seeing He delighted in him.") Besides the outward circumstances, the actual sufferings of crucifixion are depicted. The scourging, the divestiture of clothing, the emaciation, the feverish thirst, the dislocation of joints, are all referred to ("With his stripes we are healed;" "They part my garments among them, and cast lots upon my vesture;" "I am poured out like water, and all my bones are out of joint:" "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws." "I may tell all my bones:" "My throat is dried,

mino eyes fail:" "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink." Is. 53, Psalms 23 and 69.) It is difficult to conceive what these sufferings can mean, if they do not represent death by the cross. To these prophetic descriptions we may add the significance of the types, the serpent of brass "lifted up" in the wilderness, the paschal lamb, of which it was commanded, "neither shall ye break a bone thereof;" and further, the express declarations of the Lord Himself,—“The Son of Man must be crucified.”

A second consideration is,—the singular conjunction of circumstances whereby it was brought about that He should suffer by this, and by no other mode. The life of the Redeemer was, humanly speaking, four times endangered in other ways,—by the sword of Herod at Bethlehem, by threatened precipitation at Nazareth, by the perilous storm on the Galilean lake, by attempted stoning in Jerusalem. Moreover, crucifixion was no Jewish punishment. A chance quarrel between Herod and the vizier of the King of Arabia, arising out of the refusal of the former to give his sister Salome in marriage to the latter, and the false representations about Herod made by the vizier at the court of Rome so incensed Augustus, that he wrote to the Judean king, "that he should no longer treat him as a friend, but as a subject;" and not long after Judea was made a Roman province. Thus, about eight years before the birth of Christ, the power of life and death was taken out of the hands of the Jews, and consequently the Roman method of execution became the only legal one. Had this Arabian never desired to make Salome his wife, or had he

failed to gain the ear of the Emperor for his revengeful slanders, the estrangement which brought about this result might never have occurred.

But further, it is noteworthy that in spite of this legal change, the New Testament martyrs, John the Baptist, Stephen and James, met their deaths without the intervention of the Roman power, and by Jewish modes of execution, the royal prerogative, or, in the case of Stephen, an outbreak of popular passion contravening the law which made it "unlawful for the Jews to put any man to death." Thus the Divine Providence brought about that stoning, the national form of capital punishment, should be abolished by a nation using the cross, and that passion should not, by taking the law into its own hands, prevent our Lord's suffering by the death hinted at in prophecy, a manner of death till then well-nigh unknown in Judea.

Once more we are led to attach importance to the mode of Christ's death from the prominence given to that mode in the Apostolic discourses and epistles. That shame of the cross which Christ "despised," was undoubtedly a stumbling block, both to Jew and Gentile, in the way of the reception of the gospel. Nevertheless, the Apostles preached not simply a slain, but a crucified Saviour. They did not keep the shameful mode in the background, either by using any euphemism, such as "lifting up from the earth," or by speaking of the death in general terms. Their preaching they call "the preaching of the cross;" their Christ is "Christ crucified;" they glory in nothing "save in the cross of Jesus Christ their Lord."

Alike then from prophecy, from providential developments in his-

tory, and from Apostolic teaching, we are led to the conclusion that the mode of Christ's death was important and significant. Into its significance we now proceed to enquire. That significance is both doctrinal and practical. We shall first consider :—

I. THE SIGNIFICANCE OF THE MODE OF CHRIST'S DEATH IN RELATION TO CHRISTIAN THOUGHT.

The remark has been already ventured, that this peculiar form of death was in no sense necessary to Christ's work. It is no essential part of sin's penalty. It teaches us no truth which would have remained untaught had He died the death of the Forerunner, or that of the Proto-martyr. But there is a truth more fully brought out, more wonderfully illustrated by crucifixion than by any other mode. That truth is the doctrine of vicarious suffering, of substitution, the essence and ground of atonement. As we see the Holy One upon the cross, we recognize that on Him were laid the iniquities of us all. For, first,—CRUCIFIXION WAS THE DEATH OF SLAVES.

The Roman law forbade the cross to citizens. Roman historians and poets speak of it as "the slaves' punishment." ("Servile supplicium," Tacitus, Horace, Juvenal.) "Cross-bearer" is the classic dramatists' nickname for a slave ("furcifer," Plautus, &c.) Our Substitute was treated as a slave, that we might be made free indeed. Do we say in our pride, "we were never in bondage to any man?" Christ replies, "Who so committeth sin is the slave of sin." In Christ we are delivered from a worse than Egyptian bondage. The Truth hath made us free. And that He might be the Truth, He was also the Way. He was made a "cross-bearer" for us. For us He

endured the "servile punishment." He who "was in the form of God, took upon Him the form of a slave, by becoming obedient unto death, even the death of the cross."

Again, CRUCIFIXION WAS THE PUNISHMENT OF THE WORST MALEFACTORS.

Even freemen might incur the penalty of the cross if guilty of the gravest crimes. Slaves, when executed, were not always crucified. For minor offences they died by the sword, the cross being reserved for the perpetrators of crimes esteemed the worst, as murder, treason, robbery, perjury. Our Substitute took the place of the chief of sinners, that the chief of sinners might take the place of the most holy, even be "glorified together" with the Holy One of God. He humbled Himself to be numbered with transgressors, malefactors, felons, when He "became obedient unto death, even the death of the cross."

Again, CRUCIFIXION WAS THE ACCURSED DEATH.

"He that is *hanged* is accursed of God," pronounced the law of Moses. The word in the original Hebrew was used to translate "crucified," in later times. Its Greek equivalent, the word used in the Septuagint version of the law, is used by Luke and Peter in this sense. ("One of the malefactors which were hanged," "Whom ye slew and hanged on a tree.") Early Jewish opponents of Christianity spoke of Christ as "the hanged one," and quoted the ancient curse as incurred by Him. (Justin Martyr's Dialogue with Trypho the Jew, about A.D. 150.) Our Substitute was treated as one accursed, that we might be blessed. Since we have failed to "continue in all things which are written in the book of the law to do them," we are under a curse. But "Christ hath redeemed us from the curse of



the law, being made a curse for us." Not that He was ever in fact accursed or forsaken, but the Father placed upon Him in whom he was ever well pleased, "the chastisement of our peace," and He delighted to bear it. Yet, out of the depths of that soul which was made an offering for sin, the cry went up, "Eli, Eli, lama sabachthani." Thus was he "made a curse for us" when he "became obedient unto death, even the death of the cross." We pass now to consider:—

## II. THE SIGNIFICANCE OF THE MODE OF CHRIST'S DEATH IN RELATION TO THE CHRISTIAN HEART AND THE CHRISTIAN LIFE.

In the lessons of the cross, doctrine and practice are, indeed, united. Right thoughts about Christ will ever lead us both to love and to serve Him. There are some aspects of the cross, however, not so distinctively doctrinal as those considered above.

### CRUCIFIXION WAS A PROVERBIAL EXPRESSION FOR SUFFERING.

Words similar to our English "*excruciating*," were to be found before the Christian era in the classic and other languages. When our Lord spoke of the necessity of his disciples "taking up the cross," he used an expression which was familiar to them, as it is to us. Hence, on account of this usage of words, the variety of Christ's sufferings is suggested when we speak of his enduring the cross. Not only when we dwell on the bodily tortures which He experienced on Calvary, but when He "suffered being tempted" in the Jordan wilderness, or in Gethsemane, when he was betrayed, denied, forsaken,—in a word, whenever His "soul," as well as his body, was "made an offering for sin"—we can think and speak of him as bearing the cross for us. Hence

also the practical exhortations which call us to "crucify the flesh, with its passions and lusts," to "take up our cross daily," &c., come home to us with more power than could otherwise have been the case. We seem to ourselves more completely sharers with Christ, in times of conflict with sin and evil, in times of self-denial and resignation to sorrow, and both the Life of Christ and the Christian life appear nearer to us, when we can speak of ourselves as also cross-bearers, "the world crucified to us, and we unto the world."

### AGAIN, CRUCIFIXION WAS A DEATH OF EXQUISITE TORTURE.

Its accompanying indignities, the sensitiveness of the lacerated parts, the burning fever which throbs in every vein of the crucified, the protracted character of the suffering, combined to make it what Cicero declares it to be, "the most cruel of punishments." Its barbarity has long since banished this form of death from the civilized world, though other modes of death by torture, such as the stake, have been used in modern times.

How should the love shown by the free choice of such a death attract the hearts of disciples to love Him who has so loved us? "Greater love hath no man than this!" "I," said He, "if I be lifted up from from the earth, will draw all men unto me." Finally—

### CRUCIFIXION, BY THE VERY POSTURE OF THE SUFFERER REPRESENTS THE POSITION AND OFFICE OF THE SAVIOUR.

Does this appear too fanciful? Is it not, however, a fancy which has mingled in the thoughts of Christians of all ages, the imagination therein assisting the reason and the heart? No other mode of death could have become so sacred. A strange dignity has taken the place of that shame which once

constituted "the offence of the cross." As once on Calvary, so ever in the memory of the Church, the form of Him whose "visage was more marred than any man," rises exalted between earth and heaven, near to us yet above us, and, as we stand beholding, the notes of another song than that of Calvary strike on the ear,— "Wherefore God hath highly exalted Him, and given him a name that is above every name, that at the name of Jesus every knee

should bow, and every tongue confess that HE IS CHRIST." Wo see that exaltation accomplished, and yet He who was on the cross a King, is on the throne as "a Lamb as it had been slain," while still the world-embracing arms, free for ever from the shameful nails, are outstretched to invite and to bless, seeming to cry lovingly to the world, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

## THE DESTINY OF THE HUMAN RACE.

BY THE REV J. H. HINTON, M.A.

(Concluded from p. 690, Vol. LV.)

A PRINCIPAL stone in the author's fabric, and one on which he lays much stress, is the celebrated passage in the Acts, announcing, as is supposed, "times of restitution":—

"That a time or times of restitution (whatever that term may precisely mean) is in reserve for our ruined and fallen world, was one of the earliest announcements of the apostles after the ascension of their Lord. Nothing can be more explicit than the declaration of St. Peter to the Jews, that the same Jesus Christ, whom they had crucified, should *come again*; that heaven (so to speak) concealed Him only until the *times of restitution* of all things (Acts iii. 21; comp. Acts i. 6 and 11); and that these times were the *same times* of which God had spoken by the mouth of all His prophets since the world began; the times when, in accordance with ancient prophecy, the lion should lie down with the lamb, and 'the knowledge of the Lord cover the earth as the waters cover the sea.'"—Pp. 202, 203.

The scripture to which the author here refers is, *in extenso*, as follows:

"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you;

whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 19, 21).

The meaning of the phrase in which so much stress is laid depends on the translation of the Greek word, ἀποκατάστασις, by our translators rendered "restitution." This translation, however, is open to objection; and to give the reader some idea of the critical authority which bears upon this point, we shall insert a quotation from Bloomfield's "Critical Digest," *in loc*:—

"By ἀποκατάστασις is meant the restoration, restitution to a former state, reformation, or change for the better; as in Joseph. Ant. 11. 3, 8. ἀποκατάστασις των Ἰουδαίων, & 4, 6, των Ἱεροσολύμων ἀποκατάστασις. Philo 767 B, των κληρονομιῶν ἀποκατάστασις εἰς τοὺς ἔσχατους λαχόντας οἴκους. This notion, however, is little suitable to the present passage, the subject of which is the *event of prophecies*. Now it also denotes *perfection*, accomplishment of anything, consummation; a signification very suitable to the context, and which is found in Philo, 522 C. τιλεια, ἀποκαταστάσις

ἀριτίαι. Thus Hesychius and Phavorinus explain it *τιλίωσις*, and the Schol. Mosq. here interprets it *ιμβάσις*. And thus the verb *ἀποκαθιστάνειν* signifies to perfect, bring to end, in Job 8, 6." (Sept.)

That this translation had been proposed our author was aware; but he simply quotes in a note the observation of Dean Alford, that "to render *ἀποκαθιστάνειν* fulfilment is against all precedent;" an observation which certainly does little credit to the critical reading of the Dean himself.

Even if the classical authority were less strong, however, the structure of the passage will not allow the use of the word "restitution." Our author, indeed, understands Peter to say that "the times of restitution" had been spoken of "by all the prophets since the world began;" but let any school-boy translate the following Greek sentence:—

Ὅν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

We translate as follows: "Whom the heaven must receive until the times of the fulfilment of all the things which God hath spoken by the mouth of all his holy prophets since the world began." We do not think the sense that "the prophets have spoken" of "the times of restitution" can be grammatically made out from the words. We think that *πάντων*, which is certainly the immediate, is also the natural and necessary antecedent of the verb *ἐλάλησεν*; and that it is not "all things," but "all the things which the prophets have spoken," which are to experience an *ἀποκατάσις*. To go back beyond *πάντων* and to take *χρόνων* for the antecedent of *ἐλάλησεν*, is, we think, a grammatical blunder, and utterly inadmissible. Now, if this be so, the

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word "restitution" becomes altogether unsuitable to the connection, since no one, we suppose, expects a *restoration* of the entire contents of the prophetic writings. A *fulfilment* of them is possible, and is a glorious object of Christian hope.\*

We are willing, however, to take the author on his own ground. For the sake of argument, we will admit that there is to be a "time of restitution" of all things, until the arrival of which "the heavens must receive," and retain the person of Jesus Christ. We then ask, *when* is this "time of restitution" to arrive? His reply is, "THE DAY OF THE RESURRECTION is the great day of restitution" (p. 454). It follows, then, if we can see clearly, that the second advent of Christ cannot take place till the resurrection; our author, however, teaches us that it takes place at the commencement of the millennium! (See p. 386, *seq.*)

We cannot help asking ourselves how it is possible to account for such a manifest piece of inconsistency as this; and we can solve the mystery only by recurring to the fact that the work before us was not written as a whole, but that it is a republication, in two volumes, of papers inserted in a monthly periodical—the *Interpreter*—now completed. This fact accounts for the want of continuity in the successive chapters which cannot but be apparent to an attentive reader, and permits the writer, not having his whole subject before him at once, in successive papers to differ from himself. That such an infelicity has attended the production of the work is certain; whether it may explain the mystery to which we have

\* Mr. Faber, in his *Sacred Calendar of Prophecy*, concurs in this view.

applied it the reader must judge.

When the subject of eternal life comes under consideration, the author makes it his object to prove, that, as there are two kinds of religion and two kinds of salvation, so there are two kinds of eternal life—"one for the world, and one for the elect" (p. 243). With this purpose, he lays stress principally on a passage which, in our opinion, he wholly misinterprets:—

"In the New Testament we are told that 'life and immortality are brought to light' by the Gospel (2 Tim. i. 10); that is to say, through the good news of redemption by Christ, eternal life is revealed in a sense in which it has been hitherto unknown."—p. 234.

Even if this were a correct citation, it is entirely gratuitous to say that "eternal life is revealed," which is by no means the correlative of the phrase "*brought to light*." It is not less gratuitous to affirm that the apostle is speaking of "eternal life;" but the most arbitrary assumption of all is, that he is speaking of eternal life "in a sense in which it had been hitherto unknown." In fact, however, the citation is not correct, as a simple quotation of the passage will show:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel" (2 Tim. i., 9, 10).

It will now be seen that the passage marked by our author as a quotation from Scripture is not verbally correct—a thing surely to be reprehended, even if nothing depended upon it. Here, however, the meaning also is not correctly given. The author says that "life and immortality are brought to light" by the Gospel; whereas, the apostle says that *Jesus Christ* "hath brought life and immortality

to light, according to\* the Gospel." And further, the citation is false by defect. The apostle says that Jesus Christ "hath abolished death, and brought life and immortality to light." This phrase—for the omission of which we must leave the author to give the best account he can—entirely alters the complexion of the case, and guides us at once to the sense of the whole passage. The apostle is evidently speaking of the resurrection of Christ from the dead, "according to the Gospel;" and he tells us that this fact *throws light upon* the doctrine of a general resurrection—a doctrine by no means till then unknown, but by the fact of Christ's resurrection more fully demonstrated.

The author has three consecutive chapters on Hades, Heaven, and Hell. Of the first of these, we have very little to say, as the author does not attempt to make any point in it. All he ventures on is a conjecture that *perhaps* there is disciplinary suffering in Hades—a conjecture which may pass for what it is worth. In the second of these chapters, the author goes at large into the old notion that heaven is to be a "regenerated earth"—which we do not believe—and, after a quotation from Mr. Isaac Taylor, in which he infers from the impulse of benevolence now, that there will be more scope for its exercise hereafter, he launches the following interrogatory:—

"And who so likely to become the objects of this benevolence as those who, on earth, have never been under any government deserving of the name; who from birth upwards have been abandoned to ignorance, superstition and vice; and who wait only for a wise and kindly hand to lead them from evil to good, and from self to Christ?"—pp. 271, 272.

\* Critical authority for this rendering may be found in the Lexicons.

*Valcat quantum valet.* Will any one doubt after this the salvation of the world? We may remark, however, by-the-bye, that this piece of speculation is *pretty well* for a writer who professes so loudly to renounce all speculation, and to conduct an exclusively "scriptural inquiry." "Persons who have never been under any government worthy of the name?" Why, he has yet to demonstrate the very existence of such persons. And who is he that dares to throw out such an insinuation as this against any department of the administration of the Most High?

In discoursing on Hell, the author limits the use of the word, which he regards as parallel with "the lake of fire" and "the second death," to "the final doom of the irrecoverably wicked;" and then, "as to the future condition of mankind as a whole, whether Heathen or nominally Christian," he says—

"We are not wholly left without guidance on this subject. That such persons are *sinners* is, with the word of God before us, unquestionable; that, whether with or without a written law,—whether nominally Christian or actually brethren,—they are *justly* exposed to "wrath," cannot be doubted; that they are at present unfit for the fellowship of holy beings, is certain. Yet they are among those for whom Christ died; they are the very 'captives' to sin and Satan that He came to deliver. Nor can we believe that His 'finished work' is to *them* of none effect. It can only be so regarded on the supposition,—unsupported by Scripture,—that the second Adam came, *not* to repair the ruin involved in the disobedience of the first, but only to render salvation possible to those,—alas! the very few, who in various ages should on earth be renewed by the Holy Ghost.—pp 229, 300.

We turn aside for a moment from the idea of "wrath," which the author here introduces, to notice in passing the reasoning—the fallacious reasoning, as we deem it—with which he seems to satisfy himself. This remarkable group of persons, neither saved

nor lost—why are they not lost, since "they are *sinners*," and "are *justly* exposed to wrath?" "They are among those for whom Christ died." Were not the lost so too? "They are the very captives to sin and Satan that he came to deliver." Were not the lost so too? "We cannot believe that his finished work is to them of none effect." Why not? "It cannot be so regarded, but on the supposition—utterly unsupported by Scripture—that the second Adam came, not to repair the ruin involved in the disobedience of the first, but only to render salvation possible to those—alas! the very few—who, in various ages, should on earth be renewed by the Holy Ghost."

Clearly, no such doctrine as this is to be found in holy writ. Christ came into the world "to render salvation *possible*" to all men, whether "elect" or not, whether "renewed by the Holy Ghost" or not, whether of the irrecoverably lost or of the neither lost nor saved. "For God so loved the world that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life," John iii, 16. To this extent, undoubtedly, the work of Christ is not "of none effect," either to the parties in question, or to any portion of mankind. Why it should necessarily have any further effect, the author has not made to appear.

But to return. The author admits that "mankind as a whole" are *justly* exposed to "wrath," though not to "hell;" and he proceeds in the subsequent pages to a description of the "wrath" to be endured, or "of future punishment" generally, so far as it can be distinguished from the highest expression of divine indignation in the final doom of the "second

death?" His view is given summarily in the following extracts:—

"The testimony of Scripture, so far as it can be gathered, relative to the invisible world, seems to us distinctly to point to the conclusion that the punishments of the wicked commence in Hades immediately after death; that they *spring* out of past character and conduct; that they are exactly *proportioned* to guilt—'few stripes,' or 'many stripes,' as God sees necessary; and that they are *not incompatible* with moral improvement."—pp. 301, 303.

And this, according to our author, is "the wrath to come!" This, and no more! It is "the natural working out of the great laws under which man is placed," p. 307. If we remember rightly, however, the Scripture speaks of the "WRATH OF GOD" as "revealed from heaven against all unrighteousness and ungodliness of men," Rom. i. 10.; or the expression of his righteous displeasure as deserved by human iniquity, and proportioned to its varying demerit. We can scarcely think it possible that the author has intentionally omitted from his conception of "future punishment" an element so natural and so inevitable, so appropriate and so powerful; it *is* omitted, however, and its omission gives to his whole description of punishment a feebleness indescribable. It may be not inappropriately called the author's *little hell*, as we have seen that the condition of bastardy constitutes his little heaven. Perhaps, however, it was necessary to his theory to make it little, since punishment of a graver character might have been unsuitable to persons, some of whom have never had any probation, and others none worth speaking of; and scarcely compatible with that condition of favourable probation, *during which*—strange to say—it is to be suffered.

After two chapters—one on the Church, and one on Election—the author treats of the second advent,

and the Millennium. Let it be enough to say here, that our author is a Millenarian, and we are not Millenarians. Consequently, he and we regard things from stand-points so very different that our views diverge very widely. Without common ground argument cannot be conducted, and we, therefore, decline on this part of the volumes before us any critical remarks. We cannot deal, either, with his chapters on the Resurrection and the Last Judgment, for to us and to him these are different things; and we must make a similar acknowledgement respecting the chapters on the kingdom of God, and the Hope of Israel. Without entering further into detail, however, we have, perhaps, said enough to enable our readers to form their opinion of our author's theory, and of his manner of sustaining it.

His theory, in a few words, is this: the Last Judgment is now over. A portion only of the human race has stood at the bar, for "the redeemed Church" came with the judge to judgment, and has been sitting by his side. The portion of the race which has been judged is divided into two parts; the one comprises those who have consciously rejected mercy, and the other those of all varieties of character who have not done so. The former class "suffer loss of life [existence] by sentence," and an immediately ensuing "act of judicial execution." p. 307. The latter are all "found written in the book of life," and receive no sentence, but are "saved, though saved with a lower salvation than the elect." These are forthwith made the inhabitants of the "new heavens and the new earth, wherein dwelleth righteousness;" and, under the teaching of the elect, they are "hopefully advancing in the know-

ledge of the truth, and being gradually brought into more perfect subjection to the Redeemer." Pp. 536, 540. At the same time, however, these are "sinners," and "justly exposed to wrath," which "wrath," indeed, they are, during this identical period, suffering as "punishment,"\* pp. 299, 303.

We are not conscious of doing the slightest injustice to the author by this representation, and we feel that we may safely leave such a scheme in the hands of all attentive readers of their bibles. To the

bible, indeed, the author "goes a begging" for its support; but the mode of interpretation to which he resorts is egregiously wanting in the qualities of critical judgment, and searching investigation. As to the scheme itself, provocative as it is of further remark, we shall do nothing more than confront it with a passage from the pen of the Apostle Paul, in which we think the destiny of the human race is clearly—and, of course, authoritatively, stated.

"God will render to every one according to his works.

"To those, on the one hand, who, by perseverance in well-doing, seek for immortal glory and honour,

"Eternal felicity.

"To those, on the other, who are rebellious, and resist the truth, living unrighteously,

"Wrath and indignation.

"Tribulation and anguish to every man whose works are evil,

"To a Jew first, and also to a Gentile:

"But glory, honour, and joy to every man whose works are good,

"To a Jew first, and also to a Gentile.

"For there is no partiality with God.

"For those who have sinned without a revealed law will not suffer its penalties,

"And those who have sinned under revealed law will be judged according to it.

"For not hearers of the law are righteous before God,

"But doers of the law will be accounted righteous.

"For where nations who have not a revealed law instinctively do things prescribed by the law,

"They, not having a law, are a law to themselves,

"It being manifest that the law is practically written in their hearts.

"Their consciences also witnessing, and their reflections alternately condemning and excusing them;

"In the day when God will judge the secret works of men,

"By Jesus Christ.

"According to the glad tidings which I publish.

"Romans 2, vi., 6, 16, *Hinton's Exposition.*"

\* This, of course, is a necessary part of the millianian hypothesis; we are amazed, however, how it can be maintained in the face of such Scriptures as these. In 2 Cor. v 10, where the apostle says, "WE must all appear before the judgment seat of Christ," he is surely speaking of believers, and pointedly of himself as one of them. On what sound principle of interpretation can "WE," in this passage, be made to mean anybody but *believers*? In like manner, in Romans xiv. 10 and 12, where the Apostle says—"We shall all stand before the judgment-seat of Christ," and "So then, every one of us shall give account of himself to God," if he is not understood to be speaking of believers, there is no force at all in his words—the obvious and only design of which is to induce believers not to judge one another. The author, indeed, tells us that our Lord "expressly declares that believers shall not come into judgment," and he cites John v 24: on referring to the passage, however, we find the words to be—"He that believeth on him that sent me hath everlasting life, and shall not come *into condemnation*." Now, as an apparent quotation from the English Bible, this is false and deceptive; such an alteration without any indication of it is altogether unwarrantable and unfair. And, as a criticism it is unsound, as all critics determine, and as the general sense of the passage demonstrates.

The great outlines of God's moral

government are here, we think, very clearly drawn. In the first place, a broad general principle is laid down—"God will render to every one according to his works;" a distinct announcement of the existence of a system of retribution towards moral agents; a system of retribution, however, of infinite flexibility, and of such exact adaptation to individual character, that no two human beings may find themselves in a condition precisely similar. And in the next place, the period at which this retributive system will be finally carried out

is definitely indicated, the parallelism of the passage both permitting and requiring that its first and last lines should be incorporated into one sentence.

"God will render to every man according to his works,  
"In the day when God will judge the secret works of men by Jesus Christ."

Now, of the time of the day of judgment we suppose there is no question. "It is appointed to men

once to die, but after this the judgment" (Heb. ix. 27); and to this great event, no doubt, the resurrection is immediately introductory. This, then, is the time at which the probationary state of mankind will be consummated, and retribution, in its various forms and degrees, be finally carried out. Of any further or subsequent probation the apostle says nothing.

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### MODERN INDEPENDENCY.\*

ACCORDING to the New Testament, the constitution of the Church of Christ is very simple, and on account of that simplicity it is equally adapted to all places and to all ages. We can conceive of no state of society in which it would not be the best form for a religious community, aiming at purity of discipline and conformity to the will of Christ. It is merely a body "of believing men and women" under the government of pastors and deacons who agree together for the celebration of Divine ordinances and for mutual edification in every way which the Scriptures ordain. There is no complexity that can need at any time the wisdom of men in order that it may be accommodated to new circumstances. The theory of Independency in relation to a number of such churches is, that each is complete within itself, and as fully a visible Church of Christ as if there were no other in the world; and, therefore, that in its government

no other earthly power is authorized to interfere.

Many, while firmly holding that, in Apostolic times, this was the principle upon which the first churches were constituted, have surmised that, when in large cities and populous districts, the multitude of believers increased beyond the probability of ever assembling in one place, they did not break up into separate organizations, but continued to be one church under a plurality of pastors. Grave difficulties cannot but present themselves to a reflecting mind when it once endeavours to realize the actual working of such a system—yet we are not disposed to put it hastily on one side merely because it is only a conjecture; more especially as we cannot point to any instance in which a separation is recorded to have taken place. But we cannot admit that the truth of the conjecture may be assumed as a thing "proven," much less can we allow it to create a vital distinction between ancient and modern Independency. Both these, however, are by the author of the "Customs of the Dissenters" taken

\* "The Customs of the Dissenters," reprinted from the "Christian Spectator." London: Eliot Stock, 62, Paternoster Row, E.C. Pp. 142.



as the basis of remarks that are rather satirical than argumentative.

“If,” says he, “as soon as one upper room in a city was filled (not merely by believers, but by a miscellaneous company of hearers who had “taken seats in order to sit under some one’s ministry”), the Apostles had encouraged the Christians, suppose of Antioch or Corinth, to hire another room and found a new “interest” or “cause,” to institute a completely independent Church, perhaps three streets off, with a separate government and separate responsibilities, —does any one believe that this scheme of incessant division would not have aggravated the schismatical tendencies of human nature, and have offered every facility for the exhibition of human littleness and selfishness? The Apostles did nothing of the sort. That a Church ought to be of the size of a Chapel never seems to have entered into their imaginations.”—p.p. 8, 9.

If our readers will alter the word “chapel,” which was, of course, unknown to the Apostles, and in place of the hits in inverted commas, which are merely intended to give satirical point to the paragraph, and substitute reasonable phraseology in their stead, they will find that all the force of the writer has disappeared. He has said nothing beyond this, that the believers, say in Corinth or Antioch did not divide into separate Churches, but he has not proved that they did not constitute *separate assemblies*. Indeed, if no one room, or house, or building, could contain them all, they must have done so—and all argument to the contrary is thrown away. To talk of chapels is gratuitous impertinence. The question is whether, with a plurality of pastors, and a multitude of deacons—acting in

concert—and ruling over several different assemblies, such a Church can be called independent? The government must lie with the officers who *can* meet, and the thousands who can never meet in one place, must be under their control. This, we submit, is not independency, and the author of the above paragraph must needs be either a crude thinker or a latent Presbyterian.

Dr. Angus, in his admirable essay, says—“The name of a Church is given to any society of Christians united in faith, and *gathered in one place*.” Our author, while quoting this passage with much approbation, can hardly resist a sneer at the word “*place*,” used by the Dissenters to signify their place of meeting; but, upon second thoughts, he condescends to reason. He tells us that the one place was the locale of an Independent Church, and was taken to signify a city, town, or village, and not a building. He has not, however, even stated the new meaning which must be assigned to the word “gathered,” if his explanation be correct—a meaning, moreover, which would require some authority or some justification. For, according to his showing, it must signify either *living* in one city or else ecclesiastically united. The latter seems to be our author’s meaning, because he fights against the existence of two Independent congregations in one town or city, on the principle that such a separation would have destroyed the unity of the Church. This is a new idea among the two leading bodies of Protestant Dissenters. But, if the unity of the Church is broken by division into separate congregations in the same city, is it not also broken by separate congregations in neighbouring towns? If, for unity, the Church must be

one in a city, why not in a province? why not in an empire? What, then, becomes of Independency? Our author's idea fairly carried out would destroy it, and hand us over to a Presbytery, to the Church of England or to Rome. *Meeting in one place, and in that place governing ourselves is the very essence of Independency.* It is evident that, when a Church is too large to meet in one place separation *must* ensue—if not, Independency is at an end; yet we do not admit that separation for the sake of convenience violates the unity of the Church—our author appears to think that it does. If he be consistent, then he is neither a Baptist nor a Congregationalist.

We are not blind to the faults which all the world has discovered in us and in our system. This would be impossible, considering how often we are reminded of them by our avowed enemies. They are no secrets, although our author talks of the secrets of Congregational Independency as if he did not know that all our weak points are matters of public notoriety. He fancies that he is coming out with a confession, and appears to claim some merit for free speaking. How shallow is this pretence! He is only repeating things which have been said long ago—with this difference, that he is a professed friend. If these papers had been announced as a reprint from "Blackwood," no person would have doubted their original.

But we find ourselves no nearer to an agreement in the details than we are upon the general principle. In an Independent Church every member has a vote upon all matters of business, and, theoretically speaking, the poorest and the youngest have in this respect as much influence as the most ad-

vanced in age or the most exalted in social position. This excites our author's special indignation, and he returns to it again and again as to a favourite topic of satirical invective. A servant girl and a youth of seventeen do duty for the contemptible member who is to be balanced in rebellion against the grave deacon or the reverend pastor. The objection is by no means original. Nearly forty years ago, a leading article in the *Times* newspaper took up the same ground against Dissenters, only the illustration then chosen was a pious pot-boy. We do not remember ever to have met with that functionary as in communion with our Churches, far less as taking a leading part in the management of affairs. But on the supposition that there might be, the argument is as good as that of our author. Certainly we have servant maids, and, thank God, even youths of seventeen, and would gladly receive more; but that they ever play the part assigned them in this pamphlet is not in our experience. He who argues from the theory only, and leaves out the many social checks that modify its operation, may be very sure that he is coming to a false conclusion. If there *are* cases where those checks are wanting, they must be exceptional, and consequently, a general argument founded upon them thoroughly uncandid.

Again, the mode in which members are admitted to our Churches, and the means adopted to ascertain the sincerity of their profession are the next subjects of reprobation. It seems that if we follow primitive example we ought to admit all who present themselves—if moral characters—and trust for the purity of the Church to wholesale excommunication. Our author, we presume, has

never read that solemn warning to the builders of Christ's Church, not to build even upon the true foundation with "wood, hay, and stubble," for that "the fire shall try every man's work of what sort it is;" therefore "let every man take heed how he buildeth thereupon." How, on his principle, can there be any meaning in such an admonition? He who joins the Church is alone responsible for the act, and if he prove an improper character can be cast out, with the whole blame upon his own head. Why then are the ministers to suffer loss and be saved only, "so as by fire?" Granted that the Apostles have not told us by what means we may test the credibility of a profession; yet if they have specified the characters of which alone the Church should be composed and have warned us against receiving any others; their silence has left us at liberty to employ the best tests in our power. But why does our author ask so confidently for apostolic law on this head, while he himself goes on to give a long catalogue of sinners who ought to be excommunicated without feeling that he has any need of New Testament authority. We suspect that this work of exclusion would be far less easy than he imagines. In a Church to which admission is so facile, even a "*foul-mouthed religious newspaper editor*" might have his naughty readers and sympathisers who would conspire rebelliously against our author's godly discipline. We do not ourselves see that it should be confined to the editors of religious newspapers, If exercised at all it should be applied to *all journalists* who distort the truth, bring false accusations against their brethren, or write in an unchristian spirit.

The subject of Nonconformist

Church finance comes next under review; and here we would gladly commend our author's remarks to the attention of our readers, if we did not thoroughly disapprove the style of writing which he has chosen to adopt. Discussions on Church questions ought surely to be dispassionate; and systems and practices, even though objected to, ought not to be represented in broad caricature. Indeed, we are wholly at a loss to conceive what there is in the subject to stir up so much gall as is here poured forth with a marvellous freedom and fluency. Less of the spirit of a Juvenal might have served a Christian writer, who, as yet, had not the excuse of having been provoked and irritated by opposition. Why is it that some men cannot point out what they think to be an abuse, or advocate a principle that is likely to be disputed, without supposing that somebody has contradicted them, and writing as if they had been stung?

If we believed half the accusations brought against our Independent Churches in the pamphlet upon which we have been commenting, we should at once abandon all communion with them, as the most vulgar and contemptible misrepresentations of Christianity that the world has ever seen. We do not comprehend our author's position; for it appears that, in the face of his own descriptions, he comes to a very different conclusion. Here is what he says in his preface:—

"Notwithstanding the many limiting and qualifying phrases contained in these papers they form, as a whole, that which may be taken for a tissue of unfavourable criticism on modern Nonconformity. No one feels more strongly than the author how much might be said on the other side in the way of earnest advocacy, triumphant defence, and rational apology. It is believed,

however, that every candid reader will easily discover in the following pages a hearty love for the essential principles of our secession, and a due respect for its best representatives."

We think, however, that every candid reader will see that, let the limitations be what they may, unless they are sufficient to render the representation essentially untrue, enough will remain for the utter condemnation of modern Independency. On the part of a professed friend, we cannot admit the plea that such papers as we have before us were purposely written with an endeavour not to blunt the force and utility of adverse statements. We have a right to expect from every author that what he writes

and publishes shall be the genuine expression of his own thoughts and sentiments, and that he shall mean exactly what he deliberately commits to the press. Our faith in his truthfulness is destroyed, and the morality of authorship violated, if he delivers as his own, the unsoftened and even exaggerated accusations of enemies, to serve the purpose of more deeply impressing his friends. If that were really the motive of the present publication it would indeed explain how such a work could come from one of ourselves; but it would deepen the feeling of regret which has been awakened in our minds by its perusal.

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## A FEW WORDS ON THE EARLY CHURCH HISTORY OF IRELAND.

THE progress of the Gospel during the first five centuries of our era will always command the attention of devout Christians, and of the students of history. The scanty records which remain to the present day display such faith and heroism, such unselfishness and zeal, on the part of the missionaries of the cross, that, notwithstanding the corruptions of faith and manners which sprang out of their foolish devices to preserve both, we cannot but feel ourselves their debtors for the example they have bequeathed us to live not unto ourselves but unto God.

There is, however, a strange tendency in mankind to feel especial interest in what is foreign, rather than in that which lies at their own door. Many people are stirred to beneficent sympathy by the recital

of the ignorance or wretchedness of persons dwelling in the interior of Africa, or in the mud swamps of Bengal, who never bestow their attention upon the cottages in their own neighbourhood, or seek to remedy the evils which are festering around them. And the same vitiated feeling leads many to prefer acquaintance with the Ecclesiastical history of other countries to the neglect of their own. In this way the contentment with which intelligent Christians in the British Isles remain in ignorance of the early Ecclesiastical history of Ireland\* may be, in part, accounted

\* Dr. Todd, one of the senior Fellows of Trinity College, Dublin, and one of the most learned antiquaries in Ireland, has just published a handsome volume entitled "St. Patrick, Apostle of Ireland." A memoir of his Life and Mission, with an introductory "dissertation on some early usages of the

for. They take for granted that, as that country may now share in the improvements which are characteristic of our times, there is no reason for bestowing upon it any special attention. Yet gratitude may combine with a desire to repair the wrongs inflicted upon Ireland in the past, to inculcate a different opinion.

It is probably unknown to the majority of educated Englishmen that we are indebted to the zealous labours of Irish missionaries for the introduction of Christianity into large districts of Great Britain. "By the ministry of Aida was the kingdom of Northumberland recovered from Paganism, whereunto belonged there, beside the shire of Northumberland and the lands beyond it unto Edinburgh Frith, Cumberland also, and Westmoreland, Lancashire, Yorkshire, and the bishopric of Durham; and by the means of Finan, not only the kingdom of the East Saxons, which contained Essex, Middlesex, and half of Hertfordshire, regained, but also the large kingdom of Mercia converted first unto Christianity, which comprehended under it Gloucestershire, Herefordshire, Worcestershire, Warwickshire, Leicestershire, Rutlandshire, Northamptonshire, Lincolnshire, Huntingdonshire, Bedfordshire, Buckinghamshire, Oxfordshire, Staffordshire, Derbyshire, Shropshire, Nottinghamshire, Cheshire, and the other half of Hertfordshire. "The Scottish," continues Archbishop Usher, who, in the foregoing sentences, summarized the statements of the Venerable Bede, "that professed no subjection to the

Church in Ireland, and its historical position from the establishment of the English colony to the present day." In spite of defects in style and arrangement, this work deserves the attention of all historical enquirers.

Church of Rome, were they that sent preachers for the conversion of these countries, and ordained bishops to govern them." And it is certainly unknown to the majority of English Christians that, when the Papal power was struggling for supremacy in this country, one of the principal hindrances to its success was found in the customs which the Scottish missionaries had introduced and established amongst their converts. No one can read the Ecclesiastical canons adopted in provincial and diocesan synods from the 7th century to the 9th, without perceiving the influence which even then they continued to possess in almost all parts of England; and when it is added that these customs related to such matters as the ordination of bishops, the election of abbots in monasteries, the right of bishops to preach beyond their own churches, the dedication of churches to the public worship of God, the observance of Easter, and the admission of communicants to the Lord's supper, without any adoption of Papal doctrines, it will be at once seen that the antagonism which they offered to Roman ecclesiastics touched the fundamental questions of religious service. And who will not confess that the questions thus raised by these Scottish missionaries form a large part of the unsettled controversy between the Prelatic and Nonconformist communities of the present day? The Scottish missionaries to England were the pioneers of religious freedom, and infused into our countrymen a disrelish of foreign and prelatial control, which has, ever since their labours, more or less characterized the religious history of England.

It was a happy thought of the only Englishman who has worn the

papal tiara to prevent the further growth of Christianity by annexing Ireland to the British Crown, and pledging the English monarch to reduce it to obedience in religion to Rome. The present condition of our sister island justifies the far-sighted policy of Adrian, for every vestige of the ancient Scottish customs has been carefully destroyed, and Irishmen have to unlearn many of their prejudices before they can reproduce from their existing national records a correct image of the Christianity of their fathers.

At this point it may be useful to inform our readers that the ancient name of Ireland was Scotia, and of its inhabitants Scoti. It was not until near the close of the 11th century that Eadgar assumed the title of King of Scotia, on ascending the throne of North Britain, and thus for the first time sought to connect that name with the northern part of our island; but long after that date the inhabitants of Ireland were spoken of generally as men of the Scottish race, or Scots. It is necessary to keep this fact in mind in all enquiries into the early religious history of the British isles.

It would be very interesting to know the means by which the Gospel was first introduced into the country; but unfortunately no trustworthy account has been preserved. A curious tradition, however, exists, that "Altus, an Irish warrior, happened to be at Jerusalem at the crucifixion of Christ, and returned to his own country full of indignation at the conduct of the Jews." In a MS. preserved in the library of the Royal Irish Academy, which Dr. Petier has translated, and Dr. Todd quotes, we are told that Cormac Mac Airt, surnamed Ulfada, King of Ireland,

A.D. 254, "had the faith of the one true God, according to the law, for he said that he would not adore stones or trees but that he would adore Him who had made them, and who had power over all the elements: namely, the one powerful God who created the elements. In him he would believe. And he was the third person in Eriun who believed, before the coming of St. Patrick. Conchobar Mac Nessa [King of Ulster, who died A.D. 48], to whom Altus had told concerning the crucifixion of Christ, *was the first*; Moraun (surnamed Mac Main) son of Caorpre Ciun Cait [the Cat-headed] was the second person; Cormac was the third; and it is probable that others followed in the same belief." Although these references to the abandonment of idolatry by these eminent men do not possess any historical authority, yet there is good reason to believe that in the beginning of the third century there were small communities of Christians dotted upon the south-eastern coast more particularly, and in some instances in the interior of the country. It was to have been hoped that Dr. Todd would have been able to throw some further light upon their origin; but his researches have failed to discover any fresh evidence, and we must therefore conclude that the occasional intercourse which existed between Ireland and Europe furnished opportunities to Christian merchants and teachers to indoctrinate the minds of the Scots with whom they met, with the truths of the Gospel. At any rate, Tertullian boasted, in the beginning of the third century, that those parts of the British isles which were unapproached by the Romans, were nevertheless subject to Christ. And from the fourth century downwards, we have an

uninterrupted series of witnesses to the gradual reception of the Gospel by the Scottish people. So that it is manifest that the early introduction of Christianity into the country was followed by such results as awakened the attention of foreign Christians, and excited their liveliest gratitude to God.

The organization of these Scottish believers in Christ as churches cannot now be accurately traced. But thus much is certain, that the primitive churches of Ireland were Congregational in their form, and that they knew nothing of prelatival authority or supervision. To so staunch a prelatist as Dr. Todd such a fact is vexatious and embarrassing; but he cannot set it aside. Centuries after the mission of Palladius "to the Scots who believe in Christ," and even after the labours of Patrick, Scottish bishops were ordained by a single bishop, and "almost every church," according to St. Bernard, "had its separate bishop. The ancient and inveterate habits of the people were stronger than all the influences which the successors of St. Patrick could wield in a contrary direction, and since the truth must be told, shocking as such a fact is to the conscience and to the nerves of a modern prelatist, even the successors of St. Patrick were guilty of conforming to the popular usage, and did singly confer episcopal rank upon men who neither had nor pretended to have any diocesan jurisdiction whatsoever. Even that is not all. Dr. Todd acknowledges that in the fifth and sixth centuries "the Irish bishops had no regular succession or jurisdiction, and that there were frequently two or more contemporaneous bishops in the same place;" and he also says that "no doubt can remain in the mind of any unprejudiced reader that

the normal state of episcopacy in Ireland was as we have described, non-diocesan, each bishop acting independently, without any archiepiscopal jurisdiction, and either entirely independent, or subject only to the abbot of his monastery, or, in the spirit of clanship, to his chieftain. The consequence of this system was necessarily a great multiplication of bishops. There was no restraint upon their being consecrated. Every man of eminence for piety or learning was advanced to the order of a bishop, as a sort of *degree*, or mark of distinction. Many of these lived as solitaries, or in monasteries. Many of them established schools for the practice of the religious life, and the cultivation of sacred learning, having no diocese, or fixed episcopal duties; and many of them, influenced by missionary zeal, went forth to the Continent, to Great Britain, and to other then heathen lands, to preach the Gospel of Christ to the Gentiles." He also concludes a discussion of the alleged irregularity in the Irish churches of consecrating a bishop *per saltum* by saying, "There is no escape from the inference that the consecration of bishops by a single bishop, and ordinations *per saltum*, were at least tolerated in the early Church of Ireland." It is certain, therefore, that the bishops of "the early Church of Ireland" were not prelates, and that the early Irish Christians had no such officers in their congregations.

We have no space to set forth the life of St. Patrick, or an account of his labours for the conversion of the Scottish people. It is sufficient to say that, without any pretensions to learning, he proved himself an active and zealous servant of the Lord Jesus Christ, and that by his perseverance and energy, the Gospel

was carried into all the provinces of Ireland. But Dr. Todd shows that, in common with many others who, like himself, cared more for apparent success than for the effectual accomplishment of his work, he attempted to conciliate the adherents of paganism by adapting their heathen festivals to Christian observances. The consequence was what might have been expected. No sooner was the directly Christian element weakened in any district by the demise of the bishops who had laboured there, or by the withdrawal of the chieftain from the services of the church, than a relapse into paganism followed almost as a matter of course; so that it is not wonderful to find that by the close of the sixth century there was a great declension perceptible in various parts of the country. The faithful mourned over the recovering power of paganism, and eagerly sought help from the neighbouring churches and monasteries of Wales to strengthen the things which remained amongst them. The help they asked for was freely given, and measures were at once taken not only to counteract the evils which had arisen, but to prevent their reappearance in after times. Schools were established to promote sacred learning, and a race of Christian teachers appeared as the result, who carried the Gospel into other lands, and established the reputation of the Scottish nation for orthodoxy, and learning, and zeal for the Christian faith.

It is commonly supposed that the strife of rival churches first arose in Ireland at the time of the Reformation. This, however, was not the case. English ecclesiastics, already in communion with Rome, looked with an envious eye upon Christian communities which re-

tained their independence, and were untainted with the peculiar corruptions of Romanism. They were, therefore, eager to seize upon the first opportunities which arose, to arrogate to themselves spiritual jurisdiction in the country. The settlements of the Danes and Norwegians in Dublin, Wexford, Waterford, Cork, Limerick, and other Irish cities favoured their pretensions. These Scandinavian settlers were, from their first appearance in the country, regarded as intruders, whom the native inhabitants were at liberty to harass to the utmost of their power, and, if possible, to expel. The consequence was, that they were obliged to maintain themselves by force of arms, and that, whilst pushing their successes to the utmost, they destroyed many of the ecclesiastical structures, which had been reared by the piety and energy of the Scottish people. Such sacrilegious conduct added new elements of estrangement to the political antipathy already existing; and when the Scandinavians at length professed themselves to be Christians, they dared not look for religious sympathy from the churches in their neighbourhoods which they had robbed and spoiled. They turned to England. They asked help from Canterbury. They received prelates from Lanfranc and Anselm, and their successors; and a prelatial church was thus organized by the Papal Archbishops of England to become the rival and the exterminator of the independent churches of Ireland.

But the guilty project was not easily accomplished. The Scottish Christians did not readily succumb to the yoke which was prepared for them. The authority of the prelates was not *universally*, or even *generally* acknowledged; and Pope Adrian IV., in acceding to Henry



II.'s proposal to invade the country, justified himself by avowing his desire "to introduce into [it] a faithful plantation, and a branch acceptable to God." So that from the time of the consecration of prelates for the Scandinavian settlers in the eleventh century, there have always been two Church-systems at work in Ireland. How the prelates administered their dioceses with the sanction of English law and papal connivance, cannot be told in this paper; but by slow degrees the native bishops of the independent churches of the country were superseded by their Papal rivals, until at the time of the Reformation, they had become practically extinct.

And thus was originated that hatred of the English Government which has continued till this day. At the Reformation, the prelates of Ireland were the representatives, not less of English injustice and misrule, than of Papal usurpation and intolerance. They were the objects of popular detestation, because they assented to, and carried into effect every enactment designed to trample out the vestiges of Irish literature, and liberty, and religion. It was sufficient for these prelates to adopt the Reformation

to rouse the country against the new doctrines which were thenceforth to form the creed of their Church; and, forgetting the wrong which had been done them by Adrian IV., and which had never been redressed by any of his successors, the Irish people resolved to identify themselves with the Papal cause, in the hope of getting rid of a detested and a detestable usurpation.

The history of the Anglican Church in Ireland is the saddest episode in the ecclesiastical history of Western Christendom. At this moment, the maintenance of that Church by English law is felt to be an outrage by the Irish people, and a scandal upon the statesmanship of our land. So long as it is upheld by the nation, the cause of Apostolic Christianity will be injured; but with the removal of such a memento of the grievances it has originated and maintained during the past seven hundred years, we might hope that the quick-witted, generous, and enthusiastic Irish people would turn again to those living fountains of Divine truth which refreshed their fathers, and made them a praise, not only to their own country, but to Europe at large.

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## Rebivtus.

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*Forty Days after our Lord's Resurrection.* By the Rev. WILLIAM HANNA, L.L.D. Edmonston and Douglas.

Those who have read "The Last Days of our Lord's Passion," will hail with delight this volume, and its

perusal will not disappoint their highest expectations. The several interviews of our Lord with His disciples during the forty days are graphically sketched, and the arguments thereby afforded for the truth of the resurrec-

tion of Christ, and of Christianity, are incidentally, but forcibly, stated, and that without any sign of the scaffolding or nails. The characters of our Lord's disciples are also ably sketched, and for the most part, we think, correctly. Mary Magdalene is triumphantly cleared from the imputation of being a loose woman, which is sustained by so many institutions bearing her name, and it is clearly shown that there is no reason to suppose that she was either poor or dissolute. The appendix is as interesting as any part of the book. It contains an admirable exposition in Dr. Hanna's own style of 1 Cor. xv. 12-20. It also contains a lengthened article on Baptism, and the Lord's Supper, which will charm our Baptist readers, whilst it deserves the careful reading of our Pædobaptist friends. There are some parts of it which we would recommend our brethren to read on baptizing occasions. From the pen of a Pædobaptist they would be much more effective than any remarks of their own could be. We remember on one occasion reading with great effect by the side of the baptistry a portion of the Rev. Capel Molyneux's pamphlet on "Baptismal Regeneration." Both he and Dr. Hanna feel the difficulty which besets the question of infant baptism when contending with the advocates of baptismal regeneration, and they are compelled to acknowledge, and to maintain, that in every instance of baptism recorded in the New Testament, the regeneration of the baptized is supposed. The following quotations illustrate these remarks:—After referring to every instance of baptism recorded in the New Testament, and to the references to baptism contained in Rom. vi. 3, 5; Cor. i. 12, 13; Gal. iii. 27; Eph. iv. 5; Col. ii. 11, 12; 1 Pet. iii. 21. Dr. Hanna—"Whatever spiritual benefit may, in the instances we have now before us, have been conveyed by baptism, it could not have been that described in Scripture as the regeneration or new birth of the soul; for, in every case in which the baptism was rightly celebrated, that change had

been effected before this baptism took place. Repentance towards God and faith in the Lord Jesus Christ, in the realizing of which within the soul its regeneration takes place—these were to precede the baptism. Unless we are prepared to say that baptism was itself the instrument of conversion—that those who beforehand had not been true believers were made so in and by that washing with water—we must repudiate the idea of regenerating grace accompanying the ordinance."—"We regard it, in fact, as nothing more than the Church's corporate seal by which, in obedience to Divine command, she authenticates the admission of members into her communion by that visible signature conferring on them a title to a participation in all her outward privileges. The use of such seal is of great importance; it gives visibility and definiteness to the Church as a chartered corporation; it makes it out age after age as a spiritual society separate from the world, having principles of life, bonds of union, objects of pursuit which are all her own—a kingdom among this world's kingdoms, yet owning a higher birth, and aiming at a higher destiny."—"But is it to be said that we degrade this rite, or strip it of all high significance, when we look upon it as that sacred bond which binds each member of the mystical body of the Son of God to that great spiritual commonwealth, founded on Divine promises, guarded by Divine power, endowed with Divine energies, invested with Divine privileges—that Zion of God of which such glorious things have been spoken, to which pertain the adoption, and the glory, and the giving of the Gospel, and the service of God, and the indwelling of the Holy Spirit?" After such remarks as these, the doctor necessarily feels compelled to ask, "Why, then, do we baptize infants?" No express mention is made of infants in the command of Christ which instituted this rite; no distinct case of the baptism of infants is mentioned in the sacred narrative. Are we not acting,

then, without a Divine warrant? are we not contradicting the inherent nature and design of this ordinance when infants are baptized by us?" The only reply to this is found in the old reference to circumcision, and the records of baptized households in the New Testament: for answers to which we would refer Dr. Hanna to any child in our Sunday Schools. That Dr. Hanna himself feels the weakness of his argument is evident from the following remarks with which he concludes:—"Still, with all these considerations to urge in behalf of infant baptism, we would plead for it as a practice which the spirit of the Divine command, and the genius of the Christian Institute, ALLOW US TO OBSERVE, rather than a custom which the letter of the command obliges us to follow. There are those who, as you well know, cannot go with us even thus far, and who do not feel at liberty, without more express sanction than, as it seems, the Word of God contains, to do what seems to them to contravene the very nature and design of the ordinance. Of our difference with such we shall only say that it never should have been magnified into one of such weight and importance, that the Church of Christ should have divided thereupon into separate communions; for, if the Church of the Apostles, acting under immediate guidance from heaven, was taught to tolerate within its bosom diversity both of opinion and practice as to the rite of circumcision, we might well have learned to tolerate diversity of opinion and practice as to the rite of baptism. We cling with fondness, however, to the baptism of infants. It seems to us a beautiful and impressive spectacle that Christianity should be seen thus bending over the cradle, and claiming the new-born babe for Him who died for sinners, and for that blessed and glorious immortality which He hath opened up for us beyond the grave. Her presence there, her voice of love and hope, how comforting to those into whose weak hands the care from birth of a young immortal has

been committed! In presenting his child for baptism, a Christian parent undertakes a weighty responsibility; that responsibility would rest on him the same whether his infant was baptized or not; but a burden, too heavy for his unaided spirit to bear, does it not largely help him to bear, when he is permitted from the very first, and in this sacred rite, to commit his offspring to the covenanted mercy of God in Christ? It is as a privilege rather than a duty that we would have you bring your infants to the baptismal font, grateful to Him who suffers His holy name to be named so early over them, and casting this your greatest care on Him who careth for you and yours." There are multitudes, we believe, who fully concur in the sentiments of this paragraph; to whom infant baptism is purely a matter of feeling. The loving mother invests the rite with some fancied benefit—superstition and piety are closely allied in feeble human nature. We do not go so far as to think with John Foster that, if our piety were divested of all its superstition very little piety would be left, but we do think our piety, if not deformed, is very much weakened by its companion superstition. At any rate, we are quite willing to leave to our Pædobaptist brother all the soothing influence of superstition, and the mystic occult, spiritual power imparted to him at the baptismal font of his infant, by which he is so largely helped to bear his parental responsibility, a burden, "too heavy for his unaided spirit to bear." For our part we prefer the manly piety which repels superstition, and seeks directly from God without the intervention of any human rite, the strength we need, and which is promised in answer to prayer, for the nurture and training for heaven of our children. The kindly tone of remark, and the charitable feelings of the Author towards those who differ from him on the subject of baptism, we both admire and reciprocate, and shall welcome the time when the separation wall between us shall be for ever demolished. Hoping this

volume will be followed by many more of like ability and spirit we heartily commend it to our readers.

*On the Negro's Place in Nature.* By JAMES HUNT, Ph. D. London: Trubner and Co. 1863. Sixty pp. 8vo.

The theories of the author met with a hostile reception at the meetings of the British Association for the Advancement of Science in Newcastle. He has, therefore, published them under the form of a paper read to the London Anthropological Society, of which he is the President. He examines the physical, mental, and moral qualities of the negro, and concludes that the native of Africa is a distinct species from the European, just as distinct as the ass is from the zebra. This is our author's own illustration. No wonder that, with Mr. Craft present in the section in which the paper was read, Dr. Hunt's views should have been received with derision. Nothing in this published pamphlet can exclude the negro from a participation in our common humanity. All Mr. Hunt's facts only go to prove that the dwellers on the Congo and Niger are not Europeans; that is all. There is not a physical or mental, or moral quality adduced by Dr. Hunt, as a peculiarity of the negro, which is not also found in some one or other of the numerous races of men. He tells us that "the negro race, in some of its characters, is the lowest of existing races, while, in others, it approaches the highest type of European; and this is the case with other savage races." (p. 3.) Many of the anatomical peculiarities of the negro find corresponding parts in other sections of the human family. (p. 11.) In the size of the brain the negro comes after the European, and five other well-defined races; but six other races come after the negro, including the ancient civilized Egyptian and Hindu. (p. 13.) And Dr. Hunt actually talks of civilizing and humanizing the negro, which he certainly could not do if he were not human, and possessed of human capabilities. (p. 56.)

Although Dr. Hunt is pleased to profess great horror of the slave trade, he nevertheless distinctly enough assures us that the best of all conditions for the black man is that of slavery. The writings of American slave holders are quoted as of the highest authority on this point. The advocates of the Southern Confederacy are quoted approvingly as adepts in the scientific knowledge of the negro's nature; and the microscopical investigations, of a scientific lady prove his blood to be "vastly dissimilar" to ours. Therefore, negro emancipation is a "gigantic imposture." It is both "absurd and chimerical" to attempt to place this human "ass" in any other condition than that which Lousianian planters have, in accord with nature, devised for him. Our answer shall be given in the beautiful lines of Montgomery—

"From Nubian hills, that hail the dawning day,  
To Guinea's coast, where evening fades away;  
Here dwells the negro, nature's outcast child,  
Scorned by his brethren.  
Is he not man, though knowledge never shed  
Her quickening beams on his neglected head?  
Is he not man, by sin and suffering tried?  
Is he not man, for whom the Saviour died?"

*Modern Civilization in Relation to Christianity.* A series of Essays. By WILLIAM MCCOMBIE. Edinburgh, Blackwood and Son. 1864. pp. 128, 8vo.

Whatever Mr. McCombie may write is sure to be worthy of attention. If there is any cause for regret with respect to the work before us, it is its fragmentary character. The essays have appeared from time to time in the Aberdeen paper, which he so ably conducts, and necessarily, therefore, partake of the brevity and abruptness which such a form of publication entails. There is a general connection running throughout; but as each essay is almost always independent of the preceding one, the effect is one of incompleteness. We should have greatly preferred that Mr. McCombie had digested the many admirable remarks and reasonings the essays contain, into a continuous and logical whole.

The earlier essays are devoted to a critical examination of the materialist

theories of the late Mr. Buckle and the utilitarian philosophy of Mr. John Stuart Mill. In contradiction to both, he affirms the true law of civilization to be this:—"That a civilization that shall embrace the whole body of a people, must rest on the due development and exercise of all the faculties and susceptibilities of our nature." He thence shows that the two philosophers above-named, entirely overlook or set aside the higher and moral qualities of our nature, and that practically their systems must result in atheism, both being confessedly devoted to the evolution of laws for man's well-being from natural sources alone. Both the religious and moral elements of man's nature are ignored by these writers, or they labour to show that both may advantageously be dispensed with. A civilization, founded on such a basis, can neither be a true civilization, nor can it have in it any elements of stability. An outlook on the present condition of the nations where such principles prevail, must convince any one that liberty will surely become the prey of despots, or that anarchy will sap the very life-springs of national well-being.

Mr. McCombie further traces the influence which a pure Christianity ought to have on the condition of the female sex, on education, on the criminal population, on popular literature, and on other features of our national life. His longest essay is on the Natural and Supernatural, in which he investigates the modern and ever-growing hostility to the supernatural element in Divine Revelation. He finds the root and the germ of this scepticism in Hume's argument against miracles, "that they are contrary to experience." In reply to this he shows, and we think, with success, that we can recognize in our experience a power strictly analogous, "not differing in *kind*, but in *measure*," to the power of working miracles.

Science is possible, because observation proves that the phenomena of nature proceed on system, according to definite and determinate laws. The Positivist assumes that this connection between cause and effect is invariable and immutable. But science cannot apply her scales or measuring rod to all knowledge, and hence cannot affirm that the law of sequence is invariable. Our emotions are beyond the range of science. They are not measurable. No limits can be assigned to their intensity and duration. Yet our emotions and passions are the grand motive forces of individual and social life, and though conditioned by the forces of nature, they are not subject to them, but overrule, suspend, direct them. The will, which implies free choice, is an element which has no place in nature, is not measurable by science, and its movements can never be certainly foreseen. A large portion of the data or elements for forming a scientific knowledge, are utterly beyond our reach. Hence no experience of the past can assure what the will may, in the future, determine to do. From its action unexpected events may, and do arise, which baffle the wisest calculator. The Divine Will is a force of the same kind, though infinitely transcending man's in measure, and no experience of the past can justify our asserting that God cannot do otherwise than he has already done, or otherwise than the laws of nature may have led us to expect.

For the full development of this argument, we must refer our reader to Mr. McCombie's able discussion. Fragmentary, as we have already said the essays are, they will afford to the thoughtful mind, interested in the sceptical movement of the day, many most useful and instructive aspects of the truths by which this modern spirit may be exorcised.

## Brief Notices.

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*The Imperial Bible Dictionary: Historical, Biographical, Geographical, and Doctrinal; including the Natural History, Antiquities, Manners, Customs, and Religious Rites and Ceremonies mentioned in the Scriptures, and an Account of the Several Books of the Old and New Testaments.* Edited by the Rev. PATRICK FAIRBAIRN, D.D. With seven thousand engravings. To be completed in about twenty parts: price 2s. 6d. each. Blackie and Son, Glasgow and London. Part I. to VII.—The great demand for books of this kind is a pleasing feature of the age. It is one of the results of Sunday schools. Teachers have been compelled to study in order to meet the demands of the children, and a higher order of reading has become necessary for the instructors of the teachers. This has been called a superficial age, and, perhaps, to some extent, justly. People, for the most part, may be satisfied with periodical, review, dictionary, and other popular literature; but it must be remembered that the surface of reading has widened, and the number of readers multiplied immensely during the last twenty years; and if the readers of standard books and students of the primary sources of information be few in comparison with readers generally, they are not few in comparison with their number half a century since. It is to us a source of sincere rejoicing that so many books illustrative of the Bible, adapted both to young and old, are continually issuing from the press. This fact is an evidence that such literature is extensively prized: and from this fact we argue the security of the people generally against the attacks that may from time to time be made on the Word of God. We hail, therefore, with great satisfaction, "The Imperial Bible Dictionary." It takes up all the subjects that elucidate the contents of the Bible, and carefully considers the books of which it is composed. In its articles, a devout and catholic spirit prevails; and the Scriptures are everywhere treated as the Word of God. The names of the writers inspire us with confidence, and the engravings and illustrations are well finished. We hope it will meet with the sale it so justly merits.

*The Life and Lessons of Our Lord Unfolded and Illustrated.* By the Rev. JOHN CUMMING, D.D., F.R.S.E. With a coloured illustration of the Good Shepherd, and four wood engravings. London: John Shaw and Co. Part I., price 6d.—The author promises that this work shall consist of a clear, devout, and practical biography of Christ, who is the core and life of Christianity. For such a work, Dr. Cumming is admirably fitted. Let him only keep his promise, and abstain from speculation, and this work will be thoroughly interesting. The first number is excellent. It is well printed, on toned paper, and beautifully illustrated. It deserves an extensive circulation.

*Baptism, Scripturally, Critically, and Historically considered in its Nature and Subjects.* By JOHN BOWES. Dundee: Bowes Brothers.—This tract is a compilation of evidence on the subject of Baptism, from lexicographers, divines, and others, from the first ages of Christianity, and ought to convince its readers that the Baptists are right.

*The Juvenile Missionary Herald.* London: H. J. Tresidder. Price One Halfpenny.—It is highly creditable, both to the Baptist Missionary Society, and to the publisher, and we hope will be extensively circulated among the young in our families and schools.

*Missionary Scenes.* London: published by Elliot Stock, 62, Paternoster Row, E.C.—These scenes are illustrative of the operations of the Baptist Missionary Society, and are accompanied by brief accounts of its formation and several fields of labour. They are beautifully executed, and will be welcomed by the young, for whom they are intended.

*The Mother's Friend.* Edited by ANN JANE. Volume IV. New Series. London: Jackson, Walford, and Hodder. 27, Paternoster Row, E.C., 1863.—This magazine has been in existence sixteen years, and now twenty thousand copies are printed monthly. This fact speaks for itself, and renders any recommendation of ours superfluous. We will, however, add that we think it quite merits the popularity it has acquired. It is full of sketches from life, which will interest both mother and child.

*Prelacy Tried by the Word of God.*

By the Rev. JAMES N. MILLER. Edinburgh: Johnstone, Hunter, & Co. 1864. Pp. 78. 24mo.—A brief, but clear and well-executed examination of all the passages of scripture, on which its advocates are wont to hang their arguments. The appendix contains a short reply to the argument from church history.

*The Original Baptist Almanack and Congregational Hand Book for the Year 1864.* London: Robert Banks, 9, Crane Court. Price Twopence.—In addition to the usual information contained in almanacks, most may here find all they wish to know respecting Baptist societies, publications, and London and suburban ministers and chapels.

*A Motto for Life. The Midnight Bells.* John Stabb, Red Lion Square, London.—These publications are issued by the Monthly Tract Society, which is doing a good work. The former commends the motto, AMEN, ALLELUIA: or complete acquiescence and rejoicing in our heavenly Father's will. The latter is a midnight chime for the close of the year, but simple and impressive.

*The Weather Almanack and Meteorological Hand Book for the British Isles.* 1864. By ORLANDO THISTLECRRAFT. London, J. M. Burton and Co., Crane Court, Fleet Street. Sixpence.—Judging from the first ten days in January, the predictions respecting the weather are not of much worth; but the general notes on the weather, and tables of past storms, and mild and severe winters, contained in this almanack, are valuable.

*The Cottager in Town and Country.* 1863. London: The Religious Tract Society, 56 Paternoster Row.—Worthy of a place in every cottage in the land.

*Christian Union.* Six addresses delivered at the first meeting of the Bayswater Ministerial Union. By the Rev. W. CHALMERS, M.A., Rev. HENRY FRY, D.D., Rev. W. G. LEWIS, Rev. A. McMILLAN, Rev. A. C. PRICE, B.A., and Rev. G. G. SCOTT. London: James B. Sumner, 101, Edgware Road: W. Macintosh, 24, Paternoster Row, 1863.—The publication of such a book as this is an interesting fact. It contains six addresses, delivered, two by Presbyterian, one by Congregational, one by Baptist, and two by Church of England ministers, at a public meeting held at Westbourne Hall, Bayswater, to inaugurate a union of all the evangelical ministers of the district, which union still continues. Who can estimate its effect upon themselves, their respective congregations, and the neighbourhood?

*The Christian Treasury. A Family Miscellany.* Rev. H. BONAR, D.D., Editor. London: Groombridge and Sons, Paternoster Row. January 1, 1864. Price Sixpence.—There is no periodical we welcome more heartily than the *Christian Treasury*. It always contains something instructive and calculated to excite one's better feelings. Our young folk also eagerly seize it for the sake of the portion it uniformly contains for them. This year's issue promises to be not a whit behind any of its predecessors.

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## Intelligence.

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### MINISTERIAL CHANGES.

The Rev. J. H. Hinton, M.A., having resigned the pastorate of the church at Devonshire-square Chapel, has commenced his labours at Barnsbury Hall, Upper-street, Islington, in connection with the proposed new chapel at Highbury Hill.—The Rev. E. Jones, formerly of Broseley, Salop, has accepted the invitation of the church at Bethesda Chapel, Trowbridge, Wilts.—The Rev. J. B. Lockwood has accepted an invitation to the pastorate of the church at Nantwich, Cheshire.—The Rev. John Douglas, late of the Independent College, Manchester, and not long since baptized by

Mr. Carson, of Tubbermore, has undertaken the pastorate of the church at Portadown.—Mr. C. B. Sawday, of the Metropolitan Tabernacle College, has accepted the pastorate of the church meeting in Vernon Chapel, Pentonville, London.—M. J. H. Gordon, formerly lecturer for the Leeds Secularist Society, has, after a course of study in Cavendish College, Manchester, accepted the unanimous call of the Baptist church at Astley Bridge, near Bolton.—Mr. J. W. Nicholas, from Pontypool College, has accepted the unanimous invitation of the church at Newbridge.—The Rev. R. Thomson, for seventeen years pastor of

the church at Dunfermline, concluded his ministry there on the close of last month.—Mr. T. G. Atkinson, late of Little Ilford, has accepted the unanimous invitation of the church at Harlington.—The Rev. C. F. Vernon has resigned the pastorate of the church at Coleham, Shrewsbury.—The Rev. A. C. Thomas has been compelled, by reason of ill-health, to resign the pastorate of the church at Cross-street, Islington.—The Rev. J. Hiron, late of Brixton-hill, has accepted the unanimous invitation of the church in George-street, Hull.—Mr. D. Russell, of the Metropolitan Tabernacle College, has accepted the earnest invitation of the church at Lower Edmonton.—Mr. George Reaney, late of Regent's-park College, has accepted the unanimous invitation from the church at Falmouth.—The Rev. J. K. Grant has resigned the pastorate of the church at Exmouth.—James Stuart, late of Rawdon College, and now at the Glasgow University, has accepted the unanimous invitation of the church at Anstruther.—The Rev. J. Edelsten Taylor, of Bristol College, has accepted the invitation of the Baptist church meeting in High-street, Ilfracombe.

#### ORDINATION AND RECOGNITION SERVICES.

**WEST HARTLEPOOL.**—The Rev. John Charter, formerly a member of Berwick Street Chapel, Newcastle-on-Tyne, was ordained on Wednesday, December 16th, pastor of the Baptist church meeting in this rapidly increasing town. The Revs. W. S. Bontems, of Middlesborough, P. W. Grant, of Darlington, W. M'Phail, of Hartlepool, W. Leng, the senior minister in the Association, W. Walters, of Newcastle, conducted the services.

**HEPHZIBAH CLERGY, DARLING PLACE, MILE END.**—A devotional service was held here on January the 5th, in connection with the formation of a new Baptist interest in this place, and the settlement of Mr. C. Cordelier as the pastor. The Rev. J. H. Blake, of Bow, presided; the Revs. W. A. Blake, Robert R. Finch, T. J. R. Temple, and others, took part.

**BEAUMARIS.**—On January 1st, Mr. Isaac James, of Pontypool College, was ordained pastor of the churches at Beaumaris and Llangoed, Anglesea. Sermons were preached by the Revs. W. Morgan, D.D., of Holyhead, J. D. Williams, of Bangor, J. Thomas, of Amlwch, and W. Thomas,

of Liverpool. The services were well attended, and excited much interest in the town. Mr. James commences his labours with encouraging prospects.

#### ANNIVERSARY AND OPENING SERVICES.

**PROVIDENCE CHAPEL, CANTON, CARDIFF.**—This beautiful edifice, which has been built for the church over which the Rev. Josephus Bailey presides, was opened on Lord's-day, December 20th, when sermons were preached by the pastor, the Rev. J. Waite, B.A., Independent; the Rev. T. Barlow, Methodist; and the Rev. John Emlyn Jones, LL.D., of Cardiff. On Tuesday, December 22nd, a public meeting was held; the chair was occupied by R. Cory, sen., Esq., and addresses were delivered by the Rev. John Williams, Newport, the Rev. E. Jones, Pentrych, the Rev. T. Barlow, the Rev. P. Maddocks, the Rev. J. Bailey, and by Wm. Ward, Esq. Collections were made after each service, and the amounts received were very encouraging to the friends of this new cause, which has every prospect of success.

**THE METROPOLITAN TABERNACLE COLLEGE.**—The annual meeting of the friends and supporters of this college was held at the Tabernacle on December 16th. Mr. Spurgeon presided, and addresses were delivered by the Rev. G. Rogers, Mr. R. Weaver, and several of the students. Besides the sixty-six students in the college proper, there is an evening school, in which nearly 200 more young men are receiving (books at trade price excepted) a gratuitous education in the elements of classics, mathematics, and the usual branches of commercial instruction. The present expenditure is close upon £3,000 a year, and the college is not, and never has been, one shilling in debt.

**WYLE COP, SHREWSBURY.**—On Christmas Day, the Baptist Chapel, Wyle Cop, Shrewsbury, was opened. The Revs. John Williams, of Holyhead, J. P. Barnett, of Birmingham, D. Evans, of Dudley, F. Perkins, M.A., Cosely, T. Baugh, Shrewsbury, J. Smith, Pontesbury, conducted the services.

#### MISCELLANEOUS.

**LITTLE WILD STREET, LONDON.**—On New Year's day, an interesting service was held on the occasion of the retirement of the Rev. C. Woollacott, who has been thirty years pastor of this church,



and fifty years engaged in ministerial labours. A handsome purse, containing about a hundred pounds, was presented to Mr. Woollacott as a testimonial from the church and congregation. The chair was occupied by R. Lush, Esq., Q.C., and addresses were given by the Rev. W. Brock, P. Dickerson, W. Landels, P. Williamson, F. Wills, and G. Wyard.

PARADISE CHAPEL, CHELSEA.—On Wednesday, the 9th of December, a tea and public meeting was held in the above chapel, William Olney, Esq., in the chair. Addresses were given by the Revs. J. F. Cole, George Evans, and Alexander Brown. The pastor, Mr. Frank H. White, made some interesting and gratifying statements relative to the new chapel about to be erected. From his address it appears that the church has greatly increased since the commencement of his pastorate, and that the necessity of a larger building in a more accessible locality has for a long time been felt; such a step, however, seemed impracticable, until Sir Morton and Lady Peto generously offered to secure a piece of ground, and guarantee half the cost of the building, providing the church at Paradise Walk would undertake to collect the remainder. This offer was gratefully accepted, and an admirable site secured adjacent to the new Chelsea barracks. The chapel is to accommodate 1,000 people, with school-room, &c. The entire cost is estimated at £3,500, the whole of which, it is ardently hoped, will be raised before the day of opening. Towards the attainment of this object the contributions of Christian friends are earnestly solicited, and will be thankfully received by the pastor, Rev. Frank H. White, 4, Bloomfield Place, Pimlico, S.W.

#### RECENT DEATHS.

Mr. JOHN HORSEPOOL, of Leicester.

The subject of this short memoir was born at the village of Norton-by-Galby, in Leicestershire, being one of a family of seven children. He was favoured with parents of eminent piety, who, living in a dark neighbourhood, where religious opportunities were very limited, "shone as lights in the world, holding forth the word of life." Both had been early brought to the knowledge of the truth through the preaching of evangelical ministers of the Church of England. Their example and precepts were greatly blessed to their family.

Our respected friend, their second son, was the subject of deep religious convictions from boyhood. Being of a remarkably diffident and timid turn of mind, he does not appear to have made any person acquainted with his anxieties. In after years, however, he frequently referred to the impressions received from the instructions of his parents: and at a small chapel in the village of Stretton, about a mile from their home, from which he often returned alone across the fields, weeping and praying as he walked—retiring from the family circle to read such works as the life of Cennick, and others of a similar order. An intense thirst for knowledge was manifest in his earliest years. He seemed to love solitude, preferring generally to spend his leisure hours alone, rather than with children of his own age. This desire for information was perseveringly cherished, notwithstanding the many obstacles in his path. Every occasion was seized which the intervals of a sedentary and manual occupation, with limited opportunity, afforded, to provide himself with the means of instruction. His tuition was confined to what a village school of that day, enjoying some reputation, could give. Under these circumstances, and thus early in life, was the habit commenced of surrounding himself with the writings of the great and good of past and present generations, but chiefly of the former. With slender educational pretensions, he possessed literary tendencies and tastes, and took much pleasure in the quiet gratification of them. He was fond, as he advanced in life, of getting hold of the choicest editions of the works he wished to obtain; and, while his selection was made from the productions of the more solid and substantial writers, he was by no means indifferent to the minor charms of binding and of type. He seemed to think that valuable jewels deserve corresponding caskets. Gratifying this passion for books as far as prudence would allow, through many years, the result was the gradual collection of a considerable theological library, interspersed with works of science and of poetry. These volumes he has kindly left to be ultimately distributed among the colleges of the Particular Baptist Body, with a legacy of £50 to the Missionary Society. Though he was not insensible to the beauties of nature, nor to the attractions of the higher creations of fiction, his mind was especially *reflec-*

*tive*, and liked to muse on the solemn and the grave. He carried with him such a sense of the magnitude and weight of the highest interests and pursuits, that it seemed to him to be a wantonness and a waste to give much heed to more transient themes—a feeling which, while it had the approval of his judgment, was deepened, there is no doubt, by his prevailing temperament. Though he never despised the scientific or the ideal, these were overshadowed, and all but superseded in his esteem, by the majesty of those moral and religious truths, before which the contemplative faculty is wont to expand. His chosen relaxation, whether from ordinary cares, or from the anxieties incident on more important pursuits, was music, in which he took a serene delight, and in which he evinced correct judgment and taste. Those who knew him but superficially, and who were prone to perplex temperament with disposition, and to confound physical with mental qualities, would be apt to misconstrue him, but men of nice and just discrimination—more accurate observers of human nature—might see in him much to admire and to copy. He did not appear to advantage in the glare of social life, but shone brightest in the circle of select and confidential friendship.

Until the year 1821, Mr. Horsepool's home and occupation were with his parents. At that time he left them to spend a year in London. Whilst in the city, his recreations were generally those which the book stores afforded. He would walk many miles to obtain a work which might have caught his eye while passing along the street. It was also his practice to hear all the celebrated preachers of the day. The great change from pure country air to close crowded city work-rooms, was a severe trial to health, and laid the foundation of much suffering through life. At the expiration of the year, he returned to his native village, removing thence to Leicester in November, 1822. The invaluable qualities of decision and perseverance (important as well as predominating elements of his character), led to his success in business, as also to the acquisition of knowledge.

At this period, Mr. Horsepool's mind was deeply exercised on the evidences of Christianity. Standard works on that subject were carefully and anxiously read. Step by step, as his speculative mind required satisfaction, its

evidences were examined. Very unusual was the instance which led him to be so communicative as to give the slightest idea of what was perplexing him, or even to seek information elsewhere than from his books; so that his most intimate friends knew little of the workings of his mind. The removal of the Rev. Robert Hall from Leicester, in the year 1826, was the crisis of Mr. Horsepool's religious history. The anticipated loss of such teaching, led to close self-examination, eventually resulting in his public confession of Christ by baptism, and union with the church over which Mr. Hall had presided. Love to his Saviour then led him to the Sabbath school, where for some years the senior class enjoyed the benefit of his instructions. He was permitted to see the consecration of many of them to the Saviour whom he had set before them: neither can they forget his exertions to encourage them to self-help and improvement.

The cares of business and of his family were no interruption to his love of literature. By economy of time, and the power of mental concentration, his thoughts were always occupied on some subject. Constantly communicating, he possessed the happy art of encouraging the different members of his family to seek information almost unconsciously to themselves, appearing at the same time to learn with them.

"He who is too wise to err, and too good to be unkind," was pleased to remove by death, in the year 1845, his only son, at the age of twelve. A few months after, the parental feelings are thus recorded:—"I feel the pain keen as at first, although I think it best to keep silence: still, mercy was mingled with judgment, for he lived long enough to leave a pleasing testimony that he is gone where sorrow and pain are no more. I have been assailed with many doubts and difficulties, and know not where to look, but for the free unmerited favour of God, through the atoning sacrifice of Jesus Christ. At times, I feel impatient to enter eternity to see more of the Divine glory. 'I shall be satisfied, when I awake, with Thy likeness.'"

Earnestly desirous to do more for the welfare of his fellow-creatures, at a cost to his personal feelings—only those who knew him *well* could understand—he sought to overcome his natural timidity, and went into the surrounding villages to preach Christ. In reference to this

work, he thus expresses himself:—“I have been mercifully delivered from all doubts on the subject of religion, which, in years past, gave me great trouble. My earnest desire is to spend my few remaining days to the glory of God, by endeavouring, in my feeble way, to point others to the Lamb of God—deeply convinced there is no other source of comfort and happiness, but to live a life of faith on the Son of God. I see a dignity, a glory, a beauty in the Word, which no language can describe, no heart feel sufficiently. ‘The entrance of Thy word giveth light.’”

Within the space of three years from the former bereavement, affliction again visited his dwelling, and the younger of his two remaining children was cut off in the bloom of youth and promise, leaving a clear and pleasing testimony that she too was gone to be with Jesus. Bowed down by this trial, our departed friend evinced submission to the Divine will, saying, “It is good for me; my times are in Thy hand, O God of my salvation.”

For a period of three years, Mr. Horsepool's labours were more especially directed to the village of Syston, where he partially resided. Here his labours were seconded and assisted by his beloved and only remaining daughter, whose name is yet fragrant in the circle in which her efforts were so abundantly owned and blessed. Possessing a cultivated and well-balanced mind, she was a companion and counsellor to her parents. “Her correct, matured judgment, and devoted heart,” said one of them, “ever directed her to act with wisdom.” Here, thus supported, he devoted his time and resources to the welfare of the Baptist cause. This comfort of their declining years was also taken from the sight of the sorrowing parents in the spring of 1851. In the wisdom of God, their faith and patience had yet this test to pass—the resignation of their last treasure. Greatly honoured, both in the life and death of this beloved child, they ever looked forward with joyful anticipation, in hope of re-union.

At the close of this year Mr. Horsepool withdrew entirely from business, and devoted his time and energies to his Sabbath engagements, and the welfare of the Baptist congregations in the two villages of Syston and Oadby: in the latter of which he alternately laboured.

Frequent and painful bereavements

contributed to enfeeble the health which had never been robust. During his remaining years, he was several times laid aside by illness, and again restored to resume his Sabbath labours. In the year 1857, the Baptist church at Oadby solicited his acceptance of the pastorate, and there he continued his valuable ministrations until within one Sabbath of his death.

The latter years of his life were more entirely devoted to the study of the Word of God. In the words of one who has also passed into the world of spirits, Mr. Horsepool has often remarked—“Literature is inimical to spirituality, if it be not kept under with a firm hand. A man ought to call in from every quarter whatever may assist him to understand, explain, and illustrate the Bible—but there—in its light and life—is all that is good for man. I have read too much for curiosity, and for mental gratification. I feel, and would urge with all possible strength on others, that Jesus Christ is our All in All.”

In January, 1860, the remains of his beloved partner were laid in the tomb. He sorrowed not, as those without hope, but was enabled to adopt the language of one of old—“By these things men live, and in all these things is the life of my spirit.” Permitted to continue to work in the vineyard yet another period of three years, he was, after a few days' illness called to receive his reward.

On the 24th of May, 1863, his last sermon was preached from Rev. ii. 9, “I know thy poverty, but thou art rich.” Many of his hearers had latterly remarked the deep earnestness and spirituality of his teaching in the consciousness of his ripeness for the heavenly garner. His demeanour in the home circle was that of one ready to “enter into the joy of his Lord;” “his loins being girt, his lamp burning.”

As each day brought the end nearer, he manifested a more child-like simplicity and trust in his Saviour. Conversing with a friend a few days before his short illness, Mr. Horsepool said, “I have set my books, &c., straight, that my mind may dwell more on the great change which I feel is awaiting me. I wish to impress on your mind *now* the reality of religion. The Gospel is no cunningly-devised fable; it is all truth—all truth—and lately I have enjoyed such seasons of communion with God, and such a sense of the Divine presence, that I have been

almost overwhelmed with his goodness to me. My mind is calm in the prospect of death, having no fear in exchanging worlds, no—no fear."

The day following (though apparently in his usual health), he observed, "I feel such a thrill of joy pass through me at times, that I could say, Come Lord Jesus—come quickly; my time cannot be far distant."

On Tuesday, 2nd of June, an unexpected and violent attack laid him prostrate on a bed of suffering, at once removing all hope of his life being spared. Aware of it, his calmness and composure remained unmoved: the messenger had been expected and was we come.

The four following days of suffering were also days of triumphant joy. In seasons of consciousness, utterance was given to it in such expressions as, "Oh, that I could tell the world of a Saviour's love—it does appear to me so altogether lovely. Of His infinite mercy, He has permitted me to taste of the joys of His salvation, 'We which have believed do enter into rest, and blessed be His name; it is rest even here.'"

These lively hopes we owe  
To Jesus' dying love.

On the morning of Thursday, the 4th, he said, "I have a sweet sense of the Divine favour—a complacency in all the Saviour said in his last hours.

"O, what shall I do my Saviour to praise?  
So faithful, so true, so plenteous in grace,  
So strong to deliver, so good to redeem,  
The weakest believer that hangs upon Him."

"O, what sacred delight I feel in view of this body dissolving! I am on the verge of the eternal world. I shall soon see 'the King in His beauty, and behold the land that is far off.' What should I do now without an interest in my precious Saviour? I do love Him! What wonderful condescension! How overwhelming! How criminal to doubt His word, after such proofs of His love! 'O, Lamb of God, I fall before Thee, humbly trusting in Thy cross,' Unutterable love! I have life through Thy death—joy through Thy sorrow."

As each hour increased the probability of his time being short, joy and peace abounded: rising even, whilst enduring intense pain, to a state of ecstasy, and breaking into adoring expressions of gratitude. "Oh, my Saviour! how gracious, how merciful! He pours such a flood of light upon me, I cannot express it. All His dealings with me are so full

of mercy—all is light now. Is it possible I am about to exchange this world of sin and sorrow for one free from it? What shall I not gain?"

"Oh, the delights, the heavenly joys,  
The glories of the place,  
Where Jesus sheds the brightest beams  
Of his overflowing grace."

"I pray God, if I have injured or hurt anyone it may not darken their minds to the glory of true religion."

Not forgetful of the difficulties and temptations of the Christian whilst on earth, he would speak to those around him in words of suitable admonition and counsel, entreating them to live near to God—to beware of falling into mere nominal profession, of having the name of Christ, without love or desire to serve Him. When sympathy with his sufferings was expressed, he would say, 'Wherefore doth a living man complain—a man for the punishment of his sins?' adding, "I have heaven within, notwithstanding all these pains: Christ is with me." It was pleasing to perceive that even his wanderings were all about the work he had loved, and from which, in the later years of his life, no fear of bodily suffering had detained him. It is thus referred to in a manuscript found after his death:—"For several years I have had my thoughts almost constantly engaged in preparing subjects, in which I have found great delight, though often depressed with pain and difficulties I cannot describe." His happy spirit took its flight on Sabbath day, June 7th, at the exact time he usually left home for the evening service. But one week before he had expressed the hope of meeting his people on this evening at the table of the Lord.

His work was done. He had fought the good fight—had finished his course—had kept the faith. "He rests from his labours and his works do follow him."

"The memory of the just is blessed."

The Rev. W. Welch, formerly of South Street, Exeter, and lately of Stonehouse, Devon, died November 10th, 1863, aged sixty-three.

Mr. John Freeman, of Maryland Point, Stratford, Essex, fell asleep in Jesus January 11th, 1864, in the 80th year of his age. Mr. Freeman was a frequent contributor to the "Baptist Magazine." His many excellent qualities lead us to hope that we shall shortly be able to furnish are readers with a memoir of his life.

## Notes and Queries.

This portion of the Magazine is intended for the reception of Questions connected with Denominational History; Biography, Anecdote, Hymnology, Psalmody, Quotations, Protestant Nonconformity, Religious Literature, Church History and Customs, and other subjects of a religious bearing, not exclusively denominational. The Editors will thankfully receive replies and original contributions to this department.

### BAPTISM BY IMMERSION.

There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres: and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice: and, (with the two exceptions of the Cathedral of Milan, and the sect of the Baptists,) a few drops of water are now the Western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the East.—*Extract from Lecture I.—“The Characteristics of the Eastern Church.”* p. 34. By Dr. A. P. Stanley, Dean of Westminster. London: John Murray, 1861.

*Dr. Andrew Wilson.*—The querist has a MS. which he considers of some value, and which, by a note of the late Dr. Charles Stuart, of Edinburgh, on the boards, is said to be the work of “Dr. Andrew Wilson, London, 1778.” The handwriting, however, I should think, is of an earlier date. Can any of the readers of the “Baptist Magazine” give any information respecting Dr. Wilson?

H. A.

*Coleridge on Baptism*, vol. lv., p. 711.—Since reading the remarkable and interesting letter on Baptism by the celebrated S. T. Coleridge, in your last number, I have met with the following passage in Coleridge’s notes on Luther’s Table Talk, which form a portion of “Notes, Theological, Political, and Miscellaneous,” edited by the Rev. Derwent Coleridge, M.A., and published by Moxon, in 1853. The former part of my extract gives Luther’s opinion, and the latter Coleridge’s criticism:—“I (said Luther) do not hold that children are without faith when they are baptized; for, inasmuch as they are brought to Christ by

his command, and that the church prayeth for them; therefore without all doubt faith is power unto them, although with our natural sense and reason we neither see nor understand it.” On this passage Coleridge says, “Nay, but dear honoured Luther! is this fair? If Christ or Scripture had said in one place, *Believe, and thou mayest be baptised*; and in another place, *Baptize infants*, then we might perhaps be allowed to reconcile the two seemingly jarring texts, by such words as ‘faith is given to them, although, &c.’ But when no such text, as the latter, is to be found, nor any one instance as a substitute, then your conclusion seems arbitrary.” We have in this passage *multum in parvo*. It is evident that Coleridge considered there was no Scriptural warrant for baptizing infants, nor for their having faith. “Natural sense and reason” do, indeed, say that the infant is incapable of exercising faith and that Luther’s notion is an absurd dogma.

Nov. 21, 1863.

J. A.

I have been recently reminded by the perusal of a paper on the character of Samson, of what has long appeared to me to be a mistake concerning many of the great and conspicuous men of Old Testament History, to the effect that they had *saving* faith and were really godly men, and gave evidence of it. That they were special agents employed by God for doing very signal things in the management, protection and defence of the Hebrew commonwealth. And that, as officials of the Divine King, who in all cases, and at all times, was supreme ruler in the party of Israel, they had special help, and at times miraculous powers, and were permitted special audience of the Divine Ruler, there is no reason to doubt. Indeed, they often applied to God to sustain them, and make them successful in the offices to which he had appointed them, and received timely interposition, and in some of these cases God acted on them both physically and mentally in a very powerful and direct way—as direct perhaps as his actions on the minds of those who were the Holy Writers of matters of pure revelation. I take it that Samson and other prominent men were just the agents, and little or nothing more, by whom God as the *national* Ruler carried on the polity

of the Hebrew nation both in civil and ecclesiastical matters—there being only two aspects of the same governmental action, and that neither from the position nor powers, nor political and church acts, can we conclude that they were godly, holy men in the high sense of regenerate and spiritual children of God. They were heirs of Canaan, but it does not follow that they were heirs of heaven. They were holy people in the sense of being separated to God from all other nations, but it does not follow that they were personally holy, as the effect of the renewal of the soul. They had the *providential* and kingly favour of God, and were the receivers and conservers of the Divine religion. But all this, except in cases in which there was the proper evidences of spiritual and personal regeneration will go for nothing as proof that they were *good* men. I submit to all painstaking students of Scripture whether we are not to look for the *same* evidences of a regenerate state in persons under the Old Testament dispensation as in the Gospel times? These may not be equal in degree, because of the inferior light under which they lived, but ought they not to be the same in kind? I ask whether true faith in the Christ to come—according as faith had revelation to guide it, it could not resist and act any farther—must not necessarily be followed by the same effects as faith in Christ in our own days? I am of opinion that in any given age it was but a small minority of the Hebrew people that constituted “the Israel of God” in the most prosperous times of their common wealth.

OMICRON.

Rom. iii. 25:—“Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through—rather in—the forbearance of God.” This passage contains two words which demand special attention, and it is submitted that they are not so clearly rendered as to give the English reader just ideas of their meaning. These are *ἱλαστήριον* and *πάρεσι*, the first rendered a “propitiation” the other “remission.” Propitiation is used twice in the first Epistle of John, ii. 2, and iv. 10, but the word employed by John is *ἰλασμός*, which is never used by Paul. The word he used is that which, in the Hebrew, is employed to describe the mercy-seat in the most holy places—the covers of the ark, the sacred chest, the foot-stool of the Lord, before which

the blood of sacrifice on the day of atonement was offered, and from which God dispensed His mercy. The Greek word of Paul occurs also in Hebrews ix. 5, and is necessarily rendered “the mercy-seat,” for it was that literally. Perhaps such a rendering would not be admissible here, but surely the *notion* conveyed by the mercy-seat—a covering of the broken law—and the *fact* that the mercy-seat was that on which God stood in receiving the atonement and showing mercy, would have been made apparent to the common reader. The word propitiatory would have answered this purpose. What was intended by the Apostle is not the atonement, a propitiatory sacrifice, as we think, which Christ made *by* His death, but the point or place on which God stands in dispensing pardon and pronouncing the acquittal of all believers in Christ. In this view the words “through faith in His blood,” have a significance not really apparent in the common version. The atonement contained in the blood of Christ, which “blood” is put here for the atonement itself, is that in the New Covenant, which the mercy-seat was in the old, *the ground on which God stands when approached by faith in Jesus—the place where we meet him*. The other word intended for remark is *πάρεσι*, unhappily rendered “remission” instead of “passing by or over the sins that are past.” There is a precision in the teaching of Paul through the use of this word, which occurs only in this one passage, which is wholly lost to the reader through the use of the word “remission.” The “sins that are past” are the sins of *believers* under the old economy, “the transgressions under the First Covenant,” Hebrew ix. 15, which times were times of “the forbearance of God” to punish, and those sins were not actually and fully remitted, and the persons acquitted from the charge of having committed them on the ground of the redemption to be made afterwards, but were passed and not paid, in *anticipation* of the redemption, which being actually accomplished in due time, completed the remission of the sins and the acquittal—justification—of the persons. As the sin offerings under the law not only removed the civil and ecclesiastical disabilities of those for whom they were offered, but had a deeper meaning as shadows of the sacrifice of Christ, and assured the believing offering of the great fact, so this passing by, of sins looked forward to it and assured the perfect salvation of Old Testament believers

though probably most of them had the *spirit of bondage*, because they did not see the full meaning of the sacrifices. See Heb. xi. 40—"God having provided some better things for us that they without us should not be made perfect." And the xii. 23—"The spirits of just men made perfect." THOMAS OWEN.  
Cranfield, Beds. —

*John*, iii. 8.—The wind bloweth where it listeth. Why should πνευμα be here translated "wind?" As this word, which is of such constant occurrence in the New Testament in the sense of "spirit," is in no other place rendered "wind" (though it is sometimes so used in the Septuagint Old Testament), is there any good warrant for making this the sole exception? Let us endeavour to trace the argument in the text without any foregone conclusions. The statements made in this most pregnant of our Lord's discourses, are to the effect that flesh and blood (that is to say, all the nature which we derive from our earthly parents), can never rise above its original, and can never inherit the kingdom of God. Something must be superadded. What is it? —Spirit. And in this case also, as is the parent so is the offspring. As that which was born of the flesh was only flesh, so that which is born of the spirit becomes spirit. Then the eighth verse goes on to add that, whatever is characteristic in the operation of this Divine parent will be characteristic also in the offspring. The spirit inspires (or breathes on) where He willeth, and His voice thou hearest (or obeyest) though thou canst not trace his coming or his going. And such will be the nature of the offspring. "So also is every one (or every that) which is born of the spirit"—a view which might be further illustrated by other passages indicating the quickening nature of the ineffable gift. Further—to put the objection in another form—It is undeniable that the process here discussed is generation or birth: and it is also undeniable that in verse the sixth we have reference made to the resemblance which the offspring bears to its parent. Does it not seem strange that in the process of carrying out the analogy in verse eighth, though the spiritual offspring is spoken of, and its resemblance to something reiterated yet that resemblance is not to its spiritual progenitor, but (according to commonly-received versions) to the wind? Have I stated a reasonable objection, or will some of your critics convict me of folly? J. W.

## BRAINTREE CHURCH.

## THE OLDEST NONCONFORMIST CAUSE.

Dr. Evans, in his recently-published volume on the "Early English Baptists" (p. 77), cites the following quotations out of "Strype's Memorials":—Sectaries appeared now in Essex and Kent, sheltering themselves under the profession of the Gospel, of whom complaint was made to the Council. These were the first that made separation from the Reformed Church of England, having gathered congregations of their own. The congregation in Essex was mentioned to be at Bocking; that in Kent at Faversham, as I have from an old register. From whence I also collect that they held the opinions of the Anabaptists and Pelagians; that there were contributions made among them for the better maintaining of their congregations; that the members of the congregations in Kent went over to the congregation in Essex to instruct and to join with them," and (p. 78) "in January 27th, a number of persons, a sort of Anabaptists, about sixty, met in a house on a Sunday, in the parish of Bocking, in Essex." According to these memorials there were Baptist congregations existing at Faversham and Bocking as early as the reign of Edward VI., 1547-1553. That at Faversham, I understand, has been long ago extinct. As it may interest your readers to know that the other is still extant and flourishing, and in all probability has *uninterruptedly* enjoyed this long career, I will, with your kind permission, give a brief account of this ancient church as I gather it from the church book now in my possession.

As strangers cannot be deemed conversant with the relative position of Braintree and Bocking, I would just explain that they are the two parishes in which the present town of Braintree stands, and divisible only by the main street, or road, called the Rayne and Coggeshall Roads. In olden times Bocking took the lead, being an extensive mart for the woollen trade; but, in course of time, as the woollen trade declined, and the silk trade sprang up, and as in the case of many other towns throughout the country, the order was reversed, so that Bocking has had to follow in the wake of Braintree.

From the materials now before me, it seems that, during the pastorate of the Rev. John Horublow, the old chapel became the subject of grievous and protracted litigation in the High Court of

Chancery, owing to which, as well as the unpleasantness hereinafter referred to, and other causes of a domestic nature, the earliest records were destroyed. Referring to these proceedings, it is recorded that "even the trust deed had been missing for 50 years, and another had been forged." This deed, together with a few other papers, was some years after the demise of Mr. Hornblow, discovered in the possession of a Mrs. Johnson, of Coggeshall, so that by means of these papers and other collateral evidence, we are now in possession of a correct record, dating as far back as the reign of Charles II. (1660)—about one hundred years after the time to which Strype refers as above. It appears that a General Baptist Church was then existing in Braintree, and which, under a succession of pastors, gradually became a *Particular Baptist Church*. The congregation in the reign of Charles met in premises, since the property of a Mrs. Bright, in Back Lane, then called Sanford Pond Lane, Braintree. Afterwards they met in a place belonging to W. Humphreys, coach builder, now to Mrs. Smee, on the opposite side of the adjacent Rayne Road, and in the parish of Bocking. After that they assembled in a cottage belonging to W. Cartwright in Coggeshall Road; but, on the other side of the street, and consequently in Braintree parish. This cottage was afterwards purchased by the congregation during the ministry of Mr. Draper, fitted up for a place of worship, and soon enlarged to twice its original size. Mr. Draper was succeeded by Mr. Slaughter, and Mr. Slaughter by Mr. Hume, who was a native of Patiswick, Essex. Mr. Hume was succeeded by Mr. Wright, a general Baptist; and Mr. Wright by John Watkins, who went over to Amsterdam in the year 1778. John Watkins was succeeded by Mr. Hornblow in 1779. The Rev. John Hornblow was a native of Halstead, Essex, but a member of the church, under the care of the Rev. Abraham Booth, in London, by whom he was recommended to the church at Braintree. During his ministry the chapel was enlarged to accommodate about 400 persons. At the outset of his ministry a most unpleasant difference arose between him and a Mr. Perrott, M.D., an occasional preacher and communicant, but a member of the church at Birmingham, then under the pastoral care of the Rev. William Turner, which dispute was submitted to the arbitration of

the Revs. Robert Robinson (chairman), John Reynolds, Abraham Booth, Wm. Clark, Isaac Gould, John Hitchcock, Humphry Larwell, Thomas Stevens and James Brown. Notwithstanding this, unpleasantness, his ministry seems to have been greatly blessed for a period of 40 years—the church number 50 members at his death in 1816, all of whom have since died. Of Mr. Hornblow, it is stated that he was a man of unimpeachable character and highly esteemed, and that in his views he sympathized with his pastors, Abraham Booth and Dr. Gill. The Rev. Richard Miller, from the church at Old Ford, and a student at Stepney, succeeded Mr. Hornblow, and was ordained, December 23, 1817. Mr. Miller resigned 14th of April, 1822. There were added to the church during his ministry 35 members, four of whom are still living. Our dear brother, I believe, is also living in one of the inland counties.\* The pulpit was then supplied from 21st of April, 1822, to October, 1823, by the Rev. Wm. Ragsdell, from Thrapstone. The Rev. George Washington Wilks, from Diss, supplied it from October 12th, 1823, to December 22nd, 1825. Thirty-four members joined the church during these two years, but only two now survive. The church at this time seems to have fallen a prey to Antinomianism, which was the means of reducing it to a wretched condition, both as to number and sentiment. Mr. Wilkes was succeeded by the Rev. William Humphries, from Horton College, April 16th, 1826, who continued his ministry up to the day of his death, which occurred, June 13th, 1845. During these 19 years there were 126 members added unto the church. The present commodious chapel was built in lieu of the old one in the year 1833, at an expense of £1,882. The church also, during Mr. Humphries' ministry, adopted, at some sacrifice, the open communion principle. The Rev. David Rees, who had also been a student at Horton, removed from Isleham, Cambs., and commenced his pastoral labours at Braintree on the 18th of January, 1846. Mr. Rees after a ministry of upwards of 13 years, and left England the second week in April, 1859, to take the oversight

\* Since writing the above, I have noticed the death of the Rev. R. Miller, of Braunston, Northamptonshire, on December 2nd, in his 72nd year, announced in the *Freeman*, which two names, I presume, to be identical.



of the church at Geelong, Australia. There were 117 members received into the church during these 13 years. The present minister, who like the last two studied at Horton, was settled here from Haddenham, Camb., on the 26th of June, 1859.

From the above facts, which comprise only a brief extract from a lengthy statement in the Church-Book, we deduce the following results :—

1. That the present records assure us that there was a *General Baptist Church* already existing in the time of Charles II.

2. That it was fully ascertained, when these were gathered, that earlier records of the church had been mislaid or destroyed.

3. That this *General Baptist Church* worshipped at different times at Braintree and Bocking, and *vice versa*.

4. That, in the quotations from Strype, we are informed of a cause at Bocking, whose views† were in harmony with those of *General Baptists*, and so far established in the reign of Edward that the threats of councils availed not to destroy it.

The lost records, had we been in possession of them, would have doubtlessly carried us back into some (may be a considerable) portion of that century, and even the preceding one. Supposing, therefore, that the church was broken up, or the means of grace suspended, at the close of the 16th, or the beginning of the 17th, century, it could be for only a brief interval, when it would be again reorganized. But, as there is little or no ground for such a supposition, the very probable conclusion is, that the Baptist church at Braintree has enjoyed an *uninterrupted* existence over a period of more than 300 years, and has the honour of being one of the two which “first made separation from the Reformed Church of England, having gathered congregations of their own.”

JOHN MOSTYN, Pastor.

Braintree, 18, December, 1863.

† These views are in various places described by him as those of “Anabaptists,” “Free Willer’s Men,” “Pelagians,” and “Arians.”

## Correspondence.

(To the Editors of the BAPTIST MAGAZINE.)

SIRS,—Can you find room for the following brief comment on Mr. Green’s paper in your last number, headed “The New Jerusalem?”

(1.) The contrast, to which he draws attention, between the harlot (Ch. xvii.) and the New Jerusalem (Ch. xxii.), is a striking one. The former is *the false*—the Antichrist; the latter is *the true*—the Bride. The “Babylon” (whether involving an actual city or not) is “certainly the emblem of some great form of spiritual evil antagonistic to the Church of Christ.” The “Jerusalem” of the contrasted delineation is, doubtless, the Church of the Redeemer; *not*, however, in its present imperfect condition, but glorified. The “Babylon,” being of the

earth and earthy, has passed away; the Church, heavenly and enduring, remains.

(2.) The omission, after “nations,” of the words “*of them which are saved*,” if allowed, does not alter the meaning at all, as, in any case, the “nations” are supposed to be more or less evil in character, and yet they subsist side by side with, although in a very different condition from, the perfected church.

(3.) To translate “over” the earth, instead of “on,” matters little. Queen Victoria reigns *over* England, yet *on* English soil.

Mr. Green seems to think it impossible that this material earth, however purified, can be the abode of the saints *after* the Resurrection. On this subject let me refer him to Dr. Chalmers’s celebrated

sermon on 2 Pet. iii. 13, in which he well observes that, "while we should not attempt to be 'wise above that which is written,' we should attempt, and that *most studiously*, to be wise up to that which is written."

(4.) Mr. Green thinks that the vision should, in its main features, be applied to the present state—that Christians may be regarded already as "kings"—that they even now reign over the earth. Will he apply the same reasoning to the Epistle to the Church at Thyatira (Rev. ii. 26-27), and say that *now*, the Christian church, having "overcome," has received "power over the nations," and rules them "*with a rod of iron?*" (Comp. with Ps. ii. 8-9, as applied to Christ)

(5.) The melancholy part of the business is, that Mr. Green's interpretation covers the Word of inspiration to our poor conceptions of what is probable, instead of raising our feeble notions to God's wider and grander thoughts. It is, in his own words, exchanging Divine prophecies for ideal pictures.

If he can see in the Church, as it ever has been, now is, or, under this dispensation, is likely to be, any condition at all corresponding to the glowing language of Rev. xxi. 22-27, he has an imagination which certainly may, in some respects, be envied.

(6.) The root of the very serious error, in which, as I think, Mr. Green is involved, lies in those mistaken views of Christianity and of its work on earth, which pervade, although in different forms, dissenting communities quite as much as established churches. Mr. Green says—"The nations are 'healed' by the improvement of public opinion, by the recognition of a higher standard of morals, by the abolition of oppressive laws, by the cessation of barbarous and cruel customs." Alas! alas! if this be (and it certainly is) our modern idea of Christianity. It is assuredly not the DIVINE IDEA of it.

I dare not here enter on a subject so fruitful as that which I have almost inadvertently touched. But surely nothing can be clearer than that Christ's idea, and that of His Apostles is the calling out of an Elect Church—the gathering of men out of the world, who were to lose their lives in order to gain them—to give up everything for Christ—to live under a standard (furnished in the Sermon on the Mount) which in some particulars was unadapted and unintended for the world at large. It was *the few* (the little

flock) not the many whom the Lord sought; and, strange as it may seem to modern thought, neither He, nor His disciples, ever conceived of Christianity as a lever for elevating or improving the masses of mankind. That to some extent such a result *inevitably follows* is certain, but that is an accidental circumstance.

The Christians of the fourth and subsequent centuries could say with the moderns, *nous avons changé tout cela*. They unquestionably exchanged Christ's idea of the *intensification* of piety in the few, for its *extension* among the many; and if the Divine idea of Christianity at all corresponds with what we call Christian civilization—if Christianity comes into the world to renovate society—if one of its great ends be to make mankind at large wiser, gentler, and more considerate in their relations with one another; if it fulfils an important part of its mission when, under its blessed influence laws are improved, manners softened, religion extended, and public opinion brought into harmony with much that is the result of a Divine Revelation—then it is hard to say that, in acting as they did, the "fathers" were to be blamed.

Yet what has been the result? CHRISTENDOM—the greatest enemy the Church has had to contend with.

I have perhaps said enough to lead to misconception, without fully explaining what I mean. But, in a short paper like this, such a risk is unavoidable. I would only add that, in my belief, *the true relation of Christ to the Church*—viz., that which is held in a one-sided way by ultra-Calvinists, will never be understood or heartily accepted, so long as men refuse to examine as a distinct question—not to be settled by any human *therefores*—the relation of the work of Christ to the world at large; so long as they cleave to the notion that (unlike Esau) those who despise the birth-right here, can enjoy no blessing whatever hereafter; so long as they insist that *out of the Church* (explain that term as they may) there is no salvation.

When shall we come to see that the greatest and most important of all questions for the coming generation are precisely those from which Christian men, almost with one consent, now turn away?

Yours faithfully,  
The Author of "THE DESTINY OF  
THE HUMAN RACE."

# THE MISSIONARY HERALD

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## FINANCIAL PROSPECTS BRIGHTEN.

WE can refer to the subject of Finance with far more pleasure this month, than on any previous occasion. We could only venture to express, very strongly, a hope that the expected deficit would not be so great as was anticipated. But now we know that it *will* be very much less! This shows that the efforts which have been made, have not been made in vain.

This is all the more encouraging because, in many districts, the plans which have been devised are only now coming into operation. Time must be allowed for plans to be formed, friends to be consulted, and arrangements for collection and canvas to be made. All this requires a good deal of correspondence and travelling, and the results will not be realized just yet. But the grand thing to be noted is the fact that our friends are everywhere at work.

Some intelligence has doubtless met the eye of many of our readers through the columns of the *Freeman*. Many admirable and earnest letters have appeared there. We do not remember any period of difficulty in the history of the Society, and memory now goes a good way back, when the spirit was so hearty and cheerful as at this juncture. A time of trial seems to be a time of mercy. We are sure it has evoked a feeling of interest in missions both strong and deep; and has called forth expressions of attachment to the Society of the utmost ardency, which augurs well for the future.

A few of our friends have complained, though in very gentle tones, that their liberality has been overlooked. Thus Mr. Cowell writes from Taunton, that "no notice was taken in the January number, of special contributions from Somerset amounting to £200." At first we had hoped these were all to come—but we find they were acknowledged in the list of monies received, but were not referred to in the first article in the Herald. We thank our friend for his note, and are glad to have this opportunity of supplying the omission.

We had only time to refer to the Northampton meetings, held in December, at which there were present the pastors and brethren connected with *twenty churches*, who came together "to deliberate on the straits of the mission—what was to be done—and how shall it be done," and it was unanimously resolved, that where practicable, a special collection should be made on the 5th Sabbath in January, but that in no case should it be later than the 1st March. Two Committees were formed to carry out this object, *as well as to seek for an increase in the Society's Funds*, one for the Northern, and the other for the Southern Auxiliary of the county. This was going to work the right way. Having had the privilege of attending

the meeting, we can testify to the devout, earnest, and united spirit which pervaded it throughout.

A similar meeting, Mr. Caven informs us, was held at Southampton, January 12, of the ministers and deacons of the Southern Association, over which the Rev. T. B. Burt presided. Resolutions were passed expressive of sympathy with the Committee, and pledging those present to do their utmost to assist them out of the difficulty,—of a determination to urge the several Churches to make an extra effort by March next,—and to take immediate steps to form auxiliaries in the several congregations and schools, *so as to increase the annual subscriptions.*

Mr. Pottinger, in conjunction with the brethren in the West Riding of Yorkshire, is carrying on the work with vigour. He writes, January 15, "I paid £80, into our Treasurer's hands, on account, this week, and have some more to hand over to him. Next Thursday Mr. Chown attends, with me, a meeting in Leeds. In addition to the engagements announced in the *Freeman*, I am to be at Lockwood on the 26th, Hebden Bridge the 31st, and on Feb. 1st I have promised to be present at a Juvenile Missionary meeting at Bromley. I go on thence to Sheffield to preach, and canvass the friends, and thence I go Nottingham for Lord's Day the 21st, and ensuing week. Our visit to the places mentioned in the *Freeman* produced more than £100 in donations, *and in new and increased subscriptions.* The Sunday Schools in Halifax have taken up the cause warmly, *the young people* are manifesting a lively interest in the Mission. Here is our hope for the future. Yesterday, January 12, I began a canvass in Bradford with encouraging results." This is a good report indeed. We were glad to acknowledge in the early part of the month, a considerable remittance from Mr. Wilson, the Treasurer of the Local Auxiliary.

Some pleasant tidings have come from the far north. Mr. Walters writes from Newcastle, Jan. 18, "I have much pleasure in informing you that yesterday I preached two sermons at Bewick-street, on behalf of the mission, when my friends responded in a noble manner. The two collections amounted to £47 2s. 4d. We mean to make the amount £50. Next Sunday we shall have a Missionary Meeting in the Sunday School, to form a Juvenile Auxiliary; and at our next Church Meeting we shall establish an Auxiliary in the Church and Congregation; and we have no doubt that as the result we shall get many new subscribers. I thought you would like to know that there was sympathy for the Society in the North, and a readiness to help it in its time of need. I have no doubt you will get all the money you need; and believe the calamity which threatened will be averted, and the Society permanently benefitted."

No communication which we have received has afforded a more sincere gratification than one from the Rev. S. F. Williams, Secretary of the Congregational Institute for Theological and Missionary Training, Nottingham, who says, "the hint has been thrown out that our Independent Churches might gracefully and christianly help our Baptist friends in diminishing their Missionary Society debt? Will you kindly inform me, very briefly, what are the facts in regard to that debt?" This truly "graceful" epistle, to borrow Mr. Williams's word, was read at the Quarterly Meeting of the Committee, and it has been responded to in a spirit like that which prompted it. It will not be, perhaps a new thing, but it will be a delightful thing if

this suggestion should be carried out;—not so much for any pecuniary assistance which may be rendered, as for the indication it affords of the true oneness of spirit and feeling which exists among those who are intimately connected with Mission Societies.

Mr. Pugh writes from Devizes, "I thought you would like to know that we had a meeting last night with reference to the Mission debt, and I hope we shall be able to send you some help before long. There is a very hearty feeling about the matter; and our 'Old Baptist' friends will do something too. Their pastor has just sent me £1 as his own subscription."

Our friends in Wales are also earnestly bestirring themselves. The appointment of the Rev. T. Evans to visit the Churches in the Principality, has given great satisfaction; and his services at this juncture will be of the highest value. Dr. Price of Aberdare, has furnished an animated account of the meetings which have been held. We are glad to have this testimony as to the results of this arrangement, which are encouraging to our honoured missionary Mr. Evans, and beneficial to the interests of the Society.

For the present, this is perhaps enough. We may have a few words to say about plans and capabilities, according to our numbers as a denomination, on a future occasion. But surely we have supplied proofs in abundance, that something good and great may be done, when a people are heartily united, full of faith, and "praying always in the Holy Ghost." One thing is certain, that such efforts, carried on in such a spirit, greatly contribute to promote genuine godliness, and protect professors of religion from worldliness and apostacy.

## A VISIT TO BARISAL.

BY THE REV. R. J. ELLIS.

The Rev. J. E. Payne, of the London Missionary Society, the Rev. H. G. Highfield, of the Wesleyan Missionary Society, and myself, made out a party to visit Barisal, and some of its out stations; for which purpose we left Calcutta in a hired boat on the evening of the 5th August. On the way to Barisal, we cast anchor at many villages and markets; preached, distributed tracts, and sold many gospels. We obtained, for the most part, good and attentive audiences; and if we may believe the report of the people themselves, it was our lot to preach in some places where the gospel had not been preached before. In some places we met with much opposition, chiefly from the Brahmins; in others, we found those who were favourably disposed towards Christian truth, and who seemed to possess considerable knowledge of it. But the leading feature everywhere was *worldliness*, and a confirmed indifference to everything belonging to a better life.

### WORK BY THE WAY.

On our way eastward we put ashore at Khoolnah, Brother Johnson's station, a place of great natural beauty, and excellently situated for missionary operations. Here we spent nearly a day, and in the absence of Mr. Johnson, whom we had met on his way to Calcutta and Sewry, at which latter place he was to be married, we first crossed the river, and preached at a little village beautifully seated among trees of the richest foliage; then, recrossing, one of our party had a large

audience near the moonsiff's court. In the afternoon we attended the market, held about a mile and a half from Khoolnah, where we divided into two parties, and took up our position in different parts, each securing quite a large congregation. To all of these places we were accompanied by two native preachers, both of whom I had the opportunity of hearing preach. I was much pleased with their addresses, and especially with the prominence they gave in them to the plan of salvation. They must be very useful to Brother Johnson.

#### ARRIVAL AT BARRISAL.

Our desire being to preach at as many places as we could conveniently overtake on our journey out, we were eleven days and a half in reaching Barisal, which we made on Sunday the 16th. A very warm reception awaited us there from our dear friend and brother, Mr. Page, as also from Brother Martin, and their wives. The native Christians had already assembled for worship, in which we gladly united with them. In the congregation were about thirty men, nearly all of whom are connected with the new police, and have been brought in from the out-stations. Brother Martin conducted the service. In the afternoon I had that privilege, and was greatly gratified with the attention of the people, who numbered more than double the morning's audience. The following evening we had the native brethren together for examination. The meeting was necessarily at a late hour; but notwithstanding this, and that the night was dark and rainy, between forty and fifty men and women came forward. Our questions naturally took an elementary form, but were fitted to elicit their general information regarding things spiritual, which we found was by no means little. Some of the women were exceedingly ready, and usually correct in their answers, a feature most pleasing, which we met with in almost all the stations we visited. This is the fruit of Brother Page's efforts at Barisal for many years, where he kept up a most efficient female school, from which these women have been drawn.

#### SPECIMEN OF THE NATIVE COURTS.

We were detained four days at Barisal owing to a most iniquitous case in court, brought at the instigation of Mr. Bareiro against a poor ignorant fellow of the name of Bhodro, who, because he had ventured to take work with Mr. Page, was charged by the people of the former with bigamy. The man's first wife had been seduced, and one of Mr. Bareiro's *preachers*, so-called, had given him in marriage with a widow of their party, knowing all the time that his former wife was alive, but living in sin. This preacher was one of the principal witnesses against Bhodro, who, he says, got married by him under the false pretence that his wife was dead. All the witnesses perjured themselves, in order to bring the case within the action of the penal code. Thus the marriage actually took place in or before 1860; Bareiro swears before the magistrate that it took place before 1862; but meantime he learns that the Act, though dated 1860, did not take effect till January, 1862, and so comes before the sessions judge with the lame evidence that "he had heard the marriage *talked* of before 1862, but that it did not take place till the 25th March, 1862." To this one of his *Christians*, Benjamin by name, who had been a writer in the magistrate's office, swears as having been a witness; and Brother Page suggests to the judge that papers may be found in his handwriting on that date in the magistrate's registry. Search is made, and papers are found written by him dated the 24th, 25th, and 26th. The judge sees them, and has them returned to the office. Benjamin gets news of the search, enters the office, and when the case is resumed two days after, the dates are found to have been altered, so that the 25th and 26th have, by some mysterious process, become the 24th. This young man is handed over for perjury; but Bhodro is found guilty, and sentenced to the mitigated sentence of three years' imprisonment! being told at the same time that but for the presence of the five gentlemen, he would have been confined for seven years!!

I could tell you many other most iniquitous doings with regard to this case, but forbear. It was necessary to refer to it to let you know what our dear

Brother Page is subjected to by men who call themselves Christians. I should have said that Dhamshar, where this marriage took place, is distant eight hours from Barisal; hence the necessity of changing the dates, for one could not attend to his office duties, and be thereafter at a place eight hours' distant in time for a wedding the same day.

Our stay these four days in Barisal was far from being in vain. We saw much of the kind of life Brother Page has had to lead among his people, and the battles he has had to fight on their behalf. One day also we were confined to the judge's cutcherry by an incessant rain. The judge was unable to come owing to a slight illness, and so we were at liberty to speak to the multitude assembled as witnesses, &c., and, better than all, secured an audience of a class of people never to be had in the bazars—the omlahs, vakeels, and other respectable employees of the Court. For nearly two hours one of us addressed them, only interrupted by relevant questions, and we felt truly thankful for this unexpected opportunity of conveying to so many the gospel of God. The detention gave us also the opportunity of much delightful intercourse with the missionaries and their dear families, whose kind and loving hospitality it would be difficult to speak of too highly.

#### CHARACTER OF THE NATIVE CHRISTIANS.

Once loosed from the Court, we were quickly under weigh to accompany Messrs. Page and Martin to some of the out-stations. We visited nine of them, of which the largest were Ashkor, Chhobikar Par, and Digalia, and had the best opportunities our limited time afforded of seeing and conversing with the people, and of forming an opinion of their general character. That opinion is a most favourable one; and again and again we lifted up our hearts in gratitude to the Great Shepherd for His kindness to these poor sheep in the wilderness. One thing struck us most forcibly—the fact that these Churches, embracing upwards of 600 baptized Christians, and adherents to the number of 3000, are all to be found in small villages surrounded by water eight months of the year, whilst the many places we passed on our way thither and back, so accessible from the capital, are bound to their idols and in the darkness of heathendom. Another thing which struck us very much was the purity of the Bengali spoken by the Christians, as compared with other parts of the community in the district—a circumstance to be ascribed in some to the perusal of the Bengali Scriptures, and in the majority to the teaching they receive therefrom day after day.

But in connection with the Christians themselves, the most surprising thing was their intimacy with Christian doctrine, with the life of our Lord and Saviour, and generally with Scripture history. How so much light can have entered their minds—the minds of so many—when we reflect that they have not the organization of Sunday schools and Bible classes, which makes our churches at home what they are, is indeed wonderful. Persecution has made them search into the right or the wrong of the Christian and Hindoo faiths, and has given them an evident delight in the sustaining influences of the religion they have espoused. But independently of this, there must have been much diligent teaching on the part of the missionary and his native assistants, and much constant attention on the part of the converts, coupled with the blessing of the Holy Spirit, whose work is so unmistakably visible throughout the churches. From what I have heard of the district in relation to times past, and what I have just seen, it is clear that the Backergunge churches are rapidly growing in knowledge and grace.

#### CAUSES OF SUCCESS.

The last day of our short sojourn there let us somewhat into the secret of the success of this mission. In the morning we had a meeting with nearly all the native preachers, and had much conversation with them on different subjects, regarding their own spiritual experience, their knowledge of the Scriptures, the prevailing errors of the people, church discipline, &c., &c., upon all of which we found them very well informed. They are a humble class of men, with a modest opinion of

their own capabilities, and an edifying dependence upon God's Spirit—in short every way fitted for the work of the district. They have a monthly meeting with Brother Page, when subjects are considered for their Sunday's teaching, thus securing a uniformity, and a high standard of instruction throughout the mission. Perfect harmony seemed to mark their intercourse with each other—all seemed happy to meet, and sorry in the same measure to part. In the afternoon we united in the celebration of the Lord's Supper, when Brother Page addressed us. You know how he speaks, so I need not attempt to tell you the effect of his address. It is enough to say that his power in Bengali is even greater than in English, and his love to our Great Master is the spring of all. That is conspicuous in everything he says and does—hence his power and his success.

It was with no little sorrow we took our leave of these dear friends on the 27th of the month. We had spent each day in Brother Page's boat, where we had enjoyed, in addition to his kind hospitality, much pleasing intercourse with him and Brother Martin; and I believe our visit was as much a pleasure to these beloved brethren as it was to ourselves. As we pushed off in the moonlight, many were the salaams we received from the preachers and others congregated on the bank, and Brother Page's voice was the last we heard, ringing out a fond "Good bye" from the top of his own boat.

Our return journey was made much more rapidly than the journey out, but with the exception of two days we managed to find work at some point or other, and we arrived in Calcutta late on the night of the 1st of September.

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## HOW MISSIONARIES PREACH.

BY THE REV. J. WILLIAMSON.

Perhaps you would like to hear what we say, in our addresses to the Heathen, and what they say to us in reply. It is not a little encouraging to perceive an increasing interest on their part, towards the gospel of true salvation. Fewer replies are now made, and when objections are brought forward, it is generally in a milder spirit than formerly.

In our addresses, we endeavour to shew them their errors, their sins, and perishing condition, together with the way of salvation through a great mediator, the Lord Jesus Christ, the Son of God, who is God in human nature, holy, harmless, and separate from sinners; who has wrought out a perfect righteousness for us, and made a full atonement for our sins. That we are saved by faith in him, and not by our own righteousness. That God requires of us, in addition to faith in his Son, repentance of our sins, and a holy life. That he is ONE only. That he is a SPIRIT, and must be worshipped in spirit and in truth. That he requires the heart, supreme love to himself, love to our neighbour as to ourselves. That he dwelleth not in temples made with hands, neither is worshipped with man's hands, as though he needed anything. That the worship of idols is a great sin, and destructive to all who persevere in it. That trusting in our own righteousness is fatal to our salvation, which can be expected only through faith in the Lord Jesus Christ.

The objections usually offered are chiefly the following:—

- 1st.—The gods have different bodies, but only one spirit. In worshipping many gods, therefore, we, in reality, worship only one God.
- 2nd.—No blame can be attached to the gods, who were above all law, and who did all they did by way of amusement.
- 3rd.—God has given different religions to different nations. Your religion is good for you, and our religion for us. The wise amongst us meditate on the Supreme Being, the common people worship idols.



- 4th.—Our religion has been established for ages; yours is only an upstart of modern times. Who ever heard of Jesus Christ until lately? Can we believe that the true religion could have been so long hid from us?
- 5th.—Is it likely that you only know the truth, while all our learned men have been ignorant of it?
- 6th.—God must be the author of sin, according to the couplet, "I know what is good, but do it not; I know what is evil, but do it; because I must do whatever he appoints me who is situated in my heart." If God is not the author of sin, then who created it, and shewed it to men? I cannot sin against my will; who, in that case, makes me sin?
- 7th.—Jesus Christ cursed a fig tree without any adequate cause. He was put to death as a malefactor.
- 8th.—The Mussulmans say he was not put to death at all, but another like him, whom the Jews, being deceived by God, mistook for him. They also say that Mohammed was foretold by Jesus when he promised to send the Holy Ghost.

These objections have often been answered, but, apparently, in vain, like the cleft air and water, returning to their former state. The word and spirit of God are necessary, and will ultimately prevail.

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### THE WORK OF GOD IN DELHI.

BY THE REV. JAMES SMITH.

I am getting fairly settled down to work again, and begin to feel some hope that the Lord will smile on the scattered churches of Delhi.

I have commenced my daily service in the Chandni Chouk as before, and find great advantages connected with a daily stated service in the same place. The congregations are not what they once were, but they are improving, and will gradually I hope gather up again.

On Monday morning I went to Delhi Durwaza, where I have replaced Collins, the preacher I left there when I went to Australia. About thirty gathered in the straw verandah of one of our Christian's houses, and it was a time of refreshing to me. We sang the old songs of Zion, in which we had so often joined in times past, and then united in thanksgiving to him who had protected us since we had last met in Delhi. The place appears very hopeful, and I trust soon to see most of our old people restored to the church and its privileges. Two men came to my house who were enquirers before I left, and declared their intention of giving themselves to the Lord and his people.

I have been this morning to Teluja Wara and Sudder Bazar, where I have engaged a large room for another native reader and his son (Mansukh Ray), and in two or three days I hope to see them fairly at work among the scattered people here, who were (many of them) long hopeful enquirers, and among whom I spent a great deal of labour. I visited many of them, and spoke to little bands of from 6 to 12, in different places. They said they were glad to see me back, and would send their children to learn to read, as well as make an effort to do the same themselves. In these plans it is the agent's duty to go among them, and spend half an hour each with families who will receive him, talking with them, reading the Scriptures or tracts, and where there is a desire, giving lessons in reading. I hope soon to have Delhi studded over with little stations which I shall try to make stars, giving light (if it be but a glimmering) to the surrounding people who dwell in darkness: for I am of opinion that a star (be it ever so small) is better than no light.

Our Chapel is getting fast on, and will, I hope, be ready to open in January. It is a very nice building, and will, I suppose, hold 500 natives. The situation is excellent: very central and very public. Our friend Mr. Parry has labored

hard at it, and he tells me he will be about £200 short. I should be sorry for us to be burdened with a debt. The soldiers in good numbers attend our evening services, and when we get into the new building, they are likely to increase. I shall have a hard struggle for funds for native preachers for a little time, until my communications with friends are recommenced. Can you stir up our young friends a little to help us?

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### PERILS AMONG THE HEATHEN.

BY THE REV. J. FULLER, OF CAMEROONS.

It is with feelings of deep gratitude to our good and gracious God that I have to record another manifestation of divine interposition, by saving us all from being burnt to death. We have truly to acknowledge the merciful providence by which we were saved.

On the morning of the 18th October, somewhat about 2 o'clock, a fire was discovered in the house, and just at a place that, but for this merciful interposition, five minutes would have set the whole premises on fire. It was discovered thus.

Mr. Smith being ill all day with fever, felt both restless and thirsty. Asking Mrs. S. to give him something to allay his thirst, she rose and tried to get a light, but not a match would strike. Moving from that part of the room (as our wise and heavenly Father would have it) to get a fresh box, she saw a light just over the shop gate, or the place where all the roofs of the buildings meet. Five yards from the spot is the roof of our old chapel, in the same range is that of my little cottage, and it was placed so that it would reach the big house in less than two minutes. At first she thought it was only a light, but looking closely she found it was something more. Fearing to frighten Mr. S., she gathered courage to ask him to look. The flame was just making its way upwards, and in five minutes would have enveloped all the children in the flames, who were sleeping just a few yards off. My dear wife heard the noise, and awoke me, which was soon followed by the bell, and in a few minutes we got the fire out. Our brother Smith for the moment seemed so strong, that when I got to the spot, I found him tearing the mats and beating down the flame; but mercifully for us there was no wind, or no one can imagine what would have been the result. It could not have been set on fire more than three minutes before it was discovered.

The next day we found on our beach the torch with which the malicious deed was done, fastened to a pole, so as to reach the roof. The person must either have been on the beach, or mixed up in the crowd while the fire was being put out; for we can think of nothing else but that it was done in order to plunder the premises, as we learn that some one tried at the door whilst we were busy with the fire, but the doors were all fastened.

On Saturday, 20th, we had a meeting of all the missionaries and traders in the river, the two kings, and a few of the chiefs, to enquire into it. As we could put it on no particular person, after hearing and examining the place, a large reward was voted to any one who could give at any time a positive evidence of a party or parties that did the wicked deed.

Truly we can say, "The Lord encampeth round about them that fear Him;" and although we do not feel that we are out of danger, yet being assured that "not a hair of your head falleth to the ground without His notice," we rejoice in the assurance of the Psalmist, that, "As the mountains are round about Jerusalem, so the Lord is round about them that fear him." After the fire was out, we were so struck with the wonderful way by which we were delivered, that in tears we all knelt and rendered our humble thanks, and I believe we prayed indeed.

Mrs. Smith has been very ill since, and so bad that we had to call for the aid of the doctor on board of a vessel here, but we are happy to say she is getting round again. We do pray that she may be spared to her dear husband.

We are still happy in our work, and although so much darkness has gathered

round us, yet our good God has not left us without tokens of his continued favour. At the new station we are encouraged to hope good things, and the people seem interested in what is being done ; they seem to love the young man I have got ; he works now as a carpenter, at 2s. 6d. per day ; but I am pleased to see him take such interest in the children ; and he has a regular service on the Sabbath for the adults. I cross the water every day, and am using all my efforts to get the place done so as to open the school before the end of the year, or just at the commencement of the next.

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### THE REV. T. EVANS OF DELHI IN WALES.

(ABRIDGED FROM *Seren Cynwaber*).

On Christmas day, thousands of the people of Aberdare had the privilege of meeting our warmhearted countryman, and our esteemed brother, the Rev. Thos. Evans of Delhi, with his wife and child. They came to Aberdare on Thursday evening, Dec. 24th. On the Friday—being Christmas day—they visited the great annual gathering of the Sunday Schools of Aberdare assembled in their Eisteddfod, in the Great Hall. The missionary and his family were greeted with three hearty Welsh cheers, which resounded through the large building. Mr. Evans then gave a short address in Welsh, which at once endeared him to all present. Mr. and Mrs. Evans also kindly sang one of the plaintive hymns sung by the Hindoo Christians in India.

The ministers and churches of Aberdare had made previous arrangements for a series of meetings to welcome the missionary to his native land—and at the same time to put forth an extra effort to help the Society in the present difficulty. These meetings had been so arranged that all the friends of the cause might come and see and hear Mr. Evans.

The first meeting took place at Dr. Price's chapel, Dec. 25. This is the centre of the district. The meeting was announced to commence at seven o'clock ; but such was the excitement and anxiety to secure room, that the chapel had to be opened soon after five o'clock. Long before seven the large building was literally crammed with people. Mr. Evans was furnished with a very large map of India, well adapted to help in a public lecture, also several idols and pictures of gods. The Band of Faith—a juvenile choir—had prepared several pieces of music suitable to the occasion, which they sang in excellent spirit. The chair was taken by Dr. Price, precisely at seven o'clock. We were glad to see him surrounded by the following ministers :—T. Nickolas, Aberamon ; T. Davies, Herwaun ; T. John, Ynyslwyd ; M. Davies, Cwmdare ; D. Adams, J. Jones ; Abercwmbye ; J. B. Howells, Mountainash ; W. Roberts, and R. Davies. Indeed all the ministerial brethren of the parish had put aside all other engagements for the purpose of giving a hearty welcome to the missionary, and at the same time to shew confidence in, and sympathy with the Missionary Society.

After prayer and singing, two short addresses were delivered by brethren Nickolas and Roberts, when the Chairman said that it had been his privilege to bring Mr. Evans before the Welsh public through the press, when he was enabled to publish those valuable letters of the missionary from Muttra, Agra, and Delhi ; but now he had the pleasure of personally introducing him to their notice.

Mr. Evans took for his subject at this meeting, "*India as a missionary field—the obstacles met with by the missionary—and the encouragements to labour for Christ.*" This was a masterly lecture upon India as a field for missions. The picture had its shadows, shadows dark and gloomy, but it had its light shades also.

At the end of a two hours' address, Mr. Evans had thoroughly convinced the vast assembly that India was to be won for Christ—that India was to be one of the pearls that is to adorn the Crown of our Redeemer. Mr. Evans had, by his Welsh fire, genuine Christian zeal, and his extensive knowledge of the subject

treated upon, literally kept over two thousand people for two hours rivetted in attention—breathless attention to every word he said. It has been our lot to attend missionary meetings under very favourable circumstances. We have heard William Knibb in his best—and blessed be God they were all best with Knibb,—Burchell, Philippo, and our best men from the East; we have heard John Williams, the martyr of Erromonga, Robert Moffat, and Dr. Livingstone; and Thomas Evans of Delhi stands in the first rank with these noble Christian heroes. We can only recall one meeting to compare with that of Calforia, Aberdare, on Christmas night, that was the ever-memorable meeting when Knibb made his noble speech in Exeter Hall. We were there, young and ardent. We shall never forget that meeting—and we venture to say that the Aberdare meeting was equally interesting. There are hundreds who will never forget this meeting. The two hundred children who sang “*Who will go?*” and the hearty responses from their young lips and hearts, “*WE WILL GO,*” will never forget the visit of the missionary to Aberdare.

On the Lord's day, Dec. 23, 1863, Mr. Evans preached morning and evening for Dr. Price, and in the afternoon there was a special meeting for the children of the Sabbath School. The schools of Calforia, Ynyslwyd and Gadlys met in Calforia Chapel, they and their friends number nearly 2500 souls. After a short address by Mr. John, Mr. Evans addressed the children, the subject being, “*The Gods of India!*” The lecture was illustrated by the means of idols, representing the household gods of the Hindoo, and by a great number of pictures. The meeting was a highly interesting one.—On Monday evening a public meeting was held in Aberamon Chapel. Mr. Nickolas, the minister, presided. Mr. Evans the missionary took for his subject, “*The Claims of India upon the Christians of Great Britain.*” Here again the chapel was completely filled, and the meeting in every sense a complete success.—On the Tuesday night a public meeting was held in Mill-street Chapel, which was crowded with an attentive audience, Mr. Harris the minister presiding. Address, “*The mutiny of 1857—its causes—its progress, and its results.*” This was a masterly disquisition upon the late war, the missionary combining the view of the statesman and the Christian. On the evening following we went to Herwaun, on the extreme North—where the Independent Chapel, being larger than that of the Baptist, was kindly lent for the meeting, and the Rev. William Williams, the congregational minister, presiding—the whole of this meeting was given up to the missionary, the subject being, “*The Manners and Customs of the Hindoos.*” This was a most interesting address upon household customs, the social habits, and the religious practices of the Hindoos. The following evening we met in the Welsh Chapel, Mountainash—one of the largest in the country, Mr. Williams the pastor presiding. Mr. John and Dr. Price very briefly addressed the meeting, and then gave place to the missionary, who spoke for two hours and a half to an immense congregation, on “*The Missionary and his work!*” Here Mr. Evans gave us a very interesting description of the Christian missionary—his difficulties and encouragements—his fears and his hopes, together with his unflinching faith in the ultimate success of the Gospel. This closed the series of meetings in Aberdare. Oh! what a glorious week we had of it. We shall never forget it. Our dear brother gave us a fresh lecture every evening. Many of the people followed the whole course,—indeed everybody had to give way,—everything put on side. We should mention that public collections were made at the close of each service, and these collections are to be considered *special*, and not in any way to interfere with the regular annual collection.

We heartily thank the Committee of the Baptist Missionary Society for allowing Mr. Evans to spend nearly the whole of his time amongst the Welsh churches. This is an opportunity that may not occur again for twenty years—to have an active missionary who can address the Welsh people in their native tongue.

We are glad to know that our friends in Merthyr and Dowlais have had a similar series of meetings to those held in Aberdare, and we happen to know that Mr. Evans's time is nearly if not fully arranged for up to the end of March. We venture to predict that Mr. Evans's visit will ultimately nearly double the contributions from Wales—that is, if his present visit is properly followed up, this will be the result.

## MISSIONARY MOVEMENTS.

## CALCUTTA.

We have been grieved to hear that our esteemed and venerable missionary, the Rev. A. Leslie, has been seriously indisposed. By the last mail we learn that, by the blessing of God, he has so far recovered as to be again able to occupy his pulpit.

## LALL BAZAAR, CALCUTTA.

Our dear friends, Mr. and Mrs. Sale, Mr. Allen, and Mrs. Anderson, arrived safely in Calcutta on the 18th November. The voyage was a pleasant one, but not without some danger from storms. Mr. Allen immediately proceeded to his station at Sewry. Mr. Sale has resumed, at the pressing desire of the people, his pastorate at Lall Bazaar. He sees there many proofs that the earnest labours of Mr. Kerry have not been in vain.

## HOWRAH.

The health of Mr. Morgan has been so far re-established, that he has been able for the last six months to resume all his useful labours. The congregation is steadily increasing in numbers and regularity. At the weekly prayer meeting many of the railway men attend. Preaching in the streets is well received by the natives, but on one occasion Mr. Morgan was interrupted by the police. Some native youth interfered, and said they had known the Sahib preach there from their childhood.

## MONGHYR.

The new chapel was opened on the 25th October last. During the year four persons have been baptized, one of whom is studying for mission work at Serampore College. Four members have died, one was the native preacher, Bandhu. Mr. Edwards tells us that there are in all twelve schools in the town, containing 430 boys. One is a government school, nine are heathen schools, and two belong to the Mission, which contain 110 boys. All have been visited by the missionary, and portions of Holy Scripture distributed in them.

## MORLAIX, BRITTANY.

The chapel at Tremel is finished, and is a convenient and pleasant place of worship. The authorization to open it is, however, delayed. Meanwhile divine worship is held in the house, and the work is truly encouraging. Mr. Bouhon has removed to Guingamp, and commenced his labours there with hopeful prospects of success.

## NORWAY.

In reviewing the year, Mr. Hubert refers with gratitude to the fact that, through his humble labours, twenty persons have been converted to God, and baptized, in various places. There are more and more who evince a desire to learn the truth as it is in Jesus. One of the four persons lately baptized at Krageroi had come 105 miles to obey Christ's ordinance.

## AFRICA, CAMEROONS.

Mr. Smith writes that he had visited Victoria, where he found things in an encouraging state. The meeting-house was filled to overflowing. He found in the Bible class forty children who could read the Scriptures very well; twenty others were not so advanced. Mr. Pincock was hoping to baptize some promising candidates early in the new year.

## WEST INDIES, TURK'S ISLANDS.

Mr. D. Kerr writes that forty-five inquirers have come forward during the year, many of whom will shortly be baptized. In the unsettled state of St. Domingo, it is thought best by Mr. Rycroft that Mr. Kerr should await the conclusion of the war at Salt Cay, where there is a church in connection with that at Grand Cay.

## JAMAICA.

Through petitions from the people, the grants for "Church" purposes are being discussed in the House of Assembly, with some hope of good results. These grants add largely to the taxation of the island. The cultivation of cotton is attracting much attention among the people, but they need greater facilities for the profitable disposal of their crops. In a terrific earthquake which lately occurred, the Calabar College buildings were somewhat damaged.

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## HOME PROCEEDINGS.

The meetings held during the past month have not been numerous as far as we have been informed. The Revs. C. Vince, J. P. Mursell, and Geo. Pearce, attended a meeting in Commercial Street, Whitechapel, the pastor, Rev. C. Stovel, presiding. Rev. A. Saker has visited Waltham Abbey and Cottage Green. Meetings have also been held at Cardiff, when the Rev. J. Penny, of Clifton, represented the Society, and at Newport, Stow Hill, and Charles Street and Temple Chapels, and at Pillgwenly, Monmouthshire, when the claims of the mission were advocated by Rev. T. Evans, of Delhi.

While these sheets were passing through the press, tidings reached us of the safe arrival of Mr. and Mrs. McMechan, at Shanghai, Dec. 5, after a long passage of 133 days. They received a cordial welcome from the Rev. Mr. Muirhead, of the London Mission, whose kind assistance in helping them on their way, was most valuable to them.

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## JAMAICA JUBILEE.

The question as to what was to be done in connexion with the observance of the Jubilee of the Jamaica Mission, was taken into consideration at the Quarterly Meeting of the Committee. It was generally felt that any appeal to our friends *now*, would be unwise; as the Churches have before them the pecuniary claims of the Mission. The further consideration of the subject was deferred till the meetings in April, when probably some means may be devised of securing help to our honoured brethren in Jamaica, who have had, and still have many difficulties and discouragements to contend with. Affectionate sympathy they are sure to have from all the Churches, and we trust a large place in their prayers for the Divine blessing.

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## RESULT OF MISSION WORK IN INDIA.

By the kindness of Messrs. Nisbet and Co., a number of copies, at a very reduced price, of Dr. Mullen's admirable book on the above subject, has been placed in the hands of the Committee. It affords most ample and reliable information. Any minister or friend wishing for a copy can have one by post on sending 2s. 2d. in stamps, or for 2s. if applied for at the Mission House.

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## DEPARTURE OF A MISSIONARY.

We are happy to announce that the health of our beloved brother, the Rev. Jas. Allen, has been so far improved, as to enable his medical advisers to recommend his immediate return to Ceylon. The Palestine, in which his passage was taken, was appointed to sail on the 23rd ult., and we trust that he, with his son who accompanies him, will have a safe and prosperous passage, and a happy reunion with Mrs. Allen and his numerous family, to whom his absence in this country, in such ill health, must have been a cause of deep anxiety. We ask our friends to remember this "messenger of the Churches," in their prayers, as we are sure he will be followed with their cordial sympathy and respect.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Dec. 21st, 1863, to Jan. 20th, 1864.

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

Extra Collections and Contributions towards the expected Deficiency, are marked Special.

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Thompson, Mr. J. ....	1 1 0	Collection for W. & O. ....	11 0 2	Luton, Wellington St.—	
Walkden, J., Esq. ....	1 1 0	Contribs. on acc. ....	40 15 4	Collection for W. & O. ....	2 2 3
Wheeler, Mr. D. ....	1 1 0	Do. by Y. M. M. A. ....	30 0 0	Riseley—	
Whitehorne, Mr. J. ....	1 1 0	Camden Road—		Collection for W. & O. ....	0 12 0
<b>DONATIONS.</b>		Contributions, Special	3 3 0	Stofold—	
A. B., Special .....	1 0 0	Commercial Road, Devonport Street—		Collection for W. & O. ....	0 10 0
A Friend, for T. ....	0 10 0	Collec. for W. & O. ....	0 5 6	Thurleigh—	
Anonymous .....	0 10 0	Eldon Street, Welsh—		Collection for W. & O. ....	0 10 0
Barclay, J. G., Esq. ....	50 0 0	Collection for W. & O. ....	1 10 6	Newbury—	
Butterworth, Rev. J. C., M.A. ....	1 0 0	Hackney, Mare Street—		Collection for W. & O. ....	1 10 0
Challis, Mr. W., Writtle, Special .....	1 0 0	Collection, Special .....	51 3 0	Reading—	
Dendy, Mr. E., Caversham, for Debt .....	2 0 0	Hackney Road, Providence Chapel—		Collection for W. & O. ....	5 0 0
Hill, John, Esq., Tavistock Square .....	25 0 0	Contribs. Juvenile, by Y. M. M. A. ....	2 13 9	Wokingham—	
Legge, Mrs. E., Bishop's Castle, Shropshire ..	1 0 0	Hammersmith—		Do. Blackwater for W. & O. ....	1 2 0
Page, Miss, Gt. Malvern, for Debt .....	10 0 0	Contribs. on acc. ....	12 3 9	<b>BUCKINGHAMSHIRE.</b>	
Perry, Miss, Homerton, Box .....	0 6 6	Hampstead, Heath St.—		Colnbrook—	
R. M. ....	50 0 0	Collection for W. & O. ....	4 18 0	Collection .....	1 17 7
Reynolds, Mr. J., Cheyney's Lodge, Royston, Subscription .....	1 0 0	Donation for do. ....	5 0 0	Do. for W. & O. ....	0 17 0
Do. Special .....	1 0 0	Harrow—		Haddenham—	
Do. Box .....	1 1 0	Collection for W. & O. ....	1 0 0	Collection for W. & O. ....	0 11 0
Rouse, Rev. G. H. ....	1 0 0	Hawley Road—		Little Kingshill—	
S. T. C. ....	10 0 0	Collection for W. & O. ....	5 10 0	Contributions .....	8 17 11
Do., for W. & O. ....	5 0 0	Highgate—		Do. Sun. School ..	1 6 7
Shoobridge, Rev. S., Gold Hill, Gt. Malvern, for W. & O. ....	1 1 0	Collection for W. & O. ....	1 0 0	Less expenses ....	10 4 6
Wood, Dr. F. J. ....	27 0 0	Contributions, Special	0 2 6		10 0 0
Under 10s., for W. & O. ....	0 5 0	James Street, St. Luke's—		Long Crendon—	
<b>LEGACIES.</b>		Collection for W. & O. ....	0 19 0	Collection for W. & O. ....	0 10 0
Chew, the late Mrs. Eliz., Ludslcy, Bucks. ..	50 0 0	Contribs. Sun. Sch. by Y. M. M. A. ....	4 7 0	Great Marlow—	
		John Street—		Collection for W. & O. ....	0 13 0
		Contribs., Special ..	21 10 4	<b>CAMBRIDGESHIRE.</b>	
		Do. for China .....	3 0 0	Caxton—	
		Packham, Park Road—		Collection for W. & O. ....	0 15 0
		Collection for W. & O. ....	1 10 0	Cottenham—	
				Collection for W. & O. ....	1 0 0
				Gamlingay—	
				Collection for W. & O. ....	0 16 8

		£ s d.			£ s. d.			£ s. d.
Haddenham—			Brixham—			Eastington, Nupend—		
Collection for W. & O.		1 0 6	Collection for W. & O.		1 0 0	Sun. School for N. P.		1 18 4
Contributions .....		11 5 1	Contributions .....		15 5 0	Kingstanley—		
			Do. for W. & O. ....		1 0 0	Collection for W. & O.		1 10 0
						Lydbrook—		
Less expenses ..		12 5 7			17 5 0	Collection for W. & O.		0 12 0
		0 4 7	Less expenses ....		0 10 0	Thornbury—		
		12 1 0			16 15 0	Collection for W. & O.		0 12 0
						Uley—		
						Collection for W. & O.		0 10 4
NORTH-EAST CAMBRIDGESHIRE			Paignton—			HAMPESHIRE.		
AUXILIARY.			Collection .....		1 0 0	Barton Cliff—		
Barton Mills—			Plymouth—			Collection for W. & O.		1 0 0
Contributions .....		8 8 10	Collection for W. & O.			Broughton—		
Do. Mildenhall ....		4 2 7	(moiety) .....		7 0 0	Collection for W. & O.		2 0 0
Do. Sun. Sch. do. ....		1 3 10	Contribs. Juven., for			Freshwater, I. of Wight—		
Brandon—			African Orphans, Rev.		12 0 0	Collection for W. & O.		0 5 0
Collection .....		2 0 0	A. Saker, Camerouns		4 6 10	Lockerley—		
Burwell—			Do. African Sun. Sch.		4 6 10	Collection for W. & O.		0 7 0
Collection .....		4 17 2	Do. Rev. J. C. Page's			Lymington—		
Ischam—			Sun. Sch., Barisal..		4 6 10	Collection for W. & O.		1 1 0
Contributions .....		6 15 5	Saint Hill—			Portsmouth Auxiliary—		
Soham—			Collection .....		1 15 0	Collec. Ann. Meeting,		
Contributions .....		4 12 2	South Molton—			Kent Street.....		7 5 2
West Row—			Collection for W. & O.		0 8 0	Subscriptions .....		7 11 0
Collection .....		1 1 6	Tiverton—			Ebenezer Chapel—		
			Conts. on acc. Special		20 0 0	Contributions .....		5 10 0
			Upottery—			Do. Sun. School ..		3 0 0
Less expenses ....		32 16 6	Collection for W. & O.		0 10 0	Emsworth—		
		2 3 0	Contributions .....		2 0 0	Collection .....		0 10 6
		30 13 6	Do. for N. P. ....		0 10 0	Kent Street—		
						Contributions .....		27 8 10
CHESHIRE.			DORSETSHIRE.			Do. Sun. School ..		5 1 1
Chester—			Bridport—			Lake Road—		
Collection for W. & O.		0 3 0	Collection for W. & O.		0 10 0	Collection .....		5 16 6
Do. Hamilton Place			Bourton—			St. Paul's Square—		
Contribs. Sun. Sch. ..		0 11 0	Collection for W. & O.		0 7 6	Contributions .....		14 7 0
Gillbent, Grove Lane Chpl.—			Childe Okeford—			Do. Sun. School ..		3 3 10
Collection for W. & O.		1 0 0	Collection for W. & O.		0 7 0	Do. Maria-la-bonne		8 10 4
Stockport—			Dorchester—					
Collection for W. & O.		0 15 0	Collection for W. & O.		1 5 0			
			Iwerne—					
CORNWALL.			Collection for W. & O.		0 8 0			
Redruth—			Weymouth—					
Contribs. Anon. ....		3 0 0	Collection for W. & O.		1 10 0	Less exps. and amt.		
Truro—						acknow. before ..		82 6 6
Contribs. Sun. School			DURHAM.					
Christmas Tree ....		2 12 0	Middleton Teesdale—					
			Collection for W. & O.		1 7 0			
CUMBERLAND.			Sunderland—			Romsey—		
Whitehaven, Charles St.—			Collection, Sans St. ..		4 5 0	Collection for W. & O.		0 16 0
Collection for W. & O.		0 17 0	Do., Bethesda ....		8 7 4	Southampton—		
			Contributions .....		5 13 0	Contribution .....		0 8 8
DEVONSHIRE.			Do., for Rev. J. M.			Do. for T. ....		0 4 4
Bampton—			Phillippo's, School,			Do. Carlton Rooms—		
Contributions .....		1 17 6	Jamaica .....		4 0 0	Collection for W. & O.		2 7 0
Budleigh Salterton—						HEREFORDSHIRE.		
Collection for W. & O.		0 10 0				Garway—		
Contributions .....		2 0 0				Collection for W. & O.		0 10 0
Dartmouth—			Less expenses ..		22 5 4	Peterchurch—		
Contributions .....		2 4 6			0 5 4	Collection for W. & O.		1 1 0
Less expenses ..		0 11 9			22 0 0	Whitestone—		
						Collection for W. & O.		1 0 0
			ESSEX.			HERTFORDSHIRE.		
			Barking—			Hitchin—		
			Collection for W. & O.		0 5 8	Collection for W. & O.		5 0 8
Devonport, Morice Sq.—			Burnham—			Markyate Street—		
Contribs. on acc. ....		3 18 4	Collection for W. & O.		0 18 0	Collection for W. & O.		0 11 6
Exeter, Bartholomew St.—			Loughton—			Rickmansworth—		
Collections .....		4 18 0	Collection for W. & O.		3 12 6	Collection for W. & O.		1 1 0
Do. after Lecture by			Rayleigh—			St. Albans—		
Rev. J. Parsons		4 0 6	Collection for W. & O.		1 10 0	Collection for W. & O.		5 4 3
						Tring, New Mill—		
						Collection for W. & O.		1 10 0
Less expenses ....		8 18 6	GLOUCESTERSHIRE.			Do. Special .....		6 0 2
		0 6 6	Bourton-on-the-Water—			Ware—		
			Collection for W. & O.		1 0 0	Contribution .....		2 0 0
			Cheltenham, Cambray Ch.—			KENT.		
			Collection for W. & O.		3 8 6	Bethersden—		
Do., South Street—			Coleford—			Collection for W. & O.		1 5 0
Collection for W. & O.		0 16 0	Collection for W. & O.		1 0 0			



£ s. d.		£ s. d.		£ s. d.	
Buxley Heath—		Rochdale, West Street—		Weston Towcester—	
Contributions .....	0 12 0	Collection for W. & O.	4 10 0	Collection for W. & O.	0 10 0
Birchington—		Saltorforth—		Wollaston—	
Contributions .....	2 14 5	Collection for W. & O.	0 10 0	Collection for W. & O.	0 10 0
Less expenses .....	0 4 0	Southport—		Woodford—	
	2 10 5	Contributions .....	19 13 0	Collection for W. & O.	0 5 0
Eythorne—		Sunnyside—			
Collection, Special (ad-		Collection for W. & O.	0 5 0	NORTHUMBERLAND.	
ditional) .....	1 5 0	Waterfoot—		Newcastle, Bewicke St.,	
Loc—		Collection for W. & O.	1 0 0	Collection for W. & O.	5 0 0
Collection for W. & O.	8 1 1	LEICESTERSHIRE.			
Lessness Heath—		Blaby—		Nottingham, Derby Road—	
Contributions .....	0 15 0	Collection for W. & O.	0 19 0	Contribs. Juvenile	0 13 6
Loose, Cox Heath Chapel—		Loughborough—		OXFORDSHIRE.	
Contribs. Sun. School	0 5 8	Contribs. for N. P. ..	1 0 0	Burford—	
Lewisham Road—		Oadby—		Contribs., Special. ....	1 0 0
Collection for W. & O.	3 10 0	Collection for W. & O.	0 10 0	Do. for W. & O. ....	0 5 0
Matfield Green—		Contributions .....	1 5 8	Hook Norton—	
Collection for W. & O.	0 12 8	Sheepshed—		Collection for W. & O.	0 12 1
Ramsgate, Cavendish Chpl.—		Collection for W. & O.	1 1 0	Oxford—	
Contribs. on acc. ....	18 0 0	Syaton—		Contributions .....	25 14 3
St. Peter's—		Collection .....	4 16 10	Do. Sun. School ..	0 15 3
Collection .....	1 5 6	Less expenses ....	0 12 6	Do. do. Headington	0 7 7
Do. Sun. School ..	0 2 6		8 19 10	Do. for N. P. ....	0 9 9
Less expenses ..	0 6 0	LINCOLNSHIRE.			
	1 2 0	Great Grimsby—		Thame—	
Smarden—		Collection for W. & O.	1 10 0	Contribution .....	2 0 0
Collection for W. & O.	0 16 0	Lincoln—		Woodstock—	
Tunbridge Wells—		Collection for W. & O.	0 19 9	Collection for W. & O.	0 10 0
Contributions .....	19 0 10	NOFOLK.			
Less expenses ..	1 1 0	Buxton—		SHERIFFSHIRE.	
	17 19 10	Collection for W. & O.	1 11 4	Bridgnorth—	
LANCASHIRE.					
Accrington Bethel—		Great Ellingham—		Collection for W. & O.	1 5 0
Collection for W. & O.	0 7 8	Collection for W. & O.	0 14 0	Madley—	
Astley Bridge, nr Bolton—		King's Lynn, Stepney Ghpl.—		Contributions .....	3 5 0
Collection for W. & O.	0 10 0	Collection for W. & O.	8 0 0	Pontesbury—	
Bacup Ebenezer—		Necton—		Contributions .....	3 7 0
Collection for W. & O.	1 0 0	Collection for W. & O.	0 10 0	Shrewsbury—	
Birkenhead, Grange, Lams—		Worstead—		Contributions .....	11 2 9
Collection for W. & O.	5 3 3	Collection for W. & O.	2 0 0	Less expenses ..	0 10 6
Contribs. Sun. School	18 0 4	Yarmouth—			10 12 3
Blackpool—		Collection for W. & O.	1 10 0	Wellington—	
Collection .....	4 8 8	Sun. School for N. P.	0 16 8	Contributions .....	4 13 0
Do. for W. & O. ....	2 5 10	NORTHAMPTONSHIRE.			
Cards for N. P. ....	1 10 6	Bythorne—		Wem—	
Bootle—		Collection for W. & O.	0 5 3	Contributions .....	1 6 0
Collection for W. & O.	2 13 0	Earls Barton—		SOMERSETSHIRE.	
Bury—		Contributions .....	10 0 0	Bath, Kensington Chpl.—	
Collection for W. & O.	0 10 8	Guildenborough—		Collection for W. & O.	5 6 0
Colne—		Collection for W. & O.	0 11 0	Bedminster, 2nd Ch.—	
Contribs. for N. P. ..	0 7 6	Contribs. for N. P. ..	1 5 7	Collection for W. & O.	0 10 0
Goodshaw—		Hackleton—		Bridgewater—	
Collection for W. & O.	0 15 0	Collection for W. & O.	1 0 0	Collection for W. & O.	3 3 5
Leigh, Union Ch.,		Harpole—		Buckland, St. Mary—	
Town Hall—		Collection for W. & O.	0 14 0	Collection for W. & O.	0 2 9
Collection for W. & O.	2 0 0	Helmdon		Burnham—	
Liverpool, Athol Street,		Contributions .....	2 2 7	Collection for W. & O.	0 10 0
Welsh Church—		Moulton—		Chard—	
Collect. for W. & O. ....	0 10 9	Contributions .....	6 12 6	Collection for W. & O.	2 0 0
Do. S. S. for N. P. ....	1 4 6	Northampton, College St.—		Frome, Sheppard's Barton—	
Do. Pembroke Chapel—		Collection for W. & O.	5 0 0	Collection for W. & O.	2 5 0
Weekly Contribs. ..	100 0 0	Contribution .....	10 10 0	Kewsham—	
Do. Soho Street—		Fattishall—		Collection for W. & O.	1 0 0
Donation, Special .....	50 0 0	Collection for W. & O.	0 10 0	Montacute—	
Do. Soho Street—		Ravensthorpe—		Collection for W. & O.	1 0 0
Collection for W. & O.	1 0 0	Collection for W. & O.	1 4 0	Taunton—	
Contribution .....	0 10 0	Roads—		Collection for W. & O.	1 14 0
Manchester—		Collection for W. & O.	1 1 0	Wells—	
Contribs. on acc. ....	150 0 0	Thrapston—		Collection for W. & O.	1 7 8
Do. for N. P. ....	0 6 0	Collection for W. & O.	0 0 0	Yeovil—	
Ramsbottom—		West Haldon—		Collection for W. & O.	2 0 0
Collection for W. & O.	0 16 1	Contribs. S. S. for N. P.	0 6 5		

STAFFORDSHIRE.		WILTSHIRE.		SOUTH WALES.	
				CARMARTHENSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Hanley, New Street—		Chippenham—		Vellinvoel, Adulam Chapel—	
Collection for W. & O.	2 4 6	Collection for W. & O.	0 10 6	Contributions .....	6 7 0
Stafford—		Cockerton—		GLAMORGANSHIRE.	
Collection for W. & O.	0 12 8	Collection for W. & O.	0 8 0	Bridgton—	
Wednesbury—		Devises—		Contributions .....	5 4 2
Collection for W. & O.	0 2 6	Collection for W. & O.	4 4 8	Do. for W. & O. ....	1 0 0
SUFFOLK.		Downton, South Lane Chpl.—		Do. Sun. School ..	1 8 6
Aldborough—		Contributions .....	16 1 2	Canton, Providence Chpl.—	
Collection for W. & O.	0 19 0	Do. Sun. School ..	0 15 11	Collection for W. & O.	0 8 0
Ipswich, Stoke Green—				Cardiff, Bethany—	
Collection for W. & O.	2 10 0	Less expenses .....	0 3 6	Contribs. on acc. ....	40 0 0
Somercypton—				Do. Tredegar Ville—	
Collection for W. & O.	1 0 0	Penknap—		Collection for W. & O.	2 2 0
Contributions .....	14 5 0	Collection for W. & O.	0 5 0	MONMOUTHSHIRE.	
Less expenses ..	0 5 0	Pershore, High Street—		Caerleon—	
		Collection for W. & O.		Contributions .....	1 17 8
		(moiety) .....	1 0 0	Nash—	
		Ridge Chilmark—		Collections .....	2 1 1
Walton—		Collection for W. & O.	0 8 0	Newport, Commercial St.—	
Collection for W. & O.	0 10 0	Trowbridge—		Collection for W. & O.	5 0 0
Wetherden—		Collection for W. & O.	3 0 0	Ponther—	
Collection for W. & O.	0 8 9	YORKSHIRE.		Contributions .....	11 19 1
SURREY.		Bradford, Hallfield—		Raglan—	
Haslemere—		Collection for W. & O.	3 1 4	Collection for W. & O.	0 10 0
Collection for W. & O.	0 8 4	Do. Zion Chapel—		Whitebrook—	
Limpfield—		Collection for W. & O.	6 1 4	Contributions .....	1 10 0
Collection for W. & O.	0 8 0	Contributions .....	2 0 0	Less expenses ..	22 17 10
Upper Norwood, Central Hill—		Bramley, near Leeds—			1 16 4
Collection for W. & O.	9 6 1	Contribution .....	10 0 0		21 1 6
Contributions .....	1 11 6	Brearley Luddenden Foot—		PEMBROKESHIRE.	
SUSSEX.		Collection for W. & O.	0 17 0	Blaenllyn—	
Forest Row—		Driffield—		Contributions .....	9 7 9
Collection for W. & O.	0 7 6	Contributions .....	6 1 2	Newton—	
Hastings—		Farsley—		Contributions .....	2 11 3
Contribution .....	0 10 0	Collection for W. & O.	2 0 0	Pembroke—	
Do., Special .....	8 2 0	Keighley—		Contributions .....	10 0 0
Do., Wellington Sq.—		Collection for W. & O.	0 10 0	RADNORSHIRE.	
Collection .....	12 7 8	Malton—		Presteign—	
Less expenses ....	0 8 6	Contributions .....	9 7 2	Collection for W. & O.	1 0 0
		Rishworth—		Do., Special .....	2 7 8
		Collection for W. & O.	0 5 0	Contribs. for N. P. ..	0 10 10
Tilgate—		Scarborough—		Stansbach—	
Contrib. for N. P. ....	0 10 0	Contribs. Special ....	3 0 0	Collection for W. & O.	0 12 4
WARWICKSHIRE.		Sutton-in-Craven—		Do., Special .....	0 5 0
Birmingham—		Collection for W. & O.	0 12 6	Contribs. for N. P. ..	1 4 6
Contributions .....	168 13 6	Wakefield—		SCOTLAND.	
Do. for W. & O. ...	6 5 4	Collection for W. & O.	0 10 6	Galashiels—	
Do. for Mrs. Heinig's		West Riding—		Collection for W. & O.	1 18 6
Girls' Orphan's Schl.		Contribs. on acc. ..	155 0 0	Glasgow, Nth. Frederick St.—	
Benares .....	3 10 0	York—		Conts. S. S. for N. P.	3 4 2
Henley-in-Arden—		Collection for W. & O.	1 0 0	Montrose—	
Collection for W. & O.	0 10 0	NORTH WALES.		Contributions .....	0 10 0
Stratford-on-Avon—		CARNARVONSHIRE.		St. Andrews—	
Collection for W. & O.	1 10 9	Llandudno—		Contrib. for Debt ....	10 0 0
Warwick—		Collection for W. & O.	0 12 0	IRELAND.	
Collection for W. & O.	2 3 0	DENBIGHSHIRE.		Coleraine—	
Contribution .....	2 0 0	Llangollen Eng. Ch.—		Collection for W. & O.	1 10 0
		Collection for W. & O.	0 8 8		
		Less expenses ....	0 0 4		
			0 8 4		

CORRECTION.

In the December Number of the *Herald*, the Contributions from Chudloigh for China should have been entered as £12, instead of £2; and for the General Fund as £27 3s. 11d., instead of £37 3s. 11d.

ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following:—*

Mrs. Stevenson, Blackheath, for a parcel of Magazines.  
 Denmark Hill, Camberwell Auxiliary Ladies' Working Party, per Mrs. Stanford, for a box of clothing and fancy articles, value £30, for Mr. Loughton, Yental, China.

# IRISH CHRONICLE.

FEBRUARY, 1864.

## DIFFICULTIES AND DISCOURAGEMENTS OF AN IRISH MISSIONARY.

Many of the friends of the Baptist Irish Society are already aware of some of the hindrances to the spread of evangelical truth in the Roman Catholic districts of Ireland. Popery often presents greater obstacles than Heathenism. Hence the main difficulties of evangelical missions in that country. The following description of these, given by Mr. Stokes, of Ballina, Co. Mayo, is deserving of attentive regard on the part of British Christians. The statement will be read with deeper interest still when it is remembered that Mr. Stokes is a native of Ireland, and is one of several young men who have been raised up under the care and zeal of our devoted brother, Mr. Eccles, of Banbridge, and are now usefully employed in evangelical labours. Having studied with Mr. Eccles, under the sanction of the committee, he was stationed at Ballina in 1861, and has laboured there with an earnestness and self-denial that entitle him to the greatest confidence and the most generous sympathy of all persons interested in the conversion of men and the glory of Christ:—"Since I first entered on labour in these parts," he writes, "I have often felt how very hard it is to make any change on the existing superstitious customs, or any impression for good on the minds of the poor ignorant devotees of Romanism. And now, after an experience of more than two years, my feelings in that respect are—with painfulness I say it—daily becoming more and more confirmed. My meetings at Ballina, and the country villages, remain in much the same condition: at times in a somewhat encouraging state, at others, indeed, dull enough. They are very fluctuating. Vast numbers of people have for some time past removed from this part of the country; and, though the tide of emigration is not now just so great as in the summer time, yet it continues to flow on. What favourable turn matters *might* take in a short time is of course impossible at present to say. But to me, at least, one thing appears clear: numbers are still looking forward to a home elsewhere, and among them, many who are in the habit of attending my meetings in the country; being, like others, discouraged by the depressing circumstances of their present position. And, indeed, no one can reasonably blame them. They are right in going wherever they think they can better their condition, and their prospect of doing so here is indeed very dull. But, when I look at these things seriously, and see so little material from which to hope for a favourable change, I, too, frequently get low in spirits, and feel rather discouraged myself. But, though this feeling is very natural, I think on reflection it is somewhat foolish, nevertheless; for I feel that, after all, I can do no more than I have done. Since I came here—I hope I may say it with propriety—I have worked both hard and constantly, like one of old, "in journeyings often," and "in weariness and painfulness." And it has seemed at times, it is true, as if rays of light were appearing to rejoice and cheer our hearts, and in some measure compensate for the long season of spiritual depression and discouragement; but, instead of this, they have only been succeeded by dark and gloomy shadows beclouding our sky, leaving the future prospect apparently more hopeless than before. Nothing, in fact, flourishes here except Popery, or something that is more or less akin to it. I must now tell you a little of the present condition of Crossmalina school, and some things that have occurred there lately. It had become, as you are aware, very encouraging. Its numbers had increased since I came here, from about ten or twelve, to upwards of sixty pupils. These were nearly all children of Roman Catholic parents, many of whom had come from the national school of the village, which is patronized by the priest, because, as they expressed, they received better instruction at ours. When they came to us they got along nicely at learning, and they were soon taken notice of by the people of the village. I gave them some books, which they eagerly received and read, not only to their parents, but to many of the neighbours also, and were greatly delighted with the simple stories of truth they contained, which were indeed new to many of them. Thus, did their influence begin to be felt, and the knowledge of the school to spread, so that the priest soon began to fear for the safety of his craft, he determined to take the matter in hand, and give it all the opposition in his power, and on a certain Sunday denounced it, as he had often done before, from the altar with *terrible anathemas!* He said it was

not only now that the great mischief would be done to the children, but *sixty years hence*, if they should live so long. And he adduced as an instance of the *power of memory* many old persons living in the neighbourhood, who were alive at the time of the rebellion of Ireland, and who remembered that event as distinctly as if it occurred only yesterday! Such, he said, would be case with the children and the instruction they were receiving; they would remember it when they would become old men and women. Such testimony from such a quarter is valuable; it shows the dread in which the emissaries of popery ever are of sound evangelical instruction; and it should teach us more and more the importance of attending to the Divine injunction—"Whatsoever thy hand findeth to do, do it with thy might." When we scatter the precious seed of the Word we know not when or where it may spring up, and yield a glorious harvest: but this much we do know, on the authority of heaven, it shall not return unto its Author void—"It shall prosper," notwithstanding all the opposition of hell. I only hope and trust the remarks of the priest may prove true, and I have some reason to think they will; but one thing we may rest assured of—it will not be with either his will or Satan's, if they do. He told the parents, who were very reluctant to do so, that, if they did not remove their children from the school, he would never visit them on their dying beds, nor give them "the last rites of the church" (and these, you know, are to a Roman Catholic a *sine qua non*); and not only this, but in case they refused to obey him, "he would make the grass grow at their doors." This, surely, is enforcing obedience with something like a firm hand. However, the time for such threats to take effect is fast disappearing; they now feel that the old custom of enforcing obedience by the whip would not be borne with the same passive submission as formerly, and this, therefore, they dare not attempt; but even yet, in the majority of instances, the person must needs have the boldness and courage of a martyr who refuses to obey his spiritual guide. And in the present case, for poor, ignorant, and superstitious people to resist such threats and curses, was more than could reasonably be expected, and many of them were at length obliged to withdraw their children from the school. And I do not wonder at it in the least; my astonishment rather is, that the school was allowed to flourish undisturbed so long. The poor children themselves were very unwilling to go, many of them crying on leaving. The school is now, of course, greatly reduced; the present number not exceeding fifteen. But let us hope that the fears the priest expressed may be realized, and that when they do become old men and women they may more than remember the truths they have been taught. And, indeed, I believe they will, and am inclined to think that many of them may, not much to his advantage, take the liberty of putting them in practice long before they arrive at that age. I know, too, that the parents will not send their children to the national school; they have been keeping them at home since rather than do so, and are waiting until, in a short time, the storm of priestly wrath blows past, when they will again send them to ours. But, O, how painful to think that, in these days of religious knowledge, such a melancholy state of things must continue in this country; when the poor devotee of Romanism dare not, however his soul may thirst for it, lift up his eyes in search of the water of life! Dark, indeed, are the workings of that cruel, persecuting system which dreads to bring its teachings and deeds to the light of Scripture; and, lest it should lose one of its poor deluded devotees, fears to allow one word of spiritual truth to enter their minds. Well might Ireland groan under the intolerable weight of her spiritual oppression; Her religious atmosphere has, in parts at least, long been cold and cheerless, and enveloped in the apparently impenetrable darkness of ignorance, superstition, and their naturally corresponding results, morals of a very low degree. But to her, there is, no doubt, coming a brighter day; and by the present exodus, among other things, Providence seems, to my mind, to be hastening it forward; not, indeed, when her sons shall be freed from the imagined yoke of British law, but from the *real*, enslaving yoke of Popery. For this part of the country, it is true, such a change appears yet to be distant, and perhaps too much so for us to participate therein. But, be this as it may, come it will; and should the master appoint other labourers to reap the harvest, let us wish them God speed, rejoicing in their triumphs, and above all in the precious truth that glory is gotten to Christ our Lord.

#### CLOSKELT, COUNTY DOWN.

AN INTERESTING NARRATIVE.—MR. MACRORY, the Missionary at this new station, gives the following statement of the formation of this promising cause:—

" In 1859 it pleased Almighty God to visit Ireland, especially the north, with an unprecedented manifestation of the Holy Spirit's presence and power, causing light and joy to arise in many hearts which, up to that period, were strangers to grace and to God. And although many, concerning whom high hopes were entertained, appear to have gone back to the world, there are very many whose 'walk and conversation' testify that they have been with Jesus; and who can say that if 'Revival work' was delusion to all others, it was a reality to them. In the sweet season of the Lord's presence referred to, prayer meetings were held almost daily, and in many instances numbered, not by hundreds, but by thousands, of deeply attentive hearers. And, oh, with what earnestness did they pour out their hearts to God for pardon and deliverance through the precious blood of Jesus; and when the Holy Spirit revealed a reconciled God, and no 'condemnation to them who are in Christ Jesus,' was written upon the heart, who can wonder that, in the joyous emotions of that thrice happy hour, mountain and valley, wayside and common, should resound with the praises of our redeeming God? No shame to speak of Jesus and his love and power to save *them*. No service too long or too frequent *them*. In conducting those meetings I was privileged to take a somewhat prominent part, travelling over a district of some ten square miles proclaiming the gospel almost daily, and frequently occupying the pulpits of Presbyterian ministers. Eventually I had few Sabbaths unemploy'd. It was during this period I began to feel that believers' baptism, was the baptism taught in the word of God, and that Christian ordinances were for Christian people alone; that they were not converting ordinances, but ordinances for the converted. About this period I went over to Banbridge to consult our worthy and much beloved brother, Rev. W. S. Eccles, by whom I was afterwards baptized. And now I come to trace more fully the leading of the Lord in his Providence. I was desirous to preach the gospel, but as yet knew not where I might be placed by the king and head of his church. I soon found, however, that I was not alone, and that a number of those Christians with whom I had so long enjoyed sweet fellowship, were undergoing a similar change of mind, and were also desirous to do homage to the divine precept by putting on Christ by baptism. Since then we have had twenty-five baptisms, and a goodly number are at present looking forward to the same privilege. Finding in January of the present year (1863) that the Lord had not only a people here, but a special work to accomplish, I, at the request of the little flock, determined, in the Lord's name, to commence a regular Sabbath service. *But where could we assemble?* The Lord had made provision. Some two years previously a large and commodious barn had been built, I believe, with the idea that, at some time, it might serve the double purpose of the Farm and Preaching-house. This edifice the proprietor, Mr. Dodd, Closkelt, at once, and in the most handsome manner, lent us for the present. It was in this building that we were favoured with your much valued visit in July. And now we have to notice the providence of God in another instance. Where shall we have a place in which to worship God permanently, as Mr. Dodd will eventually require the use of his barn? Again the Lord is the provider. While thinking over this seeming difficulty, and speaking of it to a noble and generous Christian, whose heart the Lord had touched, he, Mr. Samuel Rea, of Derynale, at once and without solicitation, said, "I can give you ground in perpetuity." May we not say the Lord's hand is in all this? A conveyance of the ground, which contains one and a-half roods, Irish measure, is being prepared, and a commodious chapel is in course of erection. The house is 50 feet by 40; height 18 feet from level of floor to the square, which we have now attained, and which will be sufficient for a gallery at some future time. When completed this chapel will cost from £350 to £400, but funds are very low in this neighbourhood, and we could not erect this house without aid from the generous Christian public of the sister isle, which aid I have the fullest confidence we shall obtain when application has been properly made. I would merely remark that by receiving some £160 we shall be able, with the blessing of God, to complete the entire by our own efforts.

" I may inform you that Derynale is a district lying inland, and distant from Banbridge nine miles, from Newry thirteen, from Castlewellan four, and from Newcastle eight miles. Newcastle is a beautiful watering-place, much frequented in the season; and there also I have the privilege, during summer, of preaching to large audiences in a school-room, the property of the Countess of Annesly, whose beautiful residence is situated at the base of Slieve Donard, the highest of the Mourne Mountains.

" Around Derynale are a mixed population, composed of Presbyterians, Episcopalians, and Roman Catholics. I find much advantage in maintaining a calm uncontroversial spirit. I trust it shall be mine to preach a full Christ, and present salvation, to perishing sinners, rather than to express the shibboleth of a party. My sphere of labour is very wide, extending in some districts over five miles. The more remote districts I visit monthly, others every two weeks; and at Closkelt twice weekly, one evening Prayer-meeting, and another Bible-class, which I find to be a most valuable auxiliary to a preached gospel. At our meetings the audiences vary from twenty to over one hundred. Our Sabbath services I have divided, they are as follows:—In Closkelt, Sabbath School from ten to twelve, then regular services until half-past two o'clock; Derynale, five o'clock in the evening, when we have a large attendance in a large house kindly lent by Mr. Rea, the owner of the ground. At these evening services

we have many who were not in the habit of attending regularly at any place of worship. Our number on the list of candidates for church fellowship is at present seventy, of this number twenty-five are already baptized, and we expect to have fifty members at the first communion in the new chapel. I am happy to say that in many cases prejudices are giving way before the preaching of a crucified Redeemer, and that I now have full meetings in some places where, four months ago, I would not have been well received.

"Although we have not now the outward manifestations of 1859 very frequently (but they have by no means disappeared), yet we believe that the Lord's work is going forward successfully. My heart is often cheered in visiting a district rather mountainous and thinly inhabited. In travelling thither we are sometimes climbing over rocks of granite, then through brake and furze, until we arrive at an isolated cabin, beneath the shelter of a towering rock of granite. Looking in the distance the eye rests upon heather and peat, with few dwellings visible. Shall we have a meeting here? Where can the people be found? The hour is come. We enter, and there discover a 'seed to serve the Lord'—a cot densely packed with those whose hearts are thirsting for the living God. The service proceeds, and now, drawing to a close, the party do not seem disposed to go. There is a sweet hymn, perhaps some brother prays, and now in leaving frequently those sounds are borne upon the mountain breeze—the sweet melody of hearts made glad by the presence of Him whose favour is life, and whose smile is the sunshine of the believing soul. May we not say that we have evidence of the Lord's presence, and go forward in dependence upon his promise, 'Lo I am with you alway'?"

### CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from December 19th, to January 18th, 1864.

LONDON—		£	s.	d.	SALISBURY, by Rev. P. Bailhache		£	s.	d.	
Bowser, W., Esq.		1	1	0	Sevenoaks, by C. Palmer, Esq.		0	2	6	
Middleditch, Rev. C. J.		1	1	0	Sheepshed, by Mr. B. Christian		5	12	6	
Rouse, Rev. G. H., M.A.		0	10	0	Wallingford, by Mr. Scorey		1	10	0	
Brompton, by Rev. J. Bigwood. Suburban Meeting		1	12	0	"    by Rev. T. Brooks		3	2	0	
Dalston, Smith, R. Esq., by Rev. W. Miall		0	10	6	Windsor, by Rev. S. Lillycrop		2	0	0	
Kingsgate Chapel, by Rev. F. Wills, Jubilee Meeting		7	13	0	Wokingham, by Mr. Scorey		6	12	6	
Walworth—Lion Street, by Mrs. Watson, Balance		5	16	0	SCOTLAND.					
Brill, Dodwell, Mrs. E.		1	0	0	By Rev. A. Livingstone.					
Burnley, by Rev. T. Berry		2	16	3	Berwick-upon-Tweed		2	16	8	
Congleton, Beales, R. Esq., M.D.		1	0	0	Dunfermline		4	9	1	
Dublin, by Rev. T. Berry		1	0	0	Eyemouth		1	8	0	
Dunstable, by Mr. M. Gutteridge		0	16	3	Edinburgh		1	10	0	
Eardis and, Blackmore, Rev. S.		1	1	0	Glasgow		22	7	0	
Harlow, Rev. F., B.A.		0	10	6	Hawick		1	7	6	
Hastings, E. S.		0	10	0	Kirkcaldy		7	7	0	
Ipswich, Stoke, by Rev. J. Webb		12	0	6	Leith		1	7	0	
Lancashire, by Rev. T. Berry		2	15	0			42	12	3	
Little Houghton, by Mrs. York		0	15	0	Acknowledged before		34	0	0	
Newbury, by Rev. J. Drew		2	12	6				8	12	3
Newcastle-upon-Tyne, by Rev. A. Livingstone		17	15	0	Legacy—Robson, Rev. C., Berwick-upon-Tweed.					
Norwich, by Mrs J. B. Smith		1	9	0	Messrs. E. and W. Paxton, R. Rutherford, and G. Roberts, Executors.					
Royston, Reynolds, Mr. J.		0	10	0	Duty				60	0

The thanks of the Committee are presented to Mrs. Risdon of Pershore, for a parcel of useful articles for Mr. Eccles; to Miss Bumpus, of Northampton, for the sum of £2, for the poor of Mr. Eccles' church; to Mrs. Beetham of Cheltenham, for a parcel of clothing, and the sum of £1, sent direct to Mr. Berry, of Athlone; to Mrs. James Hall, and friends at Canterbury for a Box of Clothing, and also to M. A. H., for the sum of ten shillings, in behalf of the "Agent, eighty-four years old." The kind friend last mentioned states that her donation was prompted by the acknowledgment of a similar contribution in the *Chronicle* for November, and expresses her hope that others will be induced, seeing the acknowledgment now made, to contribute for the relief of the aged and afflicted Christian referred to. Being too late for the December *Chronicle*, the letter of M. A. H. was inserted in the *Freeman* newspaper, but *in vain*. No further contributions have been received in behalf of the poor old man whose Christian character has been well maintained through a long life, and whose present sufferings and destitution might well commend him to the sympathy and kindness of brethren in Christ. Relief of this kind is greatly needed. Almost every Agent would be greatly assisted in his work by having such means of alleviating the distress of the people committed to him. Some especially require it. One says, "If friends send you any apparel &c. for our poor, it is pressingly needed here." Another says, "If you have any parcels, will you kindly think of us? I never saw so much distress." *Will any friends send a good supply of cast-off clothing for the destitute poor at the Society's Stations?* The Secretary will gladly take charge of such contributions, if sent to the Mission House; or will promptly supply any information required by friends who would prefer to send direct. *February and March are months of severe suffering.*

THE  
BAPTIST MAGAZINE.

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MARCH, 1864.

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THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

ONE of the most interesting aspects in which the establishment of British supremacy in India may be regarded, is that which is presented by the extinction of human sacrifices. We find them recorded with approbation in the most ancient Hindoo epic, and they have been identified from time immemorial with the genius of Hindooism. Amidst all the revolutions to which the continent of India has been subject, these inhuman practices appear to have been perpetrated without any intermission in its various provinces, though in diversified forms. When we first appeared in the country as a political power, we found them in full vigour—Brahmins habitually employed in destroying their relatives, even in the holy city of Benares—mothers sacrificing their children at Saugor, in fulfilment of religious vows—sons kindling the funeral pile which was to consume their living mothers—and devotees casting themselves under the wheels of Jugurnauth's car.

It was reserved for the British Government to bring this tragedy of superstition to a close, though for a time our public functionaries were regardless of their high and

sacred vocation. For more than forty years, those who were placed at the head of affairs exhibited the utmost indifference to the existence of these inhuman sacrifices, which they regarded as an integrant part of the religion of the country, with which it was not their province to meddle. If at any time the subject was forced on their notice, they justified their non-interference by adverting to the danger of exciting discontent in the minds of the natives. The claims of humanity were smothered by the dread of damaging the interests of the Company. This heartless policy would appear extraordinary, if we had not a corresponding example of it at the same period in this country, regarding the atrocities of the slave trade, the abolition of which was continually opposed, because it was considered at variance with our national interests. It was not till the year 1795 that the first blow was given to this bloody superstition in India, by prohibiting the destruction of females at Benares. But the inhabitants of that city, the citadel of Hindooism, and always the seat of disaffection in the north-west, manifested no hos-

tility to this prohibition, though they subsequently revolted against our Government on the imposition of a house tax. A clear proof was thus obtained that no political danger was likely to attend our interposition in the cause of humanity, and the moral courage of the British rulers acquired new strength. Accordingly, seven years after, Mr. Udny, the member of Council, and Dr. Carey united their efforts to induce Lord Wellesley to deal with the sacrifice of children at Saugor, and a law was passed to prohibit the practice. A hundred thousand pilgrims were ordinarily assembled there at the annual festival: and in the midst of that great assembly, it was announced that Government had thought fit to interdict the offering of children, under severe penalties. The order was obeyed without hesitation, and without creating the smallest disturbance. Soon after the province of Orissa was annexed to the British territories, and the most strenuous efforts were made, and with signal success, to prevent devotees sacrificing themselves under the wheels of Jugurnauth's car.

But although the country had exhibited an unequivocal acquiescence in these humane proceedings, the Government shrunk, for a quarter of a century, from the duty of dealing summarily with the more atrocious rite of female immolation. The Hindoos considered it the glory of their religious system, that it stifled the love of life and the voice of humanity, and provided seven hundred victims annually for the funeral pile; and the public functionaries in India and in England were staggered by the apparent array of national feeling in favour of this brutal practice, not discerning that it owed

more than half its strength to their hesitation. Attempts were made, by a timid legislation, to regulate the rite and reduce the number of victims, but, as in the case of the slave trade, it was found to compromise the character of the Government, and to aggravate the evil. While the Court of Directors were temporizing with this enormity, and looking to the slow progress of knowledge and civilization to eradicate it, Lord William Bentinck landed in Calcutta as Governor-General, "with a full sense," as he said, "of the dreadful responsibility hanging over his head in this world and the next, if he, as the head of the Government of India consented to the continuance of this practice for one moment longer" than could be helped. He was so thoroughly in earnest as to consider even the question of our political security subordinate to the claims of humanity, and on the 9th of December, 1829, passed the ever-memorable act, which peremptorily prohibited *Suttees*, and attached the severest penalties to the crime of aiding or abetting them. To consummate this deed of mercy, he had not only to set at defiance the hostility—with a small exception—of the territorial, the priestly, and the mercantile interests in the native community, but to encounter the morbid and Brahminized sensibilities of some of the most eminent European servants of Government, headed by the great Orientalist, Dr. Horace Hayman Wilson, who reproached "this direct and unequivocal interference with the Hindoo religion." Under his auspices, a petition was drawn up to the Privy Council, denouncing the proceedings of Lord William Bentinck, and demanding the restoration of the privilege of burning widows, on the impertinent assumption that it



was included within the scope of that principle of toleration which the British Government had pledged itself to maintain in India. The appeal, though supported by the forensic talent of Dr. Lushington, was dismissed; the rite was irrevocably abolished; and, to borrow the line of an Indian poet—

“The Ganges flowed, unblooded to the sea.”

The latest interference with these barbarous rites has been exercised in the case of the Meriah sacrifices, a report of which has just been published by General Campbell in a “Personal Narrative of Thirteen Years’ Service among the Wild Tribes of Khondistan, for the suppression of Human Sacrifices.” It is from this interesting work we have gleaned the following particulars. Khondistan—the abode of the Khonds—is a large province in the hilly portion of the ancient kingdom of Orissa, which is known to the Christian public of England as the sacred land of the god Jugurnauth. Orissa became a British province in 1803, but it was only in the lowlands and in the district of Cuttack that our ordinary system of administration was established. The region in the hills, inhabited by various wild tribes, remained under the management of their own chiefs, with whom we held little intercourse, and never interfered except when they became refractory, and refused to make good the tribute imposed on them. Taxation was, in fact, the only element of civilization which we introduced among them. Khondistan was divided into several principalities, each under some Orissa ruler, one of whom, the chief of Goomsoor, about the year 1835, resisted the British authorities, when a large force was sent against him from Madras, and the country was spee-

dily reduced to submission. It was this expedition which brought us for the first time in contact with the Khonds and revealed a system of human sacrifices more revolting than any recorded in the annals of human cruelty and superstition. In order to propitiate the earth deity, and to obtain rich crops, these savages were in the habit of sacrificing human victims, termed Meriahs. To render the sacrifice efficacious, it was necessary that the victims should be purchased; but, although they might be of any sect, or caste, or age, men were generally preferred as being of higher price, the value of the offering being in proportion to its cost. The Meriahs were often procured from their friends or relatives when reduced to distress, or suffering from famine, but were generally stolen from the plains by a gang of professional kidnappers. The Meriah women were frequently allowed to live till they had borne children to Khond fathers, and these children were reared for sacrifice. For a month prior to the act of immolation, there was much revelry, during which the intoxicated votaries danced around the victim, who was adorned with chaplets of flowers. The day before the tragedy he was stupefied with drugs, and bound to the foot of a post, while the assembled multitude danced round him to the sound of their barbarous music, and addressed the earth deity—“O God, we offer thee this sacrifice; give us good crops, seasons, and health.” On the day of the sacrifice, they marched in procession round the village, bearing the victim in their arms, and then conveyed him to the post, where a hog was slain, and its blood allowed to flow into a pit dug for the purpose. The Meriah, who had been again drugged, was then thrown in and

smothered to death ; the priest proceeded to cut out a piece of flesh and bury it near the village idol. The multitude followed his example, and hastened with the bloody prize to their respective villages, and buried the flesh on the same day near their local idol. But this was the least inhuman mode of consummating the sacrifice ; among some of the tribes the flesh was cut from the living victim.

The British Government no sooner became cognizant of this practice than it was resolved to adopt the most energetic measures to extinguish it. A distinct and costly agency was established for this purpose in the hills, and General—then Captain—Campbell, who had acquired a good knowledge of the country and the people during the campaign, was nominated the representative of the government in Khondistan. He commenced his crusade against the Meriah abomination in December, 1837, by convening an assembly of the Goomsoor chiefs, to whom he explained that they were no longer under a native chief, but under the British government, which abhorred the rite, and was determined to extinguish it. They were desired to consult their people on the subject, and communicate the result to the Commissioner. At the second conference they informed him that, though they had always followed the customs handed down to them by their ancestors, they felt that it was imperative on them to obey the Great Government to which they were now subject, and that they were prepared to abandon human sacrifices, and, like the inhabitants of the plain, sacrifice animals to obtain good crops. Then seating themselves on tiger skins, they bound themselves by a solemn oath to the performance of their

promise—"May the earth refuse its produce ; may rice choke me ; may water drown me, and may the tiger devour me and my children, if I break the oath I now take, for myself and my people, to abstain for ever from the sacrifice of human beings." One hundred victims, destined for sacrifice, were then surrendered, and from that day this bloody rite has ceased in Goomsoor. The same happy result followed the exertions of Captain Campbell in the neighbouring districts of Boad and Kimedya. Council after council was convened, and there were endless discussions. No little reluctance was manifested to give up a practice, on which the fertility of their fields, and their own means of subsistence was supposed to depend, but Captain Campbell pressed on them the stern and inflexible determination of the Government to extinguish the practice, by persuasion if possible ; if not, by compulsion ; and thus, with admirable patience, tact and perseverance, by alternate coaxing and menacing, and on one occasion by a demonstration of force, he succeeded in rescuing all the victims in these and other districts, and putting an end to the practice. For thirteen entire years was he employed in this great mission of humanity, visiting every nook and corner of a region which is considered fatal to European constitutions, delivering those who "were appointed to death," and exacting the most solemn pledges from the chiefs and people to relinquish the practice for ever. In 1854, the government considered his mission completed, and withdrew the agency as being no longer necessary. During the period of his operations, the number of victims rescued from destruction amounted to 1,506—the females being about a tenth in excess of the males. A

considerable number of them were restored to the friends and relatives from whom they had been torn, or adopted into families of respectability; others were given in marriage, with a small present from Government. Two hundred were placed, at the expense of the state, in mission schools, and three hundred settled as cultivators in different villages. "And thus," to borrow the language of an eloquent writer in India, "in a country where bits of flesh, cut from living men, were strewed on the ground as a miraculous manure; where the land, so to speak, was guanoed with human blood, this crime, worse than any known in Europe, has, in eighteen years, ceased to exist; and fifteen hundred human victims have been rescued from a horrible death. An entire people have been induced to forego a crime sanctioned alike by antiquity and superstition, and a district as large as Wales has been raised a whole grade in the career of civilization. All this has been effected by a Government declared to be oppressive, and by a class whom India honours, and England stigmatizes as political."

On a review of these various rites which have continued to pollute India with innocent blood for twenty-five centuries, it will appear to be a matter of no ordinary gratification that the establishment of British authority has been the

instrument of extinguishing them. We leave it to others, to whom it may be more congenial, to dilate on the political crimes, which are said to have marked the growth of our power in India; though we may be allowed to express our satisfaction that they are so much fewer than have ever attended the acquisition of so extensive a dominion at so vast a distance from the centre of authority, in any age and country, and that the more dispassionately they are scrutinized, the less aggravated do they appear. To our feelings it is more agreeable to dwell on the auspicious effects which have resulted from the introduction of our power, more especially in regard to the universal extinction of these diabolical practices. We think that as men, as Englishmen, and as Christians, we have just cause for exultation that the triumph of our arms has been invariably followed by the triumphs of humanity. Viewed in this light, it may not be considered presumptuous to connect with the designs of that higher economy to which all human movements are subordinate, the position we have attained in the east, and which enables us not only to exterminate human sacrifices, but to communicate the blessings of civilization and the treasures of divine Revelation to a hundred and fifty millions of people.

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## THE CHURCH OF ENGLAND AND THE ECCLESIASTICAL COURTS.

WE should be far from understanding the significance of the recent decision of the Judicial Committee

of the Privy Council in the case of the two Essayists, if we merely suppose that they have fortunately

escaped the penalty adjudged by Dr. Lushington, the Dean of Arches, and that "only by the skin of their teeth." The judgments of the two courts contain interpretations of the Articles and Formularies of the Church of England, which henceforth will possess the force of law. Judicial constructions not only act as precedents, but, until reversed or set aside by another or superior judge, have all the binding effect of the enactment they are intended to explain. It is one of the manifold inconveniences to which her connection with the state subjects the Church of England, that in addition to her well-known standards she is bound by the decisions of the Civil Courts, and those decisions and constructions of her formularies may, in practical effect, add new doctrines to her creed, or so change the ordinary understanding of the words as to admit persons to her pulpits who hitherto have been held to be excluded therefrom. Thus the decision of the Privy Council in the Gorham case, made it perfectly legal for parties holding the most opposite doctrines on the question of baptismal regeneration to enjoy the emoluments of the establishment, and to interpret at their pleasure what seems to many persons the very precise language of the Prayer Book.

A similar effect follows from the judgments given in the cases of the two Essayists, Dr. Williams, and Mr. Wilson, and the constructions put upon the articles and formularies by Dr. Lushington and the Committee of the Privy Council, have an authority equal to that of the standards themselves.

What, then, is the effect of these decisions on the standards of the Church of England? What are the opinions that a clergyman may

or may not hold on the questions that have been the matter of litigation? In attempting an answer, we must combine the conclusions of the Dean of Arches with those of the Privy Council; those of the former remaining in all their force, except so far as they have been modified by the latter on the particular points referred to them on appeal.

1. In the first place it is distinctly laid down by Dr. Lushington, and remains unaltered by the Privy Council, that the standard of truth for the Church of England is not Holy Scripture. To this she cannot appeal; her appeal lies to her articles and formularies alone. Both courts re-assert the principle established in the Gorham case; viz., "The Court has no jurisdiction or authority to settle matters of faith, or to determine what ought, in any particular, to be the doctrine of the Church of England. *Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies.*" It is of no importance, on any theological question that may come before the Courts, what Holy Scripture may say; nor what the most eminent divines of the Church of England may understand; nor that the right of private judgment, on which the Reformation was founded, may be denied to clergymen; nor that the decision may impose on the clergy the profession of a doctrine contrary to modern discoveries in science or history. The Articles and Formularies are the only legal tests of doctrine. The Judicial Committee have decided, "It would be a departure from our duty if we were to admit any discussion as to the conformity or nonconformity of the Articles of Religion, or any of

them, with the Holy Scriptures." So also Dr. Lushington; "I will not be tempted in the trial of any accusation against a clergyman to resort to Scripture as the standard by which the doctrine shall be measured." And if this course should lead to unscriptural errors or to other evils, or if redress is desired, "recourse must be had to the highest authorities." And who are they? Apostles, prophets, evangelists? No. They are "the Legislature, which established the Articles and Book of Common Prayer."

2. On the nature of subscription, both judgments are clear that the meaning of the Articles and Formularies is the plain grammatical meaning. "I have no hesitation," says Dr. Lushington, "in declaring my opinion that the subscription is a most solemn act—and that the law will hold a clergyman to have taken the obligation *secundum animum imponentis*; and that to my mind is the plain grammatical sense of the Articles themselves." But, when the judge comes to apply this dictum to the case of Mr. Wilson, the following most extraordinary conclusion is maintained:—"It is in law a very different offence to violate a statute and to advise others to do so. Mr. Wilson has not violated the 36th Canon; he has conformed to it [by subscription] though he may have advised others to evade it." Mr. Wilson, then, may advise a clergyman to subscribe the Articles without any regard to their plain literal meaning, and at the same time to repudiate the essential doctrines contained therein; but he himself may not disregard the obligation. He may teach another to do an immoral act, but is guiltless if he only refrain from the act he inculcates. We cannot abstain

from quoting the just, though severe, reproof administered to such teaching by Professor Goldwin Smith in his recently issued work on the Abolition of Tests:—

"Such a system may serve the political interests of the Establishment, but is it possible that it can serve the spiritual interests of the Christian church? Can it stand long before the awakened moral sense of mankind? If we were not made callous by official custom and party casuistry, should we fail to perceive that no imaginable sin against the God of Truth can be greater or more deadly than that of deliberately corrupting the spirit of truth in young hearts."—p. 9.

3. On the inspiration of Holy Scripture, Dr. Lushington decided against the Essayists. He regards the Bible as of Divine origin, "emanating from the extraordinary and preternatural interposition of the Almighty." To say, therefore, that the Holy Scriptures proceed from the same mental powers as have produced other works, impairs their Divine authority. But Dr. Williams calls the Bible "an expression of devout reason," "the written voice of the congregation." Mr. Wilson denies the Scriptures to be the Word of God. These expressions, in the judgment of the Dean of Arches, are contrary to the doctrine of the Articles. But, according to the Privy Council, they are not so; the Articles nowhere affirm every statement of every part of the Old and New Testaments to be "God's Word written." It is, therefore, lawful for a clergyman to teach with Dr. Williams, the human origin of the Scriptures; or with Mr. Wilson reject the entire Bible as being the Word of God throughout.

On the other hand, Dr. Lushington, uncontradicted by the Privy Council, allows an almost boundless liberty of criticism and interpretation. A clergyman may not reject any entire book of Scripture; but he may doubt its

authorship. He may reject the "biblical narratives as inherently incredible, or precepts as evidently wrong." He may interpret Scripture ideologically or allegorically to any extent. The Messianic prophecies he may wholly set aside, and hint with impunity that prophecy was first history, and uttered without any predictive purpose whatever. The early histories of our race recorded in Genesis may be regarded as half-ideal, half-traditional notices, compiled from many documents, and scarcely to be reconciled with other sources of knowledge. All this is a mere question of interpretation; no article of the Church is infringed thereby. It is no part of the duty of the highest judicial authorities of the Establishment to enter into questions of divinity, or "on the correct construction of any part of the Bible."

4. Graver still are the errors of the Essayists on the doctrines of regeneration, the propitiation of Christ, justification by faith, and the everlasting punishment of the wicked. But the courts declare that on these points the Essayists have not transgressed the Articles. A sceptic has only to tread carefully in the footprints of these heresiarchs, and he may enjoy, unchallenged and uncondemned, the best living in the Establishment, and even wear the mitre unharmed.

To pass by the question whether these decisions are not fatal to the character of the Church of England as a Church of Christ, we shall briefly call attention to two conclusions which seem naturally to follow from the premises.

1. Subscription, for refusal of which our forefathers lost their all, has utterly failed to secure the object of its imposition—the avoiding of diversities in religion. All grades of opinion, from the barest scepticism to the superstitions of popery, may now quietly nestle in the snug retreats of the Church of England. What with the decisions of the Courts, and the costs of these failures to vindicate the Church's orthodoxy, no one will again venture to "promote the office of judge" against transgressors.

2. An era of the broadest latitudinarianism has risen on the Establishment. The last century was characterized by indifference; this will be marked by the admission into the Church of religionists of every hue. We have the prospect of an Establishment that, like the national churches of Germany, may possess articles and formularies of the truest scriptural character, and yet its ministry be filled by men who evade the promises they have given, and deny the truths they have solemnly bound themselves to teach.

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## A PETITION AND A PLEA.

BY THE REV. DR. LEECHMAN.

"Preserve my soul; for I am holy." Ps. lxxxvi. 2.

PRAYER is the breath of the new-born soul. It is the homage we pay to God; acknowledging his supremacy, and our dependence. It is a duty, springing from our nature and circumstances, and en-

joined by God's command;—an honour, we, “dust and ashes,” being thus admitted to an audience of the King of Kings, to speak to him face to face, and plead with him as a man doth with his friend;—a privilege, the worth of which who can estimate? Judgments have been averted, armies have been conquered, the sun in the heavens has been arrested in his course, by the power of prayer. Prayer brings all our supplies from heaven, and prepares the heart rightly to receive, appreciate, and improve them. Prayer quickens our graces, and subdues our sins; conquers Satan, and cultivates our friendship with God; weans the soul from earth, and prepares us for heaven. What can be more necessary to the child of God amid the toils and trials of his perilous pilgrimage? Hence, when the Apostle suits the Christian warrior with his “whole armour,” he places *this* above all; “praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.” “This arms man and his armour both with the strength and protection of God.” If prayer be thus so vitally important, well may we put up and plead the petition—“Lord teach *us* to pray.”

All acceptable prayer must be grounded on God's word; be the breathing of God's spirit; be offered up in faith; and be presented in the name, and trusting to the merits, of our Great High Priest. He who died to redeem us ever lives to intercede for us. Our risen Lord stands at the “golden altar” in the temple on high, having the “golden censer,” with his “much incense,” which he offers with the prayers of “all saints;” and no prayer of ours ever “ascends to God as pleasing incense but when it passeth through that golden cen-

ser, and is perfumed with the sweet odours of His merits and intercession.” He who thus presents our prayers can best teach us how to fashion our prayers; and this he does by his blessed word and his Holy Spirit.

Our Lord gave his disciples a pattern and model of prayer; the closer we keep to this,—the more our prayers resemble His;—will they not be the more acceptable? “It is a wonder, then,” as holy Leighton says, “how any can scruple the use of this prayer itself: for if other prayers are to be squared by it, what forbids to use that which is the square, and, therefore, most perfect? If they be good by conformity to it, itself must be better. The mumbling it over without understanding and affection, is indeed no other but a gross abuse of it, and taking the name of God in vain, as all other lifeless prayer is. It is a foolish superstitious conceit, to imagine that the rattling over these words is sufficient for prayer; but it is, on the other side, a weak groundless scruple, to doubt that the use of it, with spiritual affection, is both lawful and commendable.”

In other portions of God's word, we have much instruction respecting the matter and the spirit of prayer. The Book of Psalms is a precious manual of devotion. In all ages this has been the cherished resort of God's people, for aid in their intercourse with heaven, amid all the vicissitudes of their life, and variety of their experience. Luther strengthened his courage and constancy, his faith and fervour, by feasting on his favourite Psalm, the 46th—“God is our refuge and strength, a very present help in trouble.” “The older I grow,” wrote one of the many excellent correspondents of Hannah More,

“the more is my admiration of those divine compositions increased—and I feel deeply the wish of good Bishop Horne, that whenever death comes, it may find my mind adapted to the perusal and relish of them. As my long-continued prosperity has made gratitude the prevailing sentiment of my heart, the 103rd and the 145th are most frequently in my mouth, especially since I read somewhere that the ancient Hebrews had a tradition that a man could not fail to secure a place in heaven, if he would repeat to himself the latter part of these Psalms every day. You, who are, perhaps, better able to judge than I am, will, I daresay, agree with me that nothing in ancient literature is at all comparable to the Psalms, even as human compositions;—what is Pindar to the 139th among others?”

The petitions recorded in the Psalms, and the manner in which they are urged, are the dictates of the Divine Spirit who “helpeth our infirmities,” and “maketh intercession for the saints according to the will of God.” Some are stumbled at the repetitions found in these inspired prayers; but these are not “vain repetitions;” it is the language of the heart full fraught with the vehemency of holy affection. There is nothing to be condemned in the longest prayer where the heart speaks every word, though it be repeated over and over again. Says one, who enjoyed in a pre-eminent degree the spirit of prayer—“I had rather share with the publican in his own words, and say it often over as if I had nothing else to say, ‘God be merciful to me a sinner,’ saying it with such a heart, than the most excellent prayer where the outside is the better half.” Still, in using the language of others in prayer, even

the words “which the Holy Ghost teacheth,” much care is necessary, that we may pray in the spirit and with the understanding also. If we do not properly know the meaning of the petitions offered, and of the pleas urged; if we do not feel their suitableness to our own character and circumstances, how can our prayers be acceptable and profitable? In making use of the rich treasure of devotional sentiment and feeling, we have so graciously provided for us in the Book of Psalms, we need the spirit of all grace to enlighten the understanding, and apply the truth to our own business and bosom:—

Thus shall we prove the power of prayer,  
To strengthen faith, and sweeten care;  
To teach our faint desires to rise,  
And bring all heaven before our eyes.

When the Psalmist prays—“*preserve my soul; for I am holy,*” the propriety of such a plea, to some persons, may not be at first sight apparent. It may seem, perchance, somewhat strange that David should urge his *holiness* as a reason why his petition should be heard and answered. Some of God’s saints, from a deep consciousness of indwelling corruption, have been unable to urge this scriptural, pertinent, and availing argument, which has power with God, and will prevail. But, why so? the plea is as powerful as the petition is important. May the spirit of God teach us its import and application!

What a mercy it is, distinguishing and undeserved, to be converted to God; to be born again; to be brought, by rich, free, sovereign grace, out of the kingdom of darkness, and translated into the kingdom of God’s dear son! To have our guilty, condemned, lost soul, pardoned, justified, saved, what a privilege! But this, though indis-



pensable, is not all that is necessary. We need to be "the preserved in Christ Jesus," as well as the "called." We are not only begotten again by God's abundant mercy "to an inheritance incorruptible, and undefiled, and that fadeth not away," but we need to be "kept by the power of God through faith unto salvation." Hence the petition—"preserve my soul."

Here is something implied—a sense of danger; hence the cry for Divine protection. In many ways, we all, and always, need that preservation, which God only can afford. God alone can preserve our life, health, faculties, friends. Wherever we are, at home or abroad, on land or sea, we need His protecting arm to be over us and ours. In all circumstances, we need to present the prayer of the Psalmist—"Preserve me, O God; for in thee do I put my trust."

But it is our "soul" that is most precious, and most in peril; this is what gives David most concern. True, we are taught in God's word, that when the soul is really committed to Christ, it can never perish. The Saviour's sheep are the purchase of His blood; their salvation is the reward of his obedience unto death; of them he says—"My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish; neither shall any one pluck them out of my hand."

His honour is engaged to save  
The meanest of his sheep;  
All that his heavenly Father gave,  
His hands securely keep.

But many profess to be His, who are not. Many seem for a time to follow Him, and then fall away. And the true child of God may fall into sin; enter into temptation; fall from his own steadfastness into

the gins and snares on his right hand and his left, "and pierce themselves through with many sorrows." The paths that lead astray are numerous; the entrance into these paths is deceitful; our weakness and waywardness are proverbial; the sad consequences of our stumbling or falling are so serious to ourselves and others—to the Church and the world—that none should be high-minded, but fear. The warnings of God's word, the melancholy wrecks that are seen around us, and the woeful experience of our own deceitful heart, should lead us all to cherish a constant sense of continual danger. How needful the petition—O God, "preserve my soul!"

Here is something requested—Divine help; God's persevering aid in every stage and step of our pilgrimage. "Preserve my soul;" from the snares of the world; from the wiles of the devil; from the workings of depravity within—those traitors ever ready to betray. "Preserve my soul;" in the fear of God; in the faith of Jesus; in the comforts of the Holy Spirit; that I may continue steadfast to the end, and have at length an abundant entrance into eternal glory. God only can thus preserve our souls. The youngest and the oldest saints are all ever and equally dependent on Him. We cannot keep ourselves; we cannot keep each other. Our faith, prayers, holy resolves, diligent watchfulness, will all be in vain, unless He who keepeth Israel, and who never slumbers nor sleeps, keep underneath and about us His everlasting arms. He who is the Redeemer is also the Preserver of His people; hence the oft-repeated petition of David—Oh, my God! "preserve my soul."

But what of the argument here used?—"for I am holy." Is David

indulging a self-righteous spirit? Is he pleading his own merits? Does he ask, and expect to be heard and answered, because of the cleanness of his hands and the purity of his heart? No, verily. David knew much of the depravity of his nature; and all the proofs of this depravity in his spirit, speech, and behaviour, in these Psalms, he often confesses and deplures. No one could enter more deeply than he into the words of Daniel—"O, my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by that name; for we do not present our supplications before thee for our righteousness, but for thy great mercies." Hence his pleading in the day of his deep distress—"Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions." Yet, here he prays—"Preserve my soul; for I *am* holy." How is this?

Holiness sometimes signifies in Scripture sanctity, moral purity, conformity to the will and image of God. "Be ye holy, for I am holy." In other parts of God's word, it means something consecrated, set apart, dedicated to God. The first fruits were separated from common use, and set apart, or consecrated to God; and thus they are called "holy." Thus the Sabbath is called "holy;" and the sacred vestments, and vessels, and sacrifices under the law were thus denominated, because they were separated from common use, and set apart for God's service. It is in this latter sense that David here uses the word "holy." He does not refer to his personal sanctity—this he could never make a plea with God that his petition might be heard. He had no

lofty opinion of himself; he styles himself in this Psalm, "poor and needy," and makes his spiritual poverty his plea, v. 1. He cries for "mercy," which is compassion to the unworthy, v. 3. He makes mention of the Divine benignity, and grounds his plea on God's character and grace:—"But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth," v. 15. He exalts the Lord, and lays himself in the dust. Why, then, plead—"for I am holy?"

His meaning is—"I am thine; devoted to thee; set apart; consecrated; 'holy to the Lord' (Lev. 27, 21). I am thy servant; the son of thine handmaid; thy property; save me, therefore, for thy mercy's sake." This plea is of the same import as his appeal in Ps. 119, 94.—"I am thine, save me," He says, Ps. 116. 16.—"O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds." It is explained in the latter clause of the verse—"O thou, my God, save thy servant that trusteth in thee."

This plea every child of God may urge at the Throne of Grace—"O Lord, I am not mine own, but thine. I am thine, blessed Saviour, by the Father's donation, when he gave me to thee as my covenant-head and representative, to seek and to save. I am thine by thine own purchase, when, as my Redeemer, thou didst pay the price of my redemption. I am thine by actual possession when thou didst come, in sovereign grace, and call and take me into sweet and blessed union with thyself. I am thine by profession, by personal, public surrender; by hearty, hallowed, unreserved dedication of myself to thee, to be thine, only, wholly, and for ever. I have given myself first

to the Lord, and then to his people, by the will of God."

Be all my heart, be all my days  
Devoted to Thy single praise ;  
And let my glad obedience prove  
How much I owe, how much I love.

God says to his people, "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." David's language is the response of the renewed soul to this touching appeal. It acknowledges God's claim, and grounds a plea on this blessed relationship, that the soul may be preserved in faith, fidelity, and fruitfulness to the very end. "Preserve my soul; for I am holy."

This plea is both pertinent and powerful. It is laying hold of God's strength; connecting our perseverance with His purpose, promise, and power; pleading for our good, because it secures His glory; urging our petition at the Throne, because an answer of peace will redound to His eternal praise. And how does God respect such a petition, and such a plea? Mark His words:—"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name; THOU ART MINE. When thou passest through the waters, I will be with thee; and

through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "The Lord shall preserve thee from all evil. He shall preserve thy soul."

What an encouragement it is to prayer when our conscience tells us we are the Lord's! "Beloved, if our heart condemn us not; then have we confidence towards God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Let God's saints, young and old, realize their dignified position, and make the most of it. Cleave to the Lord; hold fast the beginning of your confidence firm unto the end. Wherever you rove, wherever you rest, let this be your petition, and this your plea—"Preserve my soul; for I am holy. O thou, my God, save thy servant that trusteth in thee."

"Lord by profession we are thine,  
Devoted to Thy will ;  
Oh, may we every law divine  
With constant zeal fulfil !

From common and inferior things,  
We now divided stand ;  
Domestics of the King of Kings,  
We wait at His command.

Sacred to Thee, we would no more  
Thine holy things profane ;  
We would the form of sin abhor,  
And shun the slightest stain.

Nay, we would still in zeal improve,  
Grow more devoted still,  
Feel more the force of holy love,  
And better do Thy will."

## THE HEAVENLY CITY.

*(Lines suggested by a Recent Paper.)*

O City Beautiful! from heaven descending,  
 Through the rent clouds our gaze is fixed on thee;  
 All wistfully her suppliant glance extending,  
 Creation travails sore her Lord to see.  
 Throne of the Highest, dwelling-place divine—  
 Hail, realm celestial! Love's eternal shrine.

Thy battlements, with endless sunlight glowing;  
 Thy gates of jewelry no breath can dim;  
 Thy river—Life's own stream—for ever flowing,  
 Its every ripple musical of Him;  
 Thy homes—the least a palace—and thy street  
 Of shining gold—fit walk for shining feet.

Oft have we seemed thy crystal pavement treading,  
 Where through all space they wander, or bow low;  
 Oft have we thought of orbs of glory shedding  
 Their lustre, where no night is, and no woe;  
 Stars of the day, not darkness; each a soul  
 Lit with the light that blazes on the whole.

Thy harp-notes—they have come to us soft-stealing  
 O'er the rapt spirit to high musings strung;  
 Evoking from the heart fresh bursts of feeling,  
 And a new song from the rejoicing tongue,—  
 Harp-notes, whose memories still hold peaceful sway,  
 Amid the turmoil of life's stormiest day.

Type—art thou not?—of that Divine election,  
 Mysterious body of mysterious mould,  
 Which knows no death and asks no resurrection,  
 Risen erewhile in far-off years of old,  
 When at the master's tomb, in mortal ear,  
 Angelic voices breathed, "He is not here."

I pause; a loftier vision has come o'er me;  
 A holier light attracts my dazzled eye:  
 The type outshone, with white-robed train before me,  
 The bride herself, in nuptial pomp, sweeps by.  
 "Lift up your heads, ye gates," no more to close;  
 Eternal life eternal access knows.

Church, templo, family, whatso'er they call thee,  
 Sweet antitype of infinite renown ;  
 The sorrows that do oftentimes befall thee,  
 Transformed to blessings, brighten in thy crown ;  
 And summer's breath, and winter's blast shall be,  
 Alike Love's meetening touch inwrought on thee.

A precious corner-stone thy weight sustaining,  
 Upbears thee ever, age on age secure ;  
 And for thy full perfection, yet remaining  
 Where the veiled treasures of the skies endure,  
 Behold the top-stone ! and with shouts of grace,  
 Speed its swift progress to the topmost place.

Bright should'st thou be, without one darkening shadow,  
 Or wrinkle rude, upon thy virgin brow ;  
 Pure as the dews that gem the sparkling meadow,  
 Or snow-wreaths drooping from the laden bough ;  
 Meek as the lily, vigorous as the palm,  
 Thy days a Sabbath, and thy work a psalm.

Hushed be all strife in thee ; not earth's reposing  
 Is calm as thy deep peace—the peace of God.  
 If hosts embattled are around thee closing,  
 And fields of fiery conflict must be trod,  
 Love's watchword best befits the warrior-bride,  
 Whose march is onward to the victor's side.

Built on the true foundation, to thy resting  
 Call home the weary ones of every clime ;  
 The wrecked, who mounting waves are vainly breasting,  
 Or thoughtless, floating down the streams of time.  
 Divinely beautiful ! the God-embraced,  
 Attract, allure the wanderers of the waste.

To swell the glorious song—the song of Moses,  
 And the dear Lamb, from earth's commencement slain !  
 When Time's dark tomb, o'er Death's own ashes closes,  
 Riven for evermore the world-long chain ;  
 Tears all forgotten and the joyless glad ;  
 To such true rest was ever pilgrim bade ?

Jerusalem above, our queenly mother,  
 To whom in faith devout thy sons are come !  
 When shall the King—the King and yet the Brother—  
 Fling wide the gates of thine imperial home ?  
 All bliss—all glory—perfected in One,  
 The Bridal City's everlasting Sun !

J. TRITTON.

## HALF-AN-HOUR WITH AN OLD PURITAN.

BY THE REV. W. BURTON, FROME.

AN ardent and successful student of natural science once remarked to a company of friends who were gathered around him waiting their turn to have a look through the large telescope—"next to the happiness of beholding these glorious orbs myself, is the pleasure of inviting my friends to look on them." You may have experienced a feeling quite akin to this which the man of science felt when, in the course of reading a favourite author, you have come upon some pithy, racy saying, or some passage of singular beauty and power. If there is any one near you who is at all likely to appreciate the thought or sentiment, or to sympathize with the delight and admiration which stir you, you will very likely say, "now listen to this." And in your very best style you read the passage, probably when you have read it, you say "now isn't that good?" Well, we have before us a book somewhere about two hundred and fifty years old, and in possessing it we think we have a treasure—not only because it is rarely to be met with, but intrinsically it is a gem of a book—a massive golden book. And it is our purpose to give our readers a few choice extracts from it, believing that they cannot but admire the genuine Saxon style, and the beauty and force of the truths expressed.

The title of this work is "The Sermons of Mr. Henry Smith, gathered into one volume: whereunto is added God's arrow against Atheists," &c. And who was this Smith? To be brief, he was preacher at St. Clement's Danes in

the Strand, London, in the reign of Queen Elizabeth. He was, perhaps, the most popular man of his day; his church was crowded, and amongst his hearers were many of the great lights of the age. His sermons were printed and extensively read; and the wonder is, considering their freshness and vigour, that they have not been rescued from unmerited oblivion, and almost unreadable type, and placed in our libraries in modern garb, beside our Howes and Baxters. His career was short. As far as we can learn, he died when about thirty years old. But short as his course was, he proved himself a good minister of Jesus Christ—a champion of the gospel, an unflinching advocate of the truth—a humble godly man. Fuller, in his "Church Worthies," says of him—"He was unsatisfied in the point of subscription, and so he had no pastoral charge, but became lecturer at St. Clement's Danes, without Temple Bar, where he in a short time became so famous that his church was constantly crowded with auditors of no mean rank and quality. He was commonly called the silver-tongued Smith, being but one metal in price and purity beneath St. Chrysostom himself." Unlike the preachers of that period, he does not interrupt and perplex you with endless divisions and vexatious subdivisions. But now it is time we should let the reader judge for himself. Take the following on preachers and preaching, from "The Art of Hearing"—

"If you must 'take heed how ye hear, then we must take heed how we preach;

for you hear that which we preach. Therefore, Paul putteth none among the number of preachers, but they who cut the Word aright; that is, in right words, in right sense, and in right method; and because none can do this without study and meditation, therefore he teacheth Timothy to give attendance to doctrine, that is to make a study and labour of it. . . . Daniel was a prophet, and yet he desired respite to interpret Nebuchadnezzar's dream. Is the scripture lighter than a dream that we should interpret it without meditation? It seems then that Solomon and Daniel would not count them sermons which come forth like untimely births from uncircumcised lips and unwashed hands, as though they had the spirit at commandment. Wheat is good, but they that sell the refuse thereof are reprov'd. Amos viii. 6. So preaching is good, but this refuse of preaching is but like swearing; for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not music, so every sermon is not preaching, but worse than if he should read a homily. For if James would have us consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak God's word than to speak to God: yet there are preachers risen up lately who shroud every absurd sermon under the name of the simple kind of teaching; like the popish priests who made ignorance the mother of devotion; but, indeed, to preach simply, is not to preach unlearnedly nor confusedly; but plainly and perspicuously, that the simplest who doth hear may understand what is taught as if he did hear his name."

From the same sermon we give the following paragraph, with the marginal note—"Bad hearers make bad preachers:."—

"But if you will know why many preachers preach so barely, loosely, and simply, it is your own simplicity which makes them think that, if they go on and say something, all is one, and no fault will be found, because you are not able to judge in or out; and so because they give no attendance to doctrine, as Paul teacheth them, it is almost come to pass that in a whole sermon the hearer cannot pick out one note more than he could gather himself; and many loath

preaching as the Jews abhorred the sacrifice for the slubbering priests who cared not what they offered; and the greater sort imagine that there is no more wisdom in the Word of God than their teachers show out of it. What a shame is this, that the preachers should make preaching be despised! Therefore, let every preacher first see how his notes do move himself, and then he shall have comfort to deliver them to others, like an experienced medicine which himself hath proved."

These are wholesome words of advice for ministers; but here is something equally good for the hearers of sermons:—

"As ye come with divers motives, so ye hear with divers manners. One is like an Athenian and he hearkeneth after news; if the preacher say anything of our armies beyond the sea, or council at home, or matters of court, that is *his* lure; another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high place, that he may play the devil in accusing his brethren—let him write *that* in his table, too; another smacks of eloquence, and *he* gapes for a phrase that, when he cometh to his ordinary, he may have one figure more to grace and worship his tale; another is mal-content, and *he* never pricketh up his ears till the preacher come to gird against some whom he spiteth, and when the sermon is done he remembereth nothing which was said to him, but that which was spoken against others; another cometh to gaze about the church, he hath an evil eye, which is still looking upon that from which Job did avert his eye; another cometh to muse, so soon as he is set, he falleth into a brown study, sometimes his mind runs on his market, sometimes on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner, and the sermon is done before the man think where he is; another cometh to hear, but so soon as the preacher hath said his prayer, he falls asleep as though he had been brought in for a corpse and the preacher should preach at his funeral."

There is vivid portraiture in all this, applicable to many congregations now as well as in the olden time. What a keen touch of satire is that for the sleeper. Now, let us

present you with a cluster of fine pithy sayings:—

“Peace beginneth when the battle endeth. The best of God’s blessings are behind, that is everlasting life, and the way to it is death; thou art going to joy, therefore look not for it until thou come to thy journey’s end.”

“You must understand that purgatory is like your painted sepulchres which are framed more for the living than the dead.”

“This is their work so soon as they rise to put a pedler’s shop upon their backs, and colour their faces and prick their ruffs, and frizzle their hair, and their day’s work is done, as though their office were to paint a fair image in the morning and at night blot it out again.”

“When the devil cannot stay us from a good work, then he laboureth by all means to make us proud of it, and so he staineth our work, and stealeth our reward.”

“As the way to heaven is narrow, so the gate is low, and he had need to stoop who entereth in at it.”

“If thou disdain to learn humility of man, learn it of God, who humbled himself from heaven to earth, to exalt thee from earth to heaven.”

“As huge as the sea is, yet one may taste the saltness of it in a drop; so in one sin you may see how ill-favoured the rest be.”

“Sodom was burnt, but the sins escaped.”

There is one passage full of striking imagery and tragic power with which the sermon on “the betraying of Christ” concludes. Seldom have we read anything more solemn or stirring than the following, called in the margin “Two Consciences:”—

“There is a warning conscience and a gnawing conscience. The warning conscience cometh before sin; the gnawing conscience followeth after sin. The warning conscience is often lulled asleep; but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the worm of conscience gnawing upon their heart, may truly say that they have felt the torments of hell. Who can express that man’s horror but himself? Nay, what horrors are there which he cannot express himself? Sorrows are

met in his soul as at a feast: and fear, thought, and anguish divide his soul between them. All the furies of hell leap upon his heart like a stage. ‘Thou’st calletth to Fear; Fear whistleth to Horror; Horror beckoneth to Despair, and saith, ‘Come and help me to torment this sinner.’ One saith that she cometh from this sin, and another saith she cometh from that sin: so he goeth through a thousand deaths and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once. He hath no soul fit to be comforted. Thus he lieth, as it were, upon the rack, and saith that he beareth the world upon his shoulders, and that no man suffereth that which he suffereth. So let him lie, saith God, without ease, until he confess and repent, and call for mercy.”

From another sermon, we close these extracts with a paragraph on prayer:—

“A thing, dearly beloved, so precious, that nothing is more accepted in heaven, nothing more grateful to God; a service commanded by God, taught by Christ our Saviour, and frequented [*i. e.*, often visited] by the angels; a thing of more force with God than any oration of the eloquent. Hast thou not heard how the sun stood still in the firmament, and was not suffered to run his course? Joshua prayed, and the sun stood still. Hast thou not heard of the stopping of the lions’ mouths? Daniel prayed, and his prayer stopped the lions’ greedy and devouring throats. Hast thou not heard of the dividing of the Red Sea? The Israelites prayed, and the waters of the Jordan were dried up: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost its heat? The three children prayed, and the fire lost its heat. Hast thou not heard how the heavens were opened and shut? Elias prayed, and the heavens were shut up three years: Elias prayed, and the clouds poured down rain from Heaven. O sure fortress, more forcible than any engine, and stronger than the gates of hell, and to conclude the sum and substance of all in few words, the only thing whereby mortal men have the clouds, and the stars, and the angels, and all the powers of heaven at their command. For, as Deborah sung in her song, ‘They fought from heaven, even the stars in their



courses fought against Sisera; for all creatures have been subject to the prayers of the faithful, to revenge the Lord's quarrel, to help the Lord, to help the Lord against the mighty . . . O that I could engrave the love of it in your hearts as with a diamond, and so instil your minds that my words might be pricks to your conscience, and thereby give you occasion to pray often. It is a wonderful matter to be able to persuade men; but if prayer be able to persuade the living God, O how great is the force thereof; it goeth through the clouds, and ceaseth not till it comes near, and will not depart until the Most High have respect thereunto."

Such were the words of living power uttered by this Puritan preacher in the reign of Elizabeth. We need not wonder that the effect of preaching so pointed and eloquent was, as Thomas Fuller, in a sketch of his life, in the volume of sermons, says, "his church was so crowded with auditors, that persons of good quality brought their own pews with them—I mean their legs—to stand thereupon in the alleys. Their

ears did so attend to his lips, their hearts to their ears, that he held the rudder of their affections in his hand, so that he could steer them whither he pleased; and he was pleased to steer them only to God's glory and their own good." After quoting the saying of Solomon, "The words of the wise are like nails fastened by the masters of assemblies," the biographer adds, "and certainly this Smith had as great a dexterity as any in fastening them in the judgment of his hearers by his solid reasons; in their fancies, by his proper similitudes; in their memories by his orderly method; and in their conscience, by his home applications." He lived but a short time, but long enough to make his influence felt as a preacher. His aim in all his labours, as a scholar, was "to improve his interest in the ministerial calling for the glory of God and converting of souls." May such be the high aim of every preacher.

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### ON PREACHING.\*

"HATH not God made foolish the wisdom of this world?" asks Paul, and then adduces proof of an affirmative answer to the question in the well-known words, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." A new method was employed to win men to the love of the truth, and to the practice of virtue; and its efficiency became so manifest as to silence all gainsayers of its utility. The preaching of the gospel was at once recognised as that "weakness of God which is stronger than men."

The history of preaching, from the

apostolic age to our own, if written with competent learning, and with becoming truthfulness and candour, would not merely mark the progress or decline of "the form of knowledge" amongst the various nations of Christendom, but exhibit the influence of ritualism and hierarchical pretensions upon the themes and structure of sermons. It would also demonstrate the important fact that whenever employed in the assertion

\* *Sermons in the East*, preached before H.R.H. the Prince of Wales, &c., by the Rev. A. P. Stanley, D.D., &c., &c. London: J. Murray.

*Sermons preached at Manchester*, by the Rev. A. McLaren. London: Macmillan & Co.

of sacramentalism, preaching has loosened its hold upon the popular mind, and has been compelled to substitute for the verities of Revelation the legends which are akin to such a counterfeit of the true grace of God. It would thus show that, so long as it is employed in the manifestation of the truth to the conscience of every man, its power remains unbroken; and that whenever it ceases to ply revealed truth as the divinely-appointed means to convert men, it becomes powerless for good, and is only an instrument of spiritual despotism. When used as the apostles used it, preaching is the guarantee of knowledge and freedom amongst a people; but when used to decoy men away from the Scriptures as the ultimate standard of appeal, it is not so much the advocate of superstition, as it is the contemner of reason and faith: in the one case it develops a noble manhood, in the other it extinguishes the desire to be men in understanding.

Happily for our race there is still something left even in our fallen nature which can respond to the voice of truth. However much conscience may be perverted by the sophisms of daily life, it does not readily lose its ability to discern truth from error, and we can thus explain the influence which evangelical preachers have had amongst a people long kept under the spell of ritualism. The history of our own country shows with what power the exhibition of the gospel was accompanied in the times of the Plantagenets, no less than of the Tudors and Stuarts. The Lollards and Puritans and Nonconformists owed all their influence to the resoluteness with which they preached not themselves but Christ Jesus the Lord; and they succeeded in making the pulpit a power strong

enough to confront a haughty hierarchy and despotic sovereigns, to abate the arrogance of massmongers and their prelatial counterparts, and to vindicate for every man the right to hold his faith not by favour of the Church, or at the instance of the State, but upon the authority and by the grace of God.

The revival of evangelical religion in the last century, and its influence in the present day, must be chiefly ascribed to the same cause; for though we do not forget or wish to undervalue the services which a sound and abundant literature has rendered, there can be no just reason to call in question the preponderating influence of the pastors and teachers who are scattered throughout the land. The bulk of the congregations which assemble on every Lord's-day is composed of those who have small means, and it is to be feared little opportunity or disposition, to provide themselves with literary helps to a godly life; they are, for the most part, dependent on what the pulpit can supply. And even of those who can command a free use of everything that issues from the press, there can be but very few who are more subject to the power of printed matter than to the influence of a discourse which is spoken with the energy of conviction and of faith. It is, therefore, one of the most important questions of the present day how we may *increase*, or failing that, how we may best *maintain* the efficiency of preaching?"

It must be obvious to any one, on reflection, that there is the same difficulty to be confronted now which the apostles dealt with. The offence of the cross has not ceased amongst us, and there are not a few of the wise men of the world who can tolerate anything rather than a frank out-spokenness of the whole

counsel of God. It is still as great a humiliation as ever to the pride of man to be taught that "all have sinned and come short of the glory of God," and that salvation is to every one who enjoys it, "the gift of God." And it requires but a small acquaintance with the tendencies of the educated classes to know that they specially desire to have Christianity presented to them in a form as little repugnant as may be, to their taste and sensibilities; whilst many who profess to feel a special interest in the condition of the poor insist upon the uselessness of any other sort of preaching than that which they regard as practical—that is which makes forms of faith indifferent, and a "right" life all in all. It is characteristic, too, of our age, that in many of the efforts to secure union small regard has been had to the landmarks of truth, and a vague impression has become almost universal that Christian charity is inconsistent with the maintenance of distinctive doctrinal interpretations of the Scriptures. There is so much plausibility in the manner of those who feel thus, that it is hard to withstand them; yet, if their sophistries be yielded to, preaching will be in vain. No man ought to enter the pulpit who does not resolve, God helping him, that whether men will hear him or forbear to do so, he will not put a gloss upon the obvious meaning of the Scriptures, but will use them as conveying to men a truthful description of their utter helplessness as transgressors of the law of God, and of the abundant grace which has brought salvation unto them in Jesus Christ. For we have no reason to expect similar success to that of the apostles, unless the ministry of the gospel be conducted upon the same principles as they avowed always and everywhere.

With these convictions, we have recently read, with much sorrow of heart, a volume of "Sermons preached before H.R.H. the Prince of Wales, during his tour in the East, in the spring of 1862," by Dr. Stanley, the present Dean of Westminster. There is a want of evangelical frankness and power, which extorts the question every now and again—Is this all that *could have been* said, or that *ought to have been* said, when these sermons were preached? That there are many wise reflections in the volume, suggested by the topics discoursed upon, we cheerfully admit; and the wonderful beauty of the Dean's style sets them off to great advantage: but, after all, we miss the explicitness we have a right to expect, in dealing with the fundamental facts and doctrines of the Gospel; for example, with such a subject as the death of Christ. In a sermon preached at Nazareth on Good Friday, the question is put and answered—"What are the lessons of Good Friday?"

"I. Everywhere the event of Good Friday speaks to us of the universal love of God to His creatures. . . . It was for this that He sent His Son into the world; it was for this Christ died. It was by His death, more even than by His life, that He showed how His sympathy extended far beyond His own nation, His own friends, His own family . . . . .

"II. I pass to the other lesson which Good Friday teaches us here. It is that whatever good is to be done in the world, even though it is God himself who does it, cannot be done without an effort—a preparation—a sacrifice. So it was especially in the death of Christ: so it was in His whole life. His whole life from the time when he grew up 'as a tender plant, in the seclusion of this valley, to the hour when he died at Jerusalem, was one long effort—one long struggle against misunderstanding, opposition, scorn, hatred, hardship, pain. He had doubtless his happier and gentler hours; we must not forget them. His friends at Bethany, His apostles who hung upon His lips, His mother who followed him in thought and mind wherever He went.

But here, amongst His own people, He met with angry opposition and jealousy. He had to bear the hardships of toil and labour like any other Nazarene artisan. He had here, by a silent preparation of thirty years, to make Himself ready for the work which lay before Him. He had to endure the heat and the cold, the burning sun and the stormy rain of these hills and valleys. 'The foxes' of the plains of Esdraelon 'have holes,' 'the birds' of the Galilean forests 'have their nests,' but 'he had' often 'not where to lay His head.' And in Jerusalem, though there were momentary bursts of enthusiasm in His behalf, yet He came so directly across the interests, the fears, the pleasures, and the prejudices of those who there ruled and taught, that at last it cost Him His life. By no less a sacrifice could the world be redeemed; by no less a struggle could His work be finished."

Now it is beyond all controversy that the life of Christ had as direct a bearing upon our redemption as His death; so that had he not proved Himself sinless among sinners, He never could have been a sacrifice for us. But, keeping this in mind, can any one read the extract we have made from this sermon, and discover any hint that Christ died *for our sins*, or that He gave *Himself* for us. The phrase "cost Him His life," may admit of an interpretation that is accordant with the records of our faith, but it *does not* at once suggest such a sense; and though we are very far from imputing to Dr. Stanley any disbelief in the vicarious sufferings of our Lord, because of the absence of all allusions in this sermon, or throughout the volume, to that characteristic fact, we do feel that as surely as the apostolic method of setting forth the death of Christ was right, his method is defective, and so far wrong. And we regret this the more, as such an opportunity of enforcing the doctrines of revelation amidst the scenes in which they were first proclaimed, and before such an audience as gathered

round him, has never before been granted to any preacher, and may not occur again for centuries to come. We are not insensible to the power and freshness of the volume, as a whole, nor indifferent to the delicacy and pathos, which lend additional fascination to it; but the absence of that clement which the distinct recognition of the *doctrines* of the Gospel can alone supply, is a defect to be censured as well as deplored. "That which is crooked cannot be made straight; neither that which is wanting be numbered."

Before dismissing this volume, it is fit that we notice the appositeness of the subjects treated of, to the various places in which they were preached. We think that preachers generally might take a hint, and with much advantage to themselves, and to the increased interest of their hearers, make their discourses bear upon the incidents of life. The infinite applicability of the Bible to all vicissitudes of fortune, and to all the influences which can affect our character and our destiny, appears to be overlooked by ministers in general. But it is wise to fall in with the current of men's thoughts, if so be they can be guided into right channels; and we strongly feel that the pulpit will not command the influence it is designed to wield until all questions which come home to men's hearts and bosoms are discussed there in the light of God's truth, and in relation to His will and love. Thus, we think Mr. Binney only fulfilled a great duty when he preached to his congregation about the bombardment of Kagosima, and that Dr. Stanley wisely turned to account his last appearance in the pulpit at Oxford, and his first appearance in the pulpit at Westminster, by preach-

ing on "Great Opportunities," and on the "Reasonable, Holy, and Living Sacrifice," which every man's history at a university affords, and which every man's calling in life enables him to offer unto God. By a judicious use of such topics as arrest public attention, all preachers might continue to show that God's "commandment is exceeding broad," and might thus help to bring ordinary affairs under the regulation of Christian principles.

Effective preaching will not only be pervaded by evangelical doctrines, but be marked by precision of thought, and simplicity of style. Turgid rhetoric is not eloquence, though it be sometimes mistaken for it; nor is eloquence any condition of success. The secret of power with an auditory is a thorough mastery of the subject to which their attention is directed; and whenever the preacher has possessed himself of his theme, he will seek to make others share in his advantage. He will speak to be understood, and the words which accurately define his meaning to the most illiterate of his hearers, will usually be most acceptable to the cultivated and learned amongst them: but his style will not be bald or weak in consequence. No one can read the reported discourses of the late Robert Hall, and not acknowledge the felicitousness of his words as vehicles of thought; nor can the sermons of Archdeacon Manning be read without producing the conviction that a man may have an intellect as subtle as that of Aquinas, and use our mother tongue as a mirror in which his thoughts shall be seen. In fact, it is this singleness of eye as to the great end of preaching—the lodging of the truth in the heart of the hearer—which will lend the needful *per-*

*suasiveness* to every discourse. The heart of the preacher will be in his work, and *that* will rouse the attention and command the sympathy of his audience, when everything else would fall "flat, stale, and unprofitable."

It is a cause of devout gratitude to God that there are so many able ministers of the New Testament in our own and other Christian communities in the present day, and it is pleasant to remember that in all the principal towns of England we have brethren of more than local reputation as good stewards of the manifold grace of God. Amongst these, our friend, Mr. McLaren, holds a foremost place; and in the volume of "Sermons preached at Manchester," which he has at last permitted to be published, we may study the characteristics of his ministry, and account for his reputation as a preacher.

The privately printed volume has long been prized by those who were fortunate enough to possess a copy, and has been lent about in all directions amongst their friends; but now the sermons will command a much larger circle of readers, and let us add of admirers too. We rejoice in the naturalness with which our friend has treated the subjects contained in the present edition, because, though many of the thoughts lie out of the way of ordinary men, he has not gone out of *his* way to get them. They are in their place, as branches and leaves in a tree. And they are uttered, for the most part, in forcible words, though sometimes the style is too jerking and spasmodic for our liking. Perhaps this may be accounted for by the manner in which the volume has been compiled; for if the sermons were, as from internal evidence we suppose them to have been, first *reported*,

and then revised for the press, we must not wonder that the thoughts which suddenly arose in the preacher's mind, should have been precipitated upon his hearers with equal suddenness, and with an effort as if to compel them to fall into order with previously-marshalled arguments and illustrations and appeals. As every other sensible man would do, Mr. McLaren evidently prepared these discourses with great care, putting into each the materials best fitted to complete his design, and to win his hearers to the conclusions he desired them to adopt; and though his method is unnecessarily stiff and formal, he has succeeded in making it glow with life and fervour. Observant and reflective—well read, and of many-sided sympathies—with a vivid imagination, and a warm heart under a cold exterior—his whole manhood is shown by this volume to be under the sway of Christian truth, and everything is pressed into the service of the sanctuary. He is not ashamed of the gospel of Christ, but speaks of it as a man must, if he speak at all, of his best treasure; and thus the implication of the highest truths is to be traced in all the thoughts which play only a secondary part in relation to his chief arguments. When delivered from the pulpit, these sermons must have commanded the rapt attention of his congregation, and now that they are printed, they will be read with pleasure by all who can appreciate the efforts of a thinker, or feel the power of close and well-sustained argumentation, or respect manly convictions as to the claims and beauty of Divine truth when spoken in an unaffected and manly manner. We cite one or two specimens. In a sermon on the "Sealing of the Holy Spirit of promise, as

the Earnest of our Inheritance," we read :—

"The teaching of the passage is, that heaven is likest the selectest moments of devotion that a Christian has on earth. If you want to know most really and most truly what that 'rest which remaineth for the people of God' is, think of what the fruits of God's working in your hearts have already been, and expand and glorify these into 'an immortal feature of loveliness and perfection.' The fruits of God's spirit—peace, holiness, fellowship with Him, calm love, deep joy, perfect power, these things are the elements of that inheritance which remaineth for God's people. And oh, brethren! if we want to know what it is to which we are hastening, and what that is which we ought to be longing for, let us take the grand teaching of such passages as this, and not befool ourselves with standing outside in the circumference and circumstances, but get into the centre and substantial reality, and feel that though it is much and blessed to think of the inheritance as being the putting away of all that is sorrowful and dark in the conditions of this life: though it is much to think of that inheritance as being the time when we are no longer hemmed in by this feeble body and tortured by constant change, and needing to live by constant effort; yet that it is more to say, 'Heaven is like my present love to God, only better; heaven is like my present lowly devotion, only lofty and settled; heaven is like the knowledge that comes to me even here 'through the glass, in a riddle,' only there direct and solving every mystery; heaven is the spirit of God perfected; earth is the spirit of God begun!' Oh! then, what a little thing that mighty Death dwindles to be, how small that becomes, which only affects, and that for a moment, the circumstances of a man, but does not touch the in-dwelling being of a man! What a little thing that death is, which simply is the means for the coming forth of the superlative of what here we have in the positive! What a grand thing that life is into the midst of which can be injected, as it were—like the branching veins of silver in the hard rock—the glorious rich metal of His Divine influence! What a solemn and sublime thought it is that a Christian carries through this world in his heart no smaller possession than the productive seed which only needs its natural

climate and its fostering skies to burst into the unfading flower of endless and perfect glory!"

In a sermon on the "Sons and Heirs" of God, we meet with these just remarks:—

"Fatherhood! what does that word itself teach us? It speaks of the *communication of a life*, and the reciprocity of love. It rests upon a Divine act, and it involves a human emotion. It involves that the father and the child shall have kindred life—the Father bestowing and the child possessing a life which is derived; and because derived, kindred; and because kindred, unfolding itself in likeness to the Father that gave it. And it requires that between the Father's heart and the child's heart there shall pass, in blessed interchange and quick correspondence, answering love, flashing backwards and forwards, like the lightning that touches the earth and rises from it again. A simple appeal to your own consciousness will decide if that be the condition of all men."

In a discourse on "The Joy of the Lord," we have the following remarks, which deserve quotation:—

"We as Christians do not take the position which we have a right to take and that we are bound to take. Men venture themselves upon God's word as they do on doubtful ice, timidly putting a light foot out to feel if it will bear them, and always having the tacit fear, 'Now, it is *going* to crack!' You must cast yourself on God's Gospel with all your weight, without any hanging back, without any doubt, without even the shadow of a suspicion that it will *give*—that the firm pure floor will give, and let you through into the water! A Christian, shrink from saying what the Apostle said, 'I *know* in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day!' A Christian, fancy that salvation is a future thing, and forget that it is a present thing! A Christian, tremble to profess

'assurance of hope,' forgetting that there is no hope deep enough to bear the stress of a life's sorrows, which is not a conviction certain as one's own existence! Brethren, understand that the Gospel is a Gospel which brings a present salvation, and try to feel that it is not presumption, but simply acting out the very fundamental principle of it, when you are not afraid to say, I *know* that my Redeemer is yonder, and I *know* that He loves me!"

It would be easy to multiply similar quotations from the other sermons, but we forbear, as we have little doubt that most of our readers will obtain the volume for themselves. We hope that Mr. McLaren may be long spared to preach with boldness and unction—for we are not ashamed of that good old word—the truth as it is in Jesus; and that his reputation as a preacher may induce his younger brethren not to imitate his style, but to determine that according to their several gifts, they will strive by diligent and prayerful study, such as this volume manifests, to feed the flocks of God committed unto their care. May He Whose grace alone can fit any man to minister in word and doctrine, vouchsafe to all His servants such spiritual insight into the meaning of His revealed will, and such loving zeal for His glory in setting forth the excellency of the knowledge of Christ Jesus our Lord, that the preaching of the Gospel may everywhere be, as of old, the power of God! For next to the constant agency of the Holy Ghost is the importance of a faithful, energetic, and zealous ministry to the establishment and increase of the Churches of Christ.

THE LATE REV. JAMES BLACKBURN, OF FOXTON,  
LEICESTERSHIRE.

THE esteemed friend who is the subject of this brief notice, was born at Heckmondwike, in the West Riding of Yorkshire. His parents were pious persons of the Independent denomination, and brought him up with kind and scrupulous care. During the first sixteen years of his life he remained in a state of religious indifference. When having gone with his mother to hear the late Dr. Bennett, then at Rotherham, he was awakened to a sense of his lost condition. Remaining under a deep conviction of sin for some time, he was led in the providence of God to hear the Rev. William Scarlett, Baptist minister, of Gildersham, through whose discourse he gained a knowledge of the way of salvation through the atonement of the Son of God. Giving up his careless associates, and seeking as his companions those who feared God, he became exemplary in his attendance on the means of the heavenly grace, so that it was apparent to all around him that he had passed through a great change. After a time he went to Bradford to reside, where he attended for a season the ministry of the Rev. T. Taylor. Hearing that a number of persons were about to be baptized in the Westgate Chapel, he made up his mind to attend. The Rev. William Steadman, D.D., preached on the subject of Believers' Baptism, and soon after this young man was baptized, and became a member of that church, then under the doctor's care. A number of young men connected with the place were, it seems, in the habit of holding meetings for prayer, in which Mr.

Blackburn appears to have taken great interest. In the lapse of a few years he returned to his native place, and was dismissed from the church at Bradford to that at Chappelfold. Soon after this, he began to preach in the neighbourhood; and at twenty-four years of age, was recommended as a candidate for the ministry, and entered Horton College. When the usual course of study was over, he became the pastor of the church at Carlton-le-Moorland, Lincolnshire. From this place he removed to Waldgrave in Northamptonshire, and from thence to Foxton, in Leicestershire.

My acquaintance with the deceased, dates from that period, and was maintained, with growing interest, till the day of his death; for he was one of those who win your confidence and attachment in proportion as they are known—like a book with unpretending preface, but whose pages captivate the reader as they unfold. Outward frankness may sometimes be linked with what is hollow and sinister within, and the face be rather the mask than the index of the man, but with a singular straightforwardness of address, he combined a corresponding integrity of nature—if his qualities were not striking, they were, at least, sterling.

He was endowed with much soundness of judgment, with fine healthy common sense. Though he made no pretensions to logical acumen, he would detect errors which he might not be able formally to confute. His mind was clear rather than strong, not so much creative as perceptive, while it was slow, and measured in its



movements. With a certain hardness of manner, and a loathing of all affectation, he united true tenderness of heart; and with firmness of purpose, coupled with a due amount of self-respect, he blended a modesty which endeared him to all who knew him—I mean that innate refinement which, where it obtains, is natural—not acquired, and which may be shared alike by the peasant or the prince. This quality so possessed him as to give to the maturity of manhood the diffidence of youth. He was not only free from ostentation, but he seemed, though naturally buoyant and cheerful, to be enshrined as in an atmosphere of silence; to be listening to the voices of others, rather than to be beguiled by the music of his own. With enlightened convictions on the subjects most familiar to his track of thought, he associated an almost reverential respect for the sentiments of others, and seemed, to the last, to be as much an enquirer as a teacher. His views of divine truth were eminently Evangelical; he loved and experienced the preciousness of that gospel which he preached to others.

The immediate sphere of his ministerial labour was limited; but he embraced village stations around it, in which his services were much appreciated, and his labours rewarded. No one lamented more than he did the stagnant state of mind and of piety in the rural spot which formed the centre of his

endeavours; but it is not in man, however devoted, to command success. It is recorded of the great Saviour himself, that “he did not many mighty works in one place, because of their unbelief.” But the seed, in many instances, may sprout and grow, when the hand of the sower is stiff in death. Mr. Blackburn was a man of catholic spirit, one who shrank, with a feeling amounting to disgust, from the narrowness which is often shrouded under blind pretensions to it, while the whole of his deportment, through a course of twenty-six years, shed a light over the scene of his life and his toil, which will linger throughout it for years to come. He enjoyed almost uninterrupted health till within a few weeks of his decease, when he went to London to have a tumour removed from his thigh, which had been of long growth. Though the operation was most successfully performed, and manfully borne, his constitution, after the lapse of some little time, gave way, and amidst the sincere regrets of his brethren and friends in this neighbourhood, at the age of sixty-three, he died. His remains are buried in the secluded graveyard of Foxton, behind the pulpit in which he so often told of Him who is “the resurrection and the life.” He leaves a widow and married daughter to mourn his loss.

J. P. MURSELL,

Leicester, Feb. 16th, 1864,

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#### IN MEMORIAM.

ONE by one our fathers fall on sleep. On the 10th of last Novem-

ber, after a brief illness of two days, our Brother Statham, pastor

of the Baptist Church, Chenies, Bucks, entered into the joy of his Lord. Many of our readers will remember his cheerful manly presence and his earnest loving spirit.

Converted to the Saviour in India some forty years ago, he became co-worker with Carey, Marshman, and Ward in the early days of the Missionary campaign in India. He published on his return a work called "Indian Recollections," in which are many interesting details of Mission work then, which in themselves afford full proof, as we think, of the glorious changes silently and steadily effected by the Missionary Society. Here, too, we meet with a sketch of the beloved Lawson, the preacher and the poet, who fell asleep in Jesus in Mr. Statham's arms.

Weakened by successive fevers, our dear brother came to England about the year 1828, and took the pastorate of the church at Amer-sham, where he remained eleven years—its present pastor, the Rev. John Price, remarks—"Mr. Statham, had indefatigable zeal in evangelizing the country places for miles around. His labours were richly and increasingly blessed; the Prophet's proverb was reversed in his case, for, though a minister in his own native town, his honour was great."

From thence he removed to Reading, as the successor of the Rev. J. Howard Hinton, where he laboured for eight years with rich tokens of success. It was here that he lost his dear wife, the daughter of Dr. Lisle, rector of St. Fagans, in Wales: whose walk was close with God, and whose conversation was much blessed to the souls of others. Her memoir is to be found in the *Baptist Magazine* for 1843.

The Rev. W. Legge, B.A., of

Broad Street Chapel, Reading, speaks of our departed brother as one whose riper years and larger knowledge of the world and men made him a most valuable friend. After receiving a testimonial in the public hall, Reading, our brother removed to Cheltenham, thence to Bourton-on-the-Water, thence to Tring, and lastly to the little village of Chenies, where, after four happy and useful years, he entered into rest. He died of that fatal disease diptheria, which baffled all efforts to check its course.

During his pastorates at Amer-sham and Reading, he was frequently occupied as a deputation of the Baptist Missionary Society, and in that capacity visited again and again, Ireland, Scotland, and Wales, and very many of the English county towns. He is remembered by multitudes now as a frank and generous-hearted man, who looked at the best side of every man's character, and had a cheery word of Christian love for all.

The funeral was a very touching sight. The chief mourner was his son, and then his brother the curate of the parish followed. The little village chapel, which had just been re-erected through his earnest endeavours, was crowded with spectators. He was borne out of the quiet little village parsonage by the hands of those that loved him; and, when they gathered about the descending coffin, he was lowered in the dust amid stifled sobs of unpretending villagers. There, too, was an old friend, Mr. Payne, of Chesham, himself bowed and bent with infirmity, leaning on his staff, conducting the service. We hear him say—"It is now thirty years since I was first honoured with his friendship, I have always found him ready to every good word and work. Unkindness was alien to his nature. No man was ever

more ready to weep with those who weep, and to rejoice with those who rejoice. His Christianity was thorough, genial, devout and practical. Few ministers have been more successful in winning souls to Christ, and hundreds will have eternally to bless God for his intelligent, earn-

est, faithful, affectionate expositions of Divine truth."

Peace be with his memory. We miss a man, but we mourn a Christian, too. There is a rainbow about his grave; he is not dead, but sleepeth. So we leave his body there in peace till the Resurrection Day.

### SHORT READINGS FOR SPARE MOMENTS.

**THE GOLDEN RULE.**—It is so short that it is easily remembered. It is so simple that it is easily understood. It is so universal that there is no possible case which it will not cover. It is so suited to all occasions that it is easily applied by every person, and at any time. This little rule is to the Christian what the compass is to the sailor. The sun may withdraw his shining, and the moon may not give her light, but calm and self-possessed, securely and steadily, the sailor cleaves his way across the tempestuous deep. You look above, there is no sun to indicate the course—no star to point the whereabouts of the haven left, or the haven sought, and yet onwards, straight and steady, the half-taught sailor steers his ship. The secret of his safety lies in the steady truthfulness of his compass. That little, but invaluable, instrument directs him safely, whether by day or by night, in calm or storm, along the shore or across the deep, and through every latitude, and in every climate under heaven. The golden rule may be called the Christian's compass. Steadily watched, and rightly read, it will give direction in every emergency to any man, in any country, or of any clime. It is just

as much adapted to the prince as to the peasant—to the sage as to the savage. It furnishes the very best standard of duty and rule of practice alike to Jew and Greek—to barbarian and Scythian, to bond and free, to young and old, to rich and poor. Thousands of different emergencies in the ongoings of daily life, and thousands of occasions occur, where we should be utterly at a loss which way to turn, and under what precept of Scripture we should find the rule of acting. But, if we bear this in mind, we shall never be much puzzled. If we fairly act it out, we shall never greatly err. "The wayfaring man, though a fool, shall not err therein."—*A Pastor's Legacy.*

**DOMESTIC WORSHIP.**—The public worship of God in his temples is most certainly of high importance, but how soon does it become a lifeless matter of habit, in that the heart, which is absorbed in the affairs of daily life, omits the great business of drawing near to God? How soon the fair impressions which the preaching of the Word has made upon the mind vanish away? How soon are the holiest vows forgotten, and the tears which accompanied them dried, when, having departed from the place of wor-

ship, the man enters upon another scene, as into another world; and for a whole week neither thinks, nor desires to think upon them! What, shall we be Christians only on a Sunday? Shall not every day be a "Lord's day?" On the other hand, how lovely it is to contemplate daily worship in the small circle of a family! Here the pious father or mother becomes a priest to God. The same apartment in which we enjoy the bounty of the Eternal Father—the walls which have witnessed both our sorrows and our joys—the room in which we have experienced the changes of sickness and health, and which, perchance, may one day contain our death-bed, becomes a temple of the Most High.

\* \* \* \* \*

Family worship will have its influence on the youngest child that witnesses it. The "baby," knowing no higher power than its parents, beholds them bending the knee in humility to an invisible God, and the example inoculates its breast with the feeling of religion, before its mind is capable of grasping the idea. For this reason the babes should be accustomed to the outward form of reverence during prayer. The child may not yet comprehend the prayer, but he will, the bending of the knee, the childish heart being scarcely reached, but by the outward form that appeals to the senses. \* \* \* \*

If family prayer is to affect the heart, it must not consist of the same prayer repeated day after day. It must not be a mere feat of the memory, but come from the heart, for what the memory has once attained, the mouth can most easily give utterance to without the presence of the Spirit, and—

"Mock him with a solemn sound  
Upon a thoughtless tongue."

If the father or mother of a family be not capable of expressing the prayers of their heart, there is no lack of good family prayer-books, written by pious, spiritually-minded men for this very purpose. These are calculated to give, by their grace and power, facility and fervour to our devotions. The emotions expressed in these prayers will be ours, echoed from each listener; and many a silent prayer, suggested by the words uttered will arise from affected hearts, as they may feel their individual wants.—*Translated from the German.*

QUENCHING THE SPIRIT. — Most sins leave behind them a sting, a source of discomfort and disquietude. This leaves none. The storm takes place before the sin is accomplished, and then it is followed by a calm, but a calm which is strewed with the wreck of better thoughts, and better hopes, and better resolutions; strewed too often with the shipwreck of faith and a good conscience, and fearfully prophetic of that final and fatal shipwreck on the shores of eternity, where God shall rain down snares, fire and brimstone, and an horrible tempest.—*A Pastor's Legacy.*

INTERPRETATION OF SCRIPTURE.—Grant that I may never rack a Scripture simile beyond the true intent thereof, lest, instead of sucking milk, I squeeze blood out of it.—*Thomas Fuller.*

LOVE AND ANGER.—I saw two children fighting together in the street. The father of the one passing by fetched his son away and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended that, being guilty alike, they were not punished alike; but the parent would only meddle with him over whom he had an undoubted dominion, to whom he bore

an unfeigned affection. The wicked sin, the godly smart most in this world. God singeth out his own sons, and beateth them by themselves: whom he loveth he chasteneth; whilst the ungodly, preserved from affliction, are reserved for destruction. It being needless that their hair should be shaved with a hired razor whose heads are intended for the axe of Divine justice.—*Thomas Fuller.*

EXCEEDING GREAT AND PRECIOUS PROMISES.—Greatness and goodness are then most refulgent when they meet in the same subject, and are joined by natural couples and connections: like the curtains of the Tabernacle that were looped one to another: but such a conjunction as it is glorious, so it is rare, and seldom found either in *persons* or in *things*; in persons they are so dissociated, as if they were of lineages altogether distinct, and had small and no affinity. Rarely are great men good, or good men great. And as in persons so in

things, they are not often linked and chained together. *Pebbles* are great, but not precious: *pearls* are precious, but not great; water in the *sea* is *abundant*, but not *pure*; in the brook *pure*, but not *abundant*. But in the promises there is a full and happy concurrence of both, they are made up of things wherein greatness and worth do vie with each other: everlasting life is as sweet as long; heaven is as glorious in its beauty, as vast in its dimensions; the crown of righteousness that is laid up is as *rich* as *weighty*. There is no one promise of the gospel; but is of that extent for its latitude, and of that value for its preciousness, that he deserves to be eternally poor, who having that for his subsistence, looks upon any man who hath an interest in none, greater or richer than himself, though the gravel of the river were turned into pearls, and every shower of rain from the clouds into a shower of gold to supply his wants.—*W. Spurstowe.*

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#### COLENSO. PART IV.

(To the Editors of the BAPTIST MAGAZINE.)

DEAR SIRS,—May I, on behalf of those persons who, like myself, are too much occupied to work out problems requiring learning, logic, and leisure, ask the attention of our intellectual leaders to the present stage of the Colenso controversy? The Bishop has not been prostrated by any of the “answers,” and he knows it. Pending an exhaustive discussion of his premises, may we not, for our comfort and possible aid, consider another question, namely, whether his conclusions

will follow if we grant any, or all of his premises? Allow me to indicate the direction of such an enquiry in relation to the first eight chapters of Genesis. The Bishop argues on grounds derived from other writers—1st. That verse *one* is inseparable from the relation of the six days, *par* 128. 2nd. That the six days mentioned are ordinary days, *par* 131. 3rd. That the order of creation so given is erroneous in fact, *par* 135. 4th. That there was no intervening chaos, *par* 136. 5th. That the words au-

nouncing the creation of light speak of creation, and not appearance, *par* 144. 6th. That there has been more than one centre of creation of animals, *par* 190. 7th. That there has been more than one centre of creation for man, *par* 191. (This is wholly defective in statement and reasoning.) 8th. That the serpent was always the same, *par* 200. 9th. That there was a universal deluge, *par* 302. 10th. That there was no partial deluge, *par* 306, (very weak).

Whatever we may do with these premises as regards this particular narrative, we shall not thereby lose the following facts which may well be based on other evidence, and particularly on the teaching of our blessed Lord. 1st. Creation of the universe by God.—2nd. Relation of some kind between this and six days, and the seventh.—3rd. Creation of man (Adam and

Eve) by God.—4th. The fall.—5th. A judgment by a flood of waters.—I do not follow the course further. The recent republication by Dr. Candlish, of his lectures on "Reason and Revelation," professedly avoids the difficulty, see pp. 44, 71, &c.; but this is no reason why we should accept the monstrous conclusions stated by the Bishop, and the still more monstrous conclusions not darkly intimated by him.

The whole matter, (granting the premises), is clearly soluble. There are admitted sources of error and obscurity which at once remove much of the difficulty. A solution of the remainder, which shall be safe for man and glorifying to God, is now sought with perfect confidence in its being near at hand.

Yours faithfully,

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Feb. 19th, 1864.

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## Reviews.

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*The New Testament for English Readers*: containing the Authorized version, with Marginal corrections of readings and renderings; Marginal references, and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., Dean of Canterbury. In two vols. Vol. 1. Part II.—The Gospel of St. John, and the Acts of the Apostles. London: Rivingtons. 1863.

This second part of Dean Alford's "experiment" has all the characteristic excellencies and blemishes of the

first part, which was reviewed by us in September last. In the Introduction there is much valuable information respecting the authors, and critical history of the two books upon which he comments; and, in the commentary itself, there is considerable assistance given to the student of Scripture. But the Dean has continued to print the Authorized version as the text, instead of giving, as he might well have done, an amended version which should fairly place his English readers by the side of adepts in the Greek lan-

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The ecclesiastical bearings of the Dean are freely displayed in his commentary, sometimes in a manner which is creditable, at others disgraceful, to his scholarship. Thus he justly argues against confounding modern prelates with apostolic ministers. Referring to the appointment of Barnabas and Saul he contends that there is not "the least ground for the inference that this was a formal extension of the apostolic office, the pledge of its continuance through the episcopacy to the end of time. The apostolic office terminated with the apostolic times, and by its very nature admitted not of continuance; the episcopal office, in its ordinary sense, sprung up after the apostolic times, and the two are entirely distinct. The confusion of the two belongs to that unsafe and slippery ground in Church matters, the only logical reference from which is in the traditional system of Rome." And in his note on Acts xx. 17, having pointed to the fact that those who are there called "the elders" are in verse 28 called "bishops," he thus proceeds:—

"This circumstance began very early to contradict the growing views of the apostolic institution and necessity of prelatical episcopacy. Thus Irenæus (Cent. 2)—'He called together at Miletus the *bishops and presbyters* (elders), who came from Ephesus and the rest of the churches near.' Here we see (1) the two, *bishops and presbyters*, distinguished, as if *both* were sent for, in order that the titles might not seem to belong to the same persons, and (2) other neighbouring churches brought in, in order that there might not seem to be *bishops* in one church only. That neither of these was the

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case, is clearly shown by the plain words of this verse—'He sent to *Ephesus* and summoned *the elders of the Church.*' So early did interested and disingenuous interpretations begin to cloud the light which Scripture might have thrown on ecclesiastical questions. The A.V. has hardly dealt fairly in this case with the sacred text, in rendering the designation *episcopos*, ver. 28, 'overseers;' whereas it ought then, as in all other places, to have been BISHOPS, that the fact of *elders and bishops having been originally and apostolically synonymous* might be apparent to the English reader which now it is not."

In like manner he translates Acts xiv. 23, "and when they had elected the elders," &c., adding this note:—

"The verb means *appointed by suffrage*: and probably by the analogy of ch. vi. 2-6 (see 2 Cor. viii. 19), the strict meaning is here to be retained. The word will not bear Jerome's and Chrysostom's sense of '*laying on of hands*,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected.*"

But when we turn to the notes which relate to Baptism, we are struck by their inaccuracy and unfairness. It is not too much to say that they are disgraceful to the Dean as a scholar, and as a Biblical expositor. Thus on Acts x. 38, he says "the fact of the anointing with the Holy Spirit in His baptism by John, was the historical opening of the ministry of Jesus;" which is nothing less than a distortion of the gospel narrative, but which is perfectly in accordance with his theory of the connection of the Spirit with Baptism. In his note on John iii. 5, he says our Lord "here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33, in which united form He afterwards (Matt. xxviii. 19, 20, Mark xvi. 16) ordained it as a Sacrament of His

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"The verb means *appointed by suffrage*: and probably by the analogy of ch. vi. 2-6 (see 2 Cor. viii. 19), the strict meaning is here to be retained. The word will not bear Jerome's and Chrysostom's sense of '*laying on of hands*,' adopted by Roman Catholic expositors. Nor is there any reason here for departing from the usual meaning of electing by show of hands. The Apostles may have admitted by ordination those *presbyters whom the churches elected.*"

But when we turn to the notes which relate to Baptism, we are struck by their inaccuracy and unfairness. It is not too much to say that they are disgraceful to the Dean as a scholar, and as a Biblical expositor. Thus on Acts x. 38, he says "the fact of the anointing with the Holy Spirit in His baptism by John, was the historical opening of the ministry of Jesus;" which is nothing less than a distortion of the gospel narrative, but which is perfectly in accordance with his theory of the connection of the Spirit with Baptism. In his note on John iii. 5, he says our Lord "here unites together the two elements of a complete Baptism which were sundered in the words of the Baptist, ch. i. 33, in which united form He afterwards (Matt. xxviii. 19, 20, Mark xvi. 16) ordained it as a Sacrament of His

Church. Here He speaks of spiritual Baptism, as in ch. vi. of spiritual Communion, and in both places in connection with the outward conditions and media of these sacraments. It is observable that here as ordinarily (with a special exception, Acts x. 44 ff.), the outward sign comes first, and then the spiritual grace, vouchsafed in and by means of it where "duly received." It is simply untrue to say that in the commission given by Christ to His disciples He "united together the two elements of a complete Baptism by giving the Baptism of the Holy Ghost "in, and by means of," Baptism in water. Neither Matthew nor Mark give any hint of such a connection between the two. And as to the reference to "Spiritual Communion," we have only to turn to the Dean's note on John vi. 51, to read the following declaration as to "any reference to the ORDINANCE OF THE LORD'S SUPPER," "to the Ordinance itself, there is here no reference; nor could there well have been any." Such contradictory statements do not make the Dean a trustworthy commentator on these subjects, or render his opinion of any great weight.

In a note on Acts xvi. 15, we read "the preposterous views of the modern Baptists would have been received with astonishment and reprobation in the Apostolic Church. See note on 1 Cor. vii. 14." On turning to his Greek Testament we find that "it is not *personal* holiness which is here predicated of the children, any more than of the unbelieving husband or wife, but *holiness of dedication*, by strict dependence on *one dedicated*. Notwithstanding this ἀγιότης the Christian child is individually born in sin, and a child of wrath; and individually needs the washing of regeneration and the renewing of the Holy Ghost, just as much as the Jewish child needed the typical purifying of circumcision, and the sacrificial atonements of the law. So that in this ἀγιότης of the Christian child, there is nothing inconsistent with the idea, nor with the practice of Infant-baptism." Mark the words—"nothing inconsistent with," and then

let us read on from the *same* note. "With regard to the bearing of this verse on the subject of Infant-baptism—it seems to me to have *none*, further than this: that it establishes the analogy, so far, between Christian and Jewish children, as to show that if the initiatory rite of the old Covenant was administered to the one, that of the new Covenant, in so far as it was regarded as corresponding to circumcision, would probably, as a matter of course, be administered to the other." Probably, Mr. Dean? Is *that* ALL that you can say? Let us see.

In Acts xvi. 15 we read "[Lydia] was baptized and her household." The comment is as follows:—"It may be that no inference for Infant-baptism is hence deducible. The practice, however, does not rest on *inference*, but on the continuity and identity of the Covenant of grace to Jew and Christian, the *sign only* of admission being altered. The Apostles, *as Jews*, would have proposed to administer Baptism to the children, and Jewish or Proselyte converts would, *as matter of course*, have acceded to the proposal: and that the practice thus, by universal consent, tacitly (because at first unquestioned) pervaded the universal church, can hardly with reason be doubted." What was only spoken of as "*probable*" in 1 Cor. vii. 14, is here referred to "*as matter of course*." A curious variation at any rate; but let us pass on.

In Acts xvi. 31, we have this note—"and thy house does not mean that *his* faith would save his household—but that the same way was open to them as to him: Believe, and thou shalt be saved: and the same of thy household." Then what has become of "*holiness of dedication*," and "*the analogy between Christian and Jewish children?*" Or does the Dean wish to draw a distinction between being "*saved*," and being made partakers of "*the Covenant of grace?*" "*Without faith the Jailor's household would not have been 'saved,' says the comment; and if 'his faith' was the condition of the Jailor's admission into 'the Cove-*

nant of grace," it is obvious that, without such faith, his household would have continued strangers to that Covenant. But the sign "of the OLD Covenant" was given to every *Proselyte* and to his children also, upon his turning from dumb idols to serve the living God; his children were included with himself, and by reason of his faith, in that Covenant: whereas, in this case, the faith of the Christian convert would not bring his children within "the NEW Covenant!" Yet Dean Alford babbles about the identity of the two Covenants as being equally "the Covenant of grace!" He might as reasonably insist that identity means dissimilarity; and he would certainly be as much entitled to the confidence of his readers in doing so, as he is in the contradictory comments we have quoted.

But let us take some other illustrations of his trustworthiness as a commentator. On Acts ii. 38, he writes "here . . . we have the first mention and administration of CHRISTIAN BAPTISM. . . . The Apostles and first believers were not thus baptized, because (ch. i. 5) they had received the BAPTISM BY THE HOLY GHOST, the thing signified, which superseded that by water, the outward and visible sign." The statement is positive that the "Baptism by the Holy Ghost superseded that by water;" but on ch. xix. 5, the Dean writes, "in all probability, in the cases of the majority of the original disciples, the greater Baptism by the Holy Ghost and fire on the day of Pentecost, superseded the outward form or sign." The certainty had thus dwindled into a probability! Yet on ch. xi. 16, his words are—"This prophecy of the Lord was spoken to His assembled followers and promised to them that Baptism which was the completion and aim of the inferior Baptism by water administered to them by John:" so that unless to "supersede" and to "complete" mean the same thing, we have here a pretty contradiction in terms. But the confusion of the Dean is yet further confounded in ch. x. 44, 47, where, com-

menting on the gift of the Holy Ghost to Cornelius and his friends, he thus writes:—"The fire of the Lord fell . . . conferring on them the substance before the symbol—the Baptism with the Holy Ghost before the Baptism with water: and teaching us, that as the Holy Spirit dispensed once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases Him, with the necessity of water Baptism: and warning the Christian church not to put Baptism itself in the place which circumcision once held:" . . . "the water . . . the Holy Ghost. The Two great PARTS of full and complete Baptism: the latter infinitely greater than, but not superseding the necessity of the former:" so that Baptism, it seems, is not come "in the place" of Circumcision, and, as the narrative shows, "the substance" may be given without "superseding the necessity of," or even "completing the symbol" to be used in consequence of its reception. What Dean Alford means by saying that the Holy Ghost "can, when it pleases Him, dispense with the necessity of water-baptism," is by no means clear. If he intends to teach that the Holy Ghost does not tie the manifestation of His life-giving, or regenerating, grace to Baptism, we agree with him; though, in that case, he does not agree with himself in his commentary on Titus iii. 5; for he there writes—"The font is the 'laver of regeneration,' because it is the vessel consecrated to the use of that Sacrament, whereby, in its completeness the new life unto God is conveyed. And inasmuch as it is in that font, and when we are in it, that the first breath of that life is drawn, it is the laver of—belonging to, pertaining to, setting forth—regeneration. . . BAPTISMAL REGENERATION is the distinguishing doctrine of the New Covenant . . not the mere Ecclesiastical act, not the mere fact of reception by that act among God's professing people, but that completed by the Divine act, manifested by the operation of the Holy Ghost in the heart and through the life." If this be true, when Simon Magnus

was "in the font" that "act" of baptism was "completed by the Divine act" of the Holy Ghost, who then and there conveyed "the new life unto God" into his soul. But not even Dean Alford would be bold enough to endorse such a statement; as his note upon the case (though consisting only of passages quoted from Mander and Calvin) shows. And again, if "the new life unto God is conveyed in the font, and *when we are in it*," with reverence be it written and said, the Holy Ghost *cannot* dispense with water-baptism, since, in *that* case, He could not convey "life unto God!" But if, as the history of Cornelius proves, that "life unto God" can be communicated *apart from*, or if the Dean prefer, *prior to*, water-baptism, it is manifest that the action of the Holy Ghost as the Spirit of life is not, *in any sense whatsoever* contingent upon that baptism. But, if he contend that in the foregoing phrase, he meant to teach that the Holy Ghost "can, when it pleases Him," dispense with our Lord's appointment of Baptism, we not only deny the allegation, but venture to remind the Dean that it is irreconcilable with the whole tenor of the New Testament Scriptures. His own comment on ch. ix. 17, may reprove him for his error: "Great honor was here placed on the sacrament of Baptism, inasmuch as not even Saul, who had seen the Lord in special revelation, and was an elect vessel [and let us add, according to verses 16, 18, *had received his sight, and been filled with the Holy Ghost*], was permitted to dispense with this, the Lord's appointed way of admission into his church!"

In the case of the Ephesian disciples, narrated in ch. xix. 1—5, the Dean writes thus on Paul's question:—"Did ye receive the Holy Ghost when ye believed? *i. e.*, on your becoming believers, had you the gifts of the Spirit conferred on you? as in ch. viii. 16, 17. This is both grammatically necessary and absolutely demanded by the sense; the enquiry being, not as to any reception of the Holy Ghost during the period *since*

their Baptism, but as to one simultaneous with their first reception into the Church; and their *not* having *then* received Him is accounted for by the *deficiency of their Baptism*." Again we have to ask the Dean to explain his meaning. What was the "deficiency of their Baptism?" Was it, as we believe, that they were not baptized into Christ? or was it the non-bestowal of the Holy Ghost simultaneously with their Baptism? We suppose the Dean to intend the latter. Does he then mean that the disciples in Samaria who had been "baptized in the name of the Lord Jesus," had received a defective baptism? Is not everything "essential to this sacrament" to be found in the "matter" and "words" with which it is administered, so that baptism "in water" and "into the name of the Father, and of the Son, and of the Holy Ghost," is complete, and according to the institution of Christ? Or does he maintain the preposterous dogma that the baptism of John was the first reception of his disciples into Christ's Church? The expositor evidently requires to be expounded.

It will not surprise our readers to find Dean Alford making other erroneous statements about the subjects and the mode of baptism. In his note on Acts ii. 39, he dishonestly says—"Thus we have a providential recognition of Infant-baptism at the very founding of the Christian Church;" whereas the text says nothing of the baptism of any persons whatsoever, but speaks only of the promise of God by Joel, which had been previously quoted by St. Peter. In his note on ch. ii. 41, he writes:—"Almost without doubt, this first baptism must have been administered as that of the first Gentile converts was (see ch. x. 47, and note), by *affusion* or *sprinkling*, not by immersion. The immersion of 3,000 persons in a city so sparingly furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose." The note on ch. x. 47, to which we are re-

ferred is as follows:—"Can any forbid the water to those who have received the Spirit"? The expression "forbid," used with "the water," is interesting, as showing that the practice was to *bring the water to the candidates, not the candidates to the water*. This, which would be implied by the word under any circumstances, is rendered certain, when we remember that they were assembled *in the house*." It affords some satisfaction to find that the Dean, if "almost," is not altogether "without doubt" about the administration of "this first baptism." We do not care to answer his unscholarly assertions in more than a word or two. THE DEAN KNOWS THAT THE VERB βαπτίζω NEVER MEANS TO SPRINKLE; so that Luke propagates an untruth if the people were sprinkled, who, he says, were immersed! We need not say that Luke wrote Greek with sufficient accuracy and precision not to have made a mistake in so remarkable a narrative. And as to the ridiculous plea which has been raised on the word "forbid," it carries its condemnation in its front. No one can doubt that it is merely a shuffling attempt to wriggle out of the plain statements of the historian.

We had marked a few other passages for contrast and condemnation, but we have already exceeded our customary limits in noticing this book. Upon the evidence which we have now placed in the hands of our readers, we pronounce Dean Alford an inaccurate and untrustworthy expositor of the New Testament whenever it refers to the question of Baptism: nor will he have reason to complain if we add that such tampering with the sacred narrative, as we have proved against him on *one* subject, must awaken doubts upon all other interpretations that could reflect his ecclesiastical opinions. The extensive sale of his successive editions of the Greek Testament may have led scholars to notice the faults we have pointed out, but we have never met with any allusion to them; and we have, therefore, thought it our duty to put "English readers"

on their guard as to the scholarly and expository value of the "experiment" now made upon their credulity in these labours of the learned Dean of Canterbury.

*The Story of the Lives of Carey, Marshman, and Ward.* By J. C. MARSHMAN. London: Strahan and Co. 1864. 391 pp. post 8vo.

It is with great pleasure that we receive the people's edition of the lives of the founders of the Serampore mission. To a great extent Mr. Marshman has re-written his very valuable work, and by condensation and partial omissions embodied in this handy volume all that is important and of permanent interest in the two volumes of which the first edition consisted. Without entirely passing over the painful controversies of later years, Mr. Marshman has omitted a great deal that was by no means requisite to a candid and fair appreciation of the merits of the case, while he has done justice to the high Christian motives of the parties to the strife. The present condition of India and its missions, gives to this volume an unusual interest. Looking back over the three quarters of a century since Carey landed in Bengal, it is surprising to note how great are the changes that have taken place, and most interesting to observe how many of them have their root in the labours of the missionaries of Serampore. They were the first to awaken the attention of the government of India, as well as the people of England, to the cruelties practised as sacred rites by the Hindus, and to point out with how little interference with the ancient religious laws of the Shastres many of them could be abolished. The awful infanticide at Saugor island was then stopped. They furnished Lord W. Bentinck with the great body of facts which enabled him, without a murmur from the Hindus, to quench the fires of Suttee. They protested against the connection of the State with Jugger-nauth and the innumerable idol temples to which, for many years the Indian

statesmen clung with the false impression that Britain's hold upon the country depended, not only on the impartiality and wisdom of their rule, but on their subservience to the superstitions of the people. On them fell the brunt of the conflict, success in which opened India to the missionaries of the Cross. They won for all others that "liberty of prophesying" which all denominations now enjoy. It was in conjunction with their labour that Fuller, aided by the eminent Wilberforce at home, secured the passing of the clause in the East India Company's charter in 1813, by which missionaries and schoolmasters were allowed free access to Hindustan. With facts supplied from Serampore, the first secretary of our Missionary Society fought the Brahminised English advocates of Hindustan and exclusion, and overthrew the hosts led by Edinburgh reviewers, and officered by a Twining and a Scott Waring. Mr. Marshman has recounted the events of this remarkable period of missionary history with great care. In no part of his life was the massive force of the intellect of Andrew Fuller more apparent. It was his noble work both to create a revolution in theological thought, and to lay the foundations of the missionary period of the Christian Church of these modern times. But more especially were the Serampore missionaries the pioneers in every good work that could aid the social and religious improvement of the people in India. In the infancy of modern missions it fell to their lot to test and exemplify the principles in which they must be conducted. With them originated the plans afterwards adopted by the British and Foreign Bible Society, to give the Bible to the natives of the East in their own tongues, and largely did they themselves contribute to their accomplishment. The impulse they gave to Biblical translation still continues to operate, both to the improvement of their own versions, which, being the first, must necessarily have been imperfect, and to the preparation of new ones in languages

hitherto unprovided with this Divine gift. They settled the question of the observance of caste among the members of the Christian community, insisting from the first that, among the disciples of Christ, there should be a complete brotherhood of privilege and affection; thereby avoiding the evils which have so seriously embarrassed the older missions of Southern India. They established the first native school for heathen children in Hindustan, and organised the first college for the training of native catechists and evangelists. Dr. Carey was the first prose writer in the Bengali language. In 1801 not a single prose work was found to exist in it. The pundits who monopolised all learning despised the vernacular on the plea that Sanscrit alone was worthy of study or of use. Now, thousands of volumes are annually poured forth by the Bengali press of Calcutta, but the germ of this vast literature must be traced to the missionary press of Serampore. Grammars and lexicons proceeded from the same prolific source, and the first Bengali newspaper, and the first religious periodical, started into being at Serampore. "In all the departments of missionary labour and intellectual improvement," says Mr. Marshman, "they led the way, and it is on the broad foundation which they were enabled to lay, that the edifice of modern Indian missions has been erected." The issue of this volume is most timely, when our mission is passing through a crisis of no common sort. We trust that it will have a wide circulation. The ease and purity of the style render the work most attractive reading, while the narrative itself is calculated to quicken the missionary spirit, and to stir us up to emulate the deeds of the great men whose devotedness to the Saviour it records.

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*The Holy Gospels*; Translated from the Original Greek; the Spurious passages expunged; the Doubtful bracketed; and the whole revised after the texts of Griesbach, Lachmann,

Tischendorf, Alford, and Tregelles. With Notes and Critical appendix. By G. WILLIAM BRAMELD, M.A. of Lincoln College, Oxford, Vicar of East Markham. London: Longman. 1863.

We welcome this new contribution towards a correct translation of the New Testament into English, as sure to foster the desire for that which is the special want of our times. A great stride will be taken towards Christian union, when all Englishmen, whether in the ministry or not, shall use a faithful version of the writings of the Evangelists and Apostles who have been inspired of God to write for our learning; for they will then be led to reconsider many matters which are ignorantly supposed to be settled by our authorized version.

Mr. Brameld has not prepared his translation for advanced Biblical students, but for those who are "less advanced," in the hope, as he tells us, "that it may perhaps tend to excite in their minds an interest in the subject, which may lead them hereafter to consult, with certain profit to themselves, the works of Dean Alford, Mr. Highton, and other eminent scholars." In this lies the defect of his work. We very strongly feel, and would commend it to Mr. Brameld's serious consideration, that every tentative publication of this kind should be prepared for advanced scholars only. They alone are competent to determine its merits; and until they are satisfied, it is worse than useless to expect that steps will be taken to secure a revision of the Authorized Version. We have no sympathy with those who refuse to look the difficulties raised by *true* (and therefore *reverential*) criticism in the face. The *Textus Receptus* on which our version is founded is notoriously incorrect in many places. It admits *sentences* for which there is no authority in the oldest MSS., and which ought to be rejected by all men—*e.g.*, Acts viii. 37, and 1. John, v. 7, and retains many *readings* which are certainly erroneous. By the blessing of God on the labours of Tischendorf, Tregelles, and Scriver,

we hope we shall ere long have a text which will secure the suffrages of the learned throughout the world, and *then* it will be incumbent on our English scholars to give us as accurate a version for popular use as the most "advanced" scholarship can supply.

We do not like the *tone* of Mr. Brameld's introduction. It is harsh, and withal seems to us to be very arrogant. It will fail therefore, as we fear, to conciliate regard to the object which he earnestly wishes to promote. And this is the more to be regretted, because a fair and temperate statement of the facts of the case is all that is necessary to make every Christian understand the reasonableness with which Biblical critics of all Christian communions desire to give to their unlearned neighbours a version that shall duly represent the exact scholarship of the age. In the not improbable event of a second edition, Mr. Brameld will do wisely to rewrite the greater part of this introduction,

As to the version itself, we have compared portions of it with Tischendorf's edition, 1849, and commend its general fidelity. But Mr. Brameld does not always translate with precision, or consistently follow his authorities. Thus, let us take John xii., which is open before us. In v. 1, Mr. Brameld inserts "who had been dead," which Tischendorf rejects, and Dean Alford timidly brackets. In v. 2, it should be "*but* Lazarus," instead of "*and* Lazarus." In v. 3, we see no good reason for not rendering the participle "having taken," or for inserting even so small a word as "and," without any authority, before "anointed." In v. 5 we should render, "why has not this ointment been sold, &c., and given to the poor;" and in v. 6, instead of "carried that which was put therein," "pilfered the contributions." So too in v. 7, instead of "Let her alone, that for the day of my burial she may keep it"—which is manifestly wrong—we should translate, "Forgive her that she kept this for the day of my burial." But, in spite of the want of minute accuracy in rendering various

teuses and particles, which was to have been hoped for, we think this volume worthy of attention, and shall be glad to see the result of Mr. Brameld's labours upon the other books of the New Testament.

*The Christ of the Gospel and the Romance of M. Renan.* Three Essays.

By the Rev. Dr. SCHAFF and M. NAPOLEON ROUSSEL. London: The Religious Tract Society.

We have read the three essays before us with great pleasure. Dr. Schaff's was not prepared as a reply to M. Renan, but by its admirable method of setting forth the character of Christ, most effectually disposes of his misconceptions and misstatements. We should be glad to see it published in a separate form for very general circulation, and think the Tract Society would do good service by a cheap re-issue of it *in as good type, and as well set out as in the present volume.* The essays by M. M. Roussel and Pressensé are of great merit. That by M. Roussel is the more lively, that by M. Pressensé more weighty in style; but each unmasks the flippant critic, who thinks himself better entitled to belief in these days than Matthew, and Mark, and Luke, and John. We very gladly commend them to our readers.

*Anthems for Congregational Worship;* arranged for four voices. London; Haddon.

At the cost of one shilling only, this beautifully printed volume supplies twelve anthems and six sanctuses, which are sure to be admired by all lovers of good music, and which are within the average skill of congregations that give any attention to the service of song.

*The Domestic Altar; or Prayers for the Use of Families for One Month.*

By the [late] Rev. EBENEZER TEMPLE, Rochford, Essex. Third edition. London: Snow. 1864.

To such as need assistance in conducting family worship, this little volume may be commended for its

simplicity of language, its devoutness of tone, and its evangelical comprehensiveness. It has been so many years before the public, that we need not say more about it.

*The Prince of Light and the Prince of Darkness in Conflict, or the Temptation of Christ,* newly translated, explained, illustrated, and applied. By the Rev. ALEXANDER B. GROSART. First United Presbyterian Church, Kinross, &c. London: Nisbet and Co. 1864.

This handsome volume contains such expositions of the words of Scripture as our Scotch friends love, and as call into exercise all the gifts and attainments of their ministers; and it forms conclusive proof that Mr. Grosart has "studied to show himself . . . a workman that needeth not to be ashamed, rightly dividing the word of truth." Very few men have such an acquaintance with Theological literature as he, yet this book shows him to be familiar, not only with the authors, which well-read men of the ordinary type have mastered, but with those less known writers, whose books will, by and bye, command the attention they deserve. He is an Eclectic to whom no argument or illustration comes amiss, and whether it be Shakspeare amongst the Poets, or Theodore Parker amongst mis-believers, he lays all sorts of writers under tribute, and turns his vast reading to excellent account in opening up the treasures of revealed truth.

We confess to great admiration of the thoroughness with which Mr. Grosart has discussed the Temptation of our Lord. There is nothing like it that we have seen in English literature, and we commend it as showing how a minute analysis of the very words of Scripture may be pursued without wearying the reader, and without withdrawing the general sentiment of the passage so dealt with from his view, its theology is such as made Puritanism a power in the pulpit, and in the country some time ago—Biblical, consistent, and definite in expres-



sion. It is a stream flowing from the fountain of Revelation, beautiful and refreshing. And as for the general style of thought, it is quaint and forcible and accurate, and withal level with the experience of ordinary life. Delivered as discourses in his Lord's day ministrations, we cannot doubt that many a tempted one was succoured by the words of holy counsel, admonition, and warning; whilst they who were not compassed about with "principalities, and powers, and spiritual wickedness in high places," must have been impressed by the solemn earnestness with which they were taught how temptation may be safely encountered when a man is led of God into circumstances which test his obedience as a son of God, and when, in humble imitation of our Divine Redeemer, he resists the Devil with "thus it is written." We abstain from formal quotations, because we hope the book will have a very large sale amongst our readers, and because we are sure that none will regret having possessed themselves of such a treasure.

As to the literary composition of the book, we must say a word or two. Great readers may generally be divided into two classes; the one consisting of those who have no technical memory, and who are content with adding to their store of ideas or facts; and the

other of those who not only recollect thoughts, but the words in which those thoughts first presented themselves to their minds. The first class, as a rule, can use their knowledge with ease and gracefulness of style; the latter are generally hampered by the consciousness of their obligations to others. Of course, there are exceptions to these rules, and Lord Macaulay will be thought of as one who seemed incapable of forgetting what he had once read, and yet as so thoroughly unembarrassed by his memory that his style was like a well of water springing up within a very active mind. Mr. Grosart, too, seems to have a prodigious memory, but he avails himself of its accumulated treasures like an emperor. He uses authors as his servants, and says to one come, and he cometh at his bidding, to do just the service which is required at the moment. The result is, that viewed as a whole, this book is a mosaic, exquisitely designed, and well cemented together. We have our misgivings if there is another man in the British pulpit who can, with equal skill and felicitousness of reference, bring his literary acquisitions to the elucidation of the truth of God, and who would, at the same time, preserve a naturalness of manner that does not betray any pedantry or pretension whatsoever.

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## Intelligence.

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### MINISTERIAL CHANGES.

The Rev. J. J. Williams, late of Fakenham, has accepted the unanimous invitation of the church at Nayland, Suffolk.—The Rev. E. Le Fevre has resigned the pastorate of the church at Woodstock.—The Rev. D. B. Joseph, of Cupar Fife, has accepted the unanimous invitation of the church at Salem Chapel, Burton-on-

Trent.—The Rev. J. Aldis, jun., late of Lowestoft, has accepted the unanimous invitation of the church, West-lane, Haworth, Yorkshire.—The Rev. William Cheetham has resigned the pastorate of the Baptist church, New Mill, Tring, Herts.—The Baptist Irish Society has appointed the Rev. John Taylor a member of the church at Portadown to labour at Tandragee, county Armagh.—The Rev.

Joseph Hurlstone, of Penknap, Westbury, Wilts, (after labouring there nearly nine years), has accepted the invitation of the church at Castle-street, Calne, Wilts.—The J. E. Cracknell, of Blackheath, has accepted the pastorate of the church meeting at Cambray Chapel, Cheltenham.—The Rev. B. Williams, late of St. Clears, has accepted the cordial invitation of the church at the Tabernacle, Pembrey, in the same county of Carmarthen.—The Rev. J. H. Blake has accepted the pastorate of the church at Bow. Mr. Blake will still retain his connection with the Baptist Building Fund.—The Rev. G. Malins, of the Metropolitan Tabernacle College, has accepted the unanimous call of the church meeting in Shaftesbury Hall, Aldersgate-street.

#### ANNIVERSARY AND OPENING SERVICES.

STONDON, BEDFORDSHIRE.—The new chapel in this village, erected in place of an old barn which has been used for years as a preaching station of the church at Shefford, was opened on Feb. 18th, when the Rev. Dr. Macfarlane (late of Glasgow) preached. The Rev. W. T. Whitmarsh and the following ministers took part in the service—Revs. P. Griffiths, Biggleswade; G. Short, B.A., Hitchin; W. Griffith, Hitchin, (Independent.) A meeting was held in an adjoining barn afterwards, presided over by Mr. Dodwell, (treasurer of the Building Fund) whose kind exertions, in aid of the erection of this chapel, were acknowledged in a cordial vote of thanks. The following friends addressed the meeting—Rev. Dr. Macfarlane, Rev. G. Short, B.A., Mr. Lloyd, Mr. Purser, (student Regent's Park College), Rev. J. C. Fairfax, (Independent) Shillington, Rev. P. Griffiths, and the Rev. W. T. Whitmarsh. The collections throughout the day were very good.

KINGSTON-ON-THAMES.—January 14th, the new chapel was opened, when sermons were preached by Revs. W. Brock, and W. Landels; on the following Lord's day the Revs. Dr. Angus, W. Collings, of Gloucester, and H. Bayley, pastor of the church, preached. A public meeting was held on the 19th, W. Olney, Esq., in the chair. Addresses were given by Revs. J. E. Giles, W. Collings, L. H. Byrnes, W. G. Lewis, A. Mackenall, and Messrs. W. Higgs, and J. Stiff. The chapel has cost £2,750, towards which amount Mr. Higgs, the builder, has generously given

£250. It will seat 760 persons, and with the school-rooms, which open on to the larger building, more than a thousand.

GRANTHAM, January 21st.—A new chapel was opened in the town. Sermons were preached by the Rev. H. Dowson, of Bradford, Yorkshire; and on the following Lord's Day by the Rev. H. Watts, of Golcar.

GREAT MISSENDEN, January 19th.—The third anniversary of the pastorate of Rev. C. H. Harcourt was celebrated by a public meeting. The chair was occupied by Mr. J. Oliff, the senior deacon, and addresses were given by Revs. J. J. Owen, J. H. Snell, E. Foster, T. Butcher, C. H. Harcourt, and Mr. Free.

#### PRESENTATIONS.

SHIPLEY, YORKSHIRE, January 16th.—To Mr. and Mrs. Aked, on the occasion of their removal to Harrogate, a handsome writing desk and a silver vase, from the members of the church and congregation as an expression of their affection, and a recognition of valuable services in the church.

PENTIRCH, January 20th.—The Rev. E. Jones, a purse of gold from the members of the church and congregation.

OTLEY, SUFFOLK, January 18th.—The Rev. P. B. Woodgate, a purse of gold from the members of the church and congregation as a token of their esteem and affection.

FOLKESTONE.—Feb. 4th, a meeting was held in the Town Hall, Folkestone, for the purpose of presenting a testimonial to the Rev. D. Jones, B.A., who has just left this town. The Mayor, C. Doridant, Esq., occupied the chair, and presented to Mr. Jones a handsome gold watch, bearing the following inscription on the case:—"Presented, with a purse of twenty-five sovereigns, by the church and congregation of Salem Chapel, and the inhabitants of the town, to the Rev. D. Jones, B.A., on his leaving Folkestone, Jan. 26th, 1864."

SARN, MONTGOMERYSHIRE.—Feb. 8th, the Rev. E. Owens, the late minister a purse of sovereigns, as a token of the sincere appreciation of his services during the last ten years.

CROSS-STREET CHAPEL, ISLINGTON.—The congregation and friends of this church have raised the sum of £300 6s as a testimonial to their late pastor, the Rev. A. C. Thomas. This gift, which was presented to Mr. Thomas on the 4th of Feb., testifies to the esteem and affection

in which he is held, as well as to the sympathy felt towards him in his affliction; and when it is considered that nearly five hundred members have been received into the church during the eight years of his ministry, it may also be looked upon as an expression of gratitude for his indefatigable and self-denying labours.

#### ORDINATION AND RECOGNITION SERVICES.

**ABERDEEN.**—A meeting of the members and friends connected with the John-street Baptist church was held in the Music Hall Buildings on the evening of the 26th Jan., when the ministers of the other Baptist churches in Aberdeen, with those of various Independent and Presbyterian congregations, and a large number of friends, met to welcome the Rev. Stephen J. Davis, who has lately entered upon the pastorate of the church. Addresses were given by the various ministers present. The meeting was a most encouraging one, and the spirit of the remarks made by various brethren in the ministry, augurs well for Mr. Davis's prospects of usefulness here.

**MILE-END GATE, DARLING PLACE CHAPEL, Jan. 5th.**—A meeting was held for the formation of a Baptist church, and the recognition of Mr. C. Gordelier as its pastor. The Rev. J. H. Blake, of Bow, presided; and Revs. W. A. Blake, R. R. Finch, and others took part in the proceedings.

**BRIXTON-HILL, LONDON.**—On the 21st of January, a special service was held in New Park-road Chapel, Brixton, for the recognition of the Rev. D. Jones, B.A. (late of Folkestone), as minister of the church and congregation. The interesting occasion drew together a large number of Christian friends from various parts of the metropolis, so that the body of the chapel was full to overflowing. The chair was taken by W. H. Millar, Esq., who gave an interesting account of the origin and progress of the church at Brixton-hill, making special allusion to the efforts and liberality of the late George Kitson, Esq. Prayers were offered by the Revs. S. Eldridge and I. M. Soule. Appropriate addresses were delivered by the Revs. J. Offord, J. Spence, D.D., W. M. Anderson, and W. H. Watson, Esq.

**BEAUFORT, MON.**—On the 27th and 28th Dec., Mr. D. Jones, of Pontypool College, was ordained pastor of the church at Zoar Chapel, Beaufort. Dis-

courses were delivered by the Rev. J. Rowlands, Cwmavon, Glam.; D. Jones, Cwmavon (father of the young pastor); T. Roberts, Ebbw Vale; S. Williams, Nantyglô; W. Roberts, Blaina; and T. Thomas, D.D., President of the Baptist College, Pontypool. The Rev. S. Williams preached on the nature of a Christian church. The usual questions were asked by the Rev. J. Rowlands. The Rev. Dr. Thomas preached to the minister, and the Rev. J. Rowlands on the duty of the church.

**LOWER EDMONTON.**—Services were held here on Jan. 26th, in connection with the settlement as pastor of the Rev. D. Russell, from the Metropolitan Tabernacle College. The Revs. S. Kennedy, of Tottenham; G. Rogers (Theological tutor of the Metropolitan Tabernacle College); S. J. Smith, of Enfield, and J. Edwards (the late pastor), conducted the engagements. In the evening a public meeting was held, when most of the neighbouring ministers were present. The chair was occupied by the pastor, who opened the meeting with a few appropriate remarks; and addresses were given by the Revs. R. Wallace, Tottenham; J. Chalmers, Tottenham; G. Rogers, J. Edwards, J. Jackson, W. M. Robinson, and J. Ward.

#### MISCELLANEOUS.

**PROPOSED RE-PUBLICATION OF THE WORKS OF THE REV. J. H. HINTON, M.A.**—Many of our readers must have noticed the advertisement, which has appeared in our columns, announcing the proposed publication of the Works of the Rev. J. H. Hinton, in a uniform edition. The proposal is one that cannot fail to interest all who are acquainted with Mr. Hinton's writings, and we sincerely hope that his life and health will be spared so as to enable him to complete this "last gift to the churches." For the sake of those who have not seen the advertisement, we may mention that the new edition will consist of six handsome vols. These six vols. will contain the whole of Mr. Hinton's theological writings. The whole will be carefully edited and revised. The first volume will be put to press as early as possible, and the successive volumes will be published quarterly. The subscription for the whole will be a guinea and a half, which, we are informed, may be paid in one sum, or in three instalments, according to the convenience of the subscriber. We believe that Mr. Hinton has already received the

names of a considerable number of subscribers, but not yet sufficient to justify him in proceeding. We have no doubt that this announcement will be all that is needed to induce many of our readers to send him their names at once.

NEWCASTLE-ON-TYNE. — The cornerstone of a new Baptist chapel, at Rye-hill, for the congregation of which the Rev. Wildon Carr is pastor, was laid on the 19th Jan., with the usual formalities. It will be of an ornate Italian style of architecture, and will consist both of a chapel and school-room, the former accommodating about 1,500 worshippers, and the latter about 900 children. The estimated cost of the building is £3,400. The site has cost £870, making a total of £4,270, towards which funds have been realised or promised amounting to £2,120, leaving £2,150 yet to be raised. Most of the Dissenting ministers of the town took part in the services of the day.

NEW-ROAD, OXFORD. — Services in connection with the jubilee of the New-road Chapel Sunday-school Society, Oxford, were held during the past month. On Feb. 7th, the Rev. John Aldis, of Reading, preached two sermons. On the 8th, the children of the schools connected with the society, including those from Headington, Appleton, and New Osney, partook of tea in the chapel, after which addresses were delivered. On the 9th, a large number of persons assembled in Osney town to witness the ceremony of laying the foundation stone of a new school in connection with the Baptist denomination. The new school-room will be about thirty feet by twenty-one feet, and will be capable of holding 100 children. The sum required for its erection is about £300. The foundation-stone was laid by Mrs. Bartlett, who has been for many years connected with the society. Short addresses were delivered by the Rev. W. Allen and Sir Morton Peto, Bart., M.P. Prayer was offered up by the Rev. Thomas Kench. At five o'clock the largest tea-meeting ever held in this city took place in the Corn Exchange. Every part of the capacious edifice was densely crowded, about 800 persons being present. At the conclusion of the repast, the chair was taken by Sir S. Morton Peto, Bart., M.P. Addresses were delivered by the Revs. N. Haycroft, M.A., C. Vince, W. Allen, G. Warner, and by Dr. E. B. Uunderhill. In the course of the proceedings, Mr. Allen stated that the church at Oxford

had been honoured in the past by many of its members having been called to the ministry, among whom he mentioned the Rev. J. H. Hinton, M.A., Dr. Steane, Dr. Draper, S. Pearce, F. Franklin, T. F. Newman, J. Mathews, W. Teall, W. Bull, B.A., and W. D. Elliston.

#### RECENT DEATHS.

ELIZABETH, relict of EDWARD MINES, Esq., of Terrace, Diss.

We are told, upon the authority of Divine inspiration, that "the memory of the just is blessed." Therefore, it is right to record their excellences, and magnify the grace of God in them, by holding them up as worthy of imitation, that their memory may be blessed unto others.

The late Mrs. Mines, daughter of W. W. Simpson, Esq., banker, Diss, was an old professor of the religion of the Lord Jesus Christ; and by a long life of Christian consistency showed that she may be ranked among those whom the Scriptures term "just."

By what means or instrumentality she was converted to the faith of Christ, is not recorded; but that she was early taught to know the Lord appears from some papers in her own hand-writing. In the year 1795, when she was but ten years old, she wrote the following lines:—

"If Christ be precious now to me,  
May He then for ever be  
Mine in life, and mine in death;  
So shall I resign my breath  
Into his blessed arms, and be  
His to all eternity."

These sentiments and feelings, with reference to the Holy Saviour, were cherished by her to the end of her days, so that she could address Him and say—

"Tis pleasing to look back and see  
That my whole life was Thine."

During the days of her youth she cultivated the poetic talent, and wrote on "The Last Judgment," on "The Trials of Believers," on "God's choice of His People," on "The Death of the Righteous," and other pieces which were not seen till after her death. Soon after she arrived at years of maturity, she took up the Cross and professed the religion of Christ before a scoffing world, by being publicly and scripturally baptized on a profession of repentance towards God and faith in our Lord Jesus Christ, on the 5th of May, 1811, that she might thus set forth her personal faith in the death, burial, and resurrection of Him

on whom she now rested all her hopes of salvation. We have made use of the expression "scoffing world," advisedly, for at the period of Mrs. Mines's baptism, this ordinance, as administered to adults only, involved greater odium than now. In a small country town this religious act, to one in her position of life, was one of peculiar trial and sacrifice, and she might, therefore, have been especially tempted to neglect the performance of it. She commenced a life of active effort in the cause of God, which was blended with constant habits of secret devotion and self-examination. In the year 1816, she records in her private memorandum book, "By prayer and endeavour long-continued, I have in some measure overcome a very sinful distemper of mind, and gained the contrary temper against a natural propensity." She drew out rules for reading the Bible reverently, believingly, and devoutly every day; one of which was prayer before she began to read, prayer mixed with reading, and prayer when she had concluded: and that Bible which she used three times a day in her private devotions only, for a long series of years, bears evident marks of the thoughtful and devout attention with which it had been read. It is well-nigh marked throughout with pertinent observations, and references to her diary, evincing the value she attached to the Scriptures, and the light and comfort she derived therefrom. She was truly a Bible Christian. She loved free prayer, because she found no example in Scripture of the use of forms. She was a voluntary in religion, because she discovered from God's word that the support of His cause, to be acceptable in His sight, must arise from the willingness of His people, and not from the force of human laws; and she was a Baptist because she found that the New Testament requires the personal obedience of believers to all gospel ordinances. Seeing that her religious convictions were derived exclusively from God's word, she held them with great tenacity, and felt it right to direct others to what she believed to be the truth as it is in Jesus; yet she could say "grace be with all them that love our Lord Jesus Christ in sincerity, for she was a true lover of all good men. Knowing that Christianity not only designed that we should get good, but do good, she spent the greater part of a long life in pointing out to others the way of salvation. She

was a zealous and efficient labourer in the Sabbath school for about half a century; and the various Christian and benevolent institutions of the day found in her a generous supporter. Her purse was ever open to the calls of religion and charity, so that it is not known that she ever turned away a case without giving some relief. She denied herself that she might have wherewith to help in time of need, and on one occasion, when suffering a very considerable loss, she said she must bear it, and not allow God's cause to suffer by it, for that the cause of Christ is the last object in which the Christian should retrench. Therefore, she generously contributed in life a tenth of all her income and more, believing that Testamentary Charities are no better than dead sacrifices. Knowing that contributions and efforts to promote the best causes would be fruitless without the Divine blessing, she was in the constant habit of pleading with God for the various objects in which she felt a deep interest, both in the daily devotions of the family, and in the closet. Thus, on the Sabbath, she regularly prayed for the ministers of Christ, the hearers of the gospel, and the churches of His grace. On Monday, for Christian Missionaries and the spread of the gospel throughout the world. On Tuesday, for Sabbath schools, teachers, parents, and scholars, Bible and Tract Societies. On Wednesday, for the nation at large, for Diss and its neighbourhood, and the unconverted people therein. On Thursday, she sought the blessing of God on individual families, parents, and children, and servants. On Friday, she prayed for the conversion of the Jews; and on Saturday, offered thanksgiving for the blessings received during the week, and petitions for a blessing on the ensuing Sabbath; and all in the family had to find and repeat passages of Scripture suitable to these various subjects, thus familiarizing the mind with that which was the matter of prayer in the closet, and at the family altar. This was the practice for years. There was scarcely anything which occurred in her long religious life, which she did not take to the throne of grace, and special seasons gave occasion for special prayer. Whilst the members of her family, and especially her only child, found a place in her daily prayers, the return of her birthday insured special supplication, of which the following is a specimen:—"My dear child has this day entered her tenth

year, and we have dedicated her again to the Lord. After service, this evening, two ministers, with a few other friends, spent an hour in reading and prayer, suited to the occasion. 'Oh Lord, thou alone knowest the desires of my heart on her account, and I humbly hope in Thy good time Thou wilt grant them to me, by giving me some evidence that she is born again by Thy Holy Spirit, 'For this child I have prayed.' Thou, O Lord, hast graciously said, 'Put me in remembrance, let us plead together.' I desire to do this, and by faith plead with thee to do as thou hast said. I would bless Thee for thy mercies as it regards the bodily health of my child, but above all would I plead with Thee for the health of her soul. Oh! give me some token for good in this respect, and fulfil the desires of my heart in making her a decided follower of the meek and lowly Jesus." The outward life of our departed friend is known to many. She was as much attached to the services of God's house, as to those of the closet and the family altar; therefore, no trivial matter was allowed to keep her away; and many a time she has been known to be in the sanctuary when most, suffering as she did, would have been in bed. When advised to stay at home, she would say, "If I do, I shall suffer, and I can but suffer if I go." The illness, which was sent to call her home, was of short duration, so that she was only kept one Sabbath from the service on earth before she joined that of heaven. The Sunday week before she died she was twice in the house of God, and on the Monday walked to the prayer meeting; but on Tuesday evening she was taken so ill as to be obliged to retire to that bed, where, in one short week, she slept the sleep of death. Of the nature and probable termination of her illness, she was quite aware; but she was not alarmed, for she had made preparation for death, the prayers, the chief business of her life for years. When reminded that she had been a professor and lover of religion of a long standing, she would not hear it, but said that all her hope on Christ was laid. These lines she had copied as expressive of her views of herself, and her Saviour—

"Since, therefore, I can hardly bear,  
What in myself I see,  
How vile and black must I appear,  
Most Holy God to Thee!  
But since my Saviour stands between,  
In garments dyed in blood,  
'Tis He instead of me, is seen,  
When I approach to God.

Thus, though a sinner, I am safe,  
He pleads before the throne,  
His life and death on my behalf,  
And calls my sins His own."

To a Christian friend, who visited her for the last time, she said—"I can walk through death's darkest shades, and never yield to fear." "But if I look within I can fear; but not when I look to Christ." To another friend she remarked, "Sweet to lie passive in His hands, and know no will but His." When reminded of several friends whom she would meet in heaven, she answered emphatically, "Yes; but Christ will be better than all." Seeing those dear to her weeping around her bed, she looked at them and said, "The days of my mourning are ended." Some hours before earth was exchanged for heaven, she sent for her son-in-law to read and pray with her, and selected the 22nd chapter of Revelation, which describes the tree of life in the midst of the Paradise of God, and the river of the water of life proceeding out of the throne of God and the Lamb, and concludes with the prayer, "Come Lord Jesus! come quickly," — which prayer was soon answered, for, in a few hours after, in a sweet sleep, which lasted the whole of the night, she died without a groan or sigh, satisfied when she awoke in heaven in her Saviour's likeness to behold His face in righteousness. Mrs. Mines died November 3rd, 1863, in the 79th year of her age, and being absent from the body, is present with the Lord."

The Rev. JAMES SNEATH, Cradley.

"They glorified God in me," was the touching testimony of Paul, as to the estimation in which others held him for his many-phased Christian character, and his marvel-working, ministerial career. But the epistle must be written, or ever it can be subscribed, and brought forth to the light before it can be read and known of men. As, therefore, geologists rifle the bosom of the rocks to learn the lessons taught by fossil remains, "the graceful fern, or finely vertebrated lizard," so the object of religious biography is to rescue from the wrecks of time the names of the pious dead for the benefit of the living. This is simply what is sought by this short sketch. The writer does not more certainly consult his own taste in the matter, than defer to the sound sense of his deceased friend on the subject, when he adopts this course. He is wishful to allow facts to

speak for themselves. What these are worth remains to be seen.

James Sneath, the subject of this brief memoir, was born at Riddings in Derbyshire. Of his early history, little is known, yet enough to mark him out as a child of Providence—a vessel of mercy prepared aforetime unto glory." While he was yet a boy, a Baptist brother, a pious old man from Nottingham, settled in the neighbourhood, who affected by the abounding ungodliness of the place, resolved to do something for its moral elevation. Accordingly, beginning at the beginning—viz., with the young, he opened his house on the Lord's day, to receive, for purposes of religious instruction, the children of his poor neighbours. To this school, little James was sent; not in vain, for by God's sanctifying blessing on the truth taught there, he "was made wise unto salvation."

Having thus received good at the hand of the Lord, this young disciple now sought, yielding to the force of a mysterious spiritual impulse, to become in turn the almoner of the Divine bounty to others. When about seventeen years of age therefore, he began to preach the Gospel of the grace of God, to which the Lord gave testimony, so that some years subsequently he was thought, by the Rev. C. Stovel, who buried him in baptism, to be a fit person to engage in evangelistic efforts in some rural district. Just then a Home Missionary being wanted for the Forest of Teesdale, Mr. Sneath was recommended by his pastor to the Rev. C. Roe, the secretary of the Association, on whose behalf he was at once engaged for that sphere of labour.

Here the zealous preaching of the word, extensive house-to-house visitation, and the adoption of other scriptural means, were blessed to the conversion of many souls; so that a church was formed, a chapel, as also a minister's house erected, and other signs of success discovered. Eventually, however, a wider sphere of usefulness challenged the enterprising spirit of this truly Christian worker, when he removed to Brough, in Westmoreland. Here again a chapel was built; many believers were added unto the Lord; and our friend was ordained pastor of the church. While at Brough, he introduced the Gospel into no less than fifteen of the surrounding villages, situated at a distance of from one to twenty-eight miles from the central station. In several of these villages, there was no place of worship of any

kind; while, in one of them, a Gospel sermon had not been preached within the recollection of the oldest inhabitant, although she had resided there for forty-eight years. A diary kept by our brother at this time, shows how truly apostolic were his efforts to do good, preaching eight or ten times per week, travelling on foot some ninety miles or more, besides visiting hundreds of families with tracts, &c.

As was to be expected, much precious fruit sprang from this bountiful sowing, not only in the form of moral and social elevation among the people but also in true scriptural conversions, instances of which were to be reckoned, not by scores merely, but by hundreds.

In 1841, our beloved brother made another remove to South Shields, where he entered upon his most important field of ministerial activity. Our cause there at that time was in a most depressed condition. The ways of Zion mourned. In a chapel that would hold six hundred persons, with as many hundred pounds debt upon it, he preached his first sermon to a congregation of fourteen souls. This too on the Lord's day morning, By the blessing of God, however, upon his ministry—a ministry that was not only purely evangelical, but eminently spiritual—within four years or so after his settlement, the sanctuary was filled, freed from debt, and the church increased with men as a flock. But his self-sacrificing zeal was fast consuming him, as preaching four or five times on the Sabbath, either in or out of doors, besides nearly every night in the week, in addition to attention to other duties, was likely to do. His health so seriously failed, that the faculty insisted on his removal from Shields to a warmer region, as he would save his life. This was one of the greatest trials Mr. Sneath ever knew; but thus the Lord willed, so His servant meekly submitted. His oft-repeated resignation was accepted at length, by a deeply attached flock, when, in the year 1848, he removed to Bromsgrove. The pastorate of this church was relinquished, after a too brief service, with the intention of following his early friend, Mr. Roe, to America. But circumstances so changed, as to lead him to conclude that it was the will of God he should continue to labour in his own beloved fitherland. The later period of our friend's life was divided between the church at West Bromwich and Cradley, at which latter place he fell asleep in

Jesus, on November 28th, 1863, aged 62 years. Though for many years past, feeble in health, the indomitable will of the servant of God sustained him at his work, when others less resolute in heart would have shrunk from the yoke, so that he fell in full harness. Up to the last, his ministry, which was always adapted to godly edifying, was also fruitful in conversion. It was the pleasing, melancholy privilege of the compiler of this narrative to give the right hand of fellowship to five or six persons whom he had buried by baptism but a few weeks before. He preached with more than his wonted energy twice on the Lord's day preceding his death: nay, even went to the Monday evening prayer meeting, apparently well, was seized on the Wednesday evening, and died on the Friday morning. His funeral sermon, preached (by him who performs this labour of love) at the request of the bereaved family and flock, was listened to by a crowded congregation, composed of persons from every section of the Church of Christ; a fact which is in itself no mean testimony to his eminent worth. "Remember them which have

the rule over you, who have spoken unto you the word of God, whose faith follow considering the end of their conversation."

R. NIGHTINGALE, Coseley.

The Rev. J. HARBOTTLE

We deeply regret to announce the death of the Rev. Joseph Harbottle, of Accrington, which took place on the 19th January. Mr. Harbottle was formerly, for several years, the President of the Baptist College at Accrington, and both in that position, and since his retirement from it, he was highly and deservedly esteemed and beloved. On the 10th of January he preached, and appeared in his usual health. He was subsequently seized with bronchitis, and in a very few days succumbed to the disease. His funeral took place at Ulverston. A service was held at Barnes Street, Accrington, in which the Revs. J. Howe, J. Smith, and P. Scott, took part. After the service, which lasted nearly two hours, a procession was formed, which accompanied the corpse to the railway-station, on its way to Ulverston.

## Correspondence.

(To the Editors of the BAPTIST MAGAZINE.)

MY DEAR SIRS,—Most of our churches do Home Mission work by sustaining the preaching of the Gospel at out stations around them. Might not the Baptist Union, or some other central body with an organization larger than its present work, requires, collect the statistics of these efforts, act as a medium of information, and perhaps equalize burthens by kind suggestions in proper quarters, and as a means of ascertaining the direction of the still dark places? This would give to the denomination its due, and help the church and the world. It might be managed without the surrender of a particle of that liberty which we rightly love, but in whose name many right things are left undone.

Yours faithfully,  
S. R. PATTISON.

(To the Editors of the BAPTIST MAGAZINE.)

Dear Sirs,—Will you allow me to announce through your columns that our esteemed friend, Joseph H. Allen, Esq., has, through continued ill-health, been

compelled to resign the office of Treasurer to the *Baptist Building Fund*. The Committee deeply regret the loss of his valuable services. I have, however, pleasure in stating that James Benham, Esq., of No. 19, Wigmore-street, W., (lately one of the Honorary Secretaries) has kindly acceded to the unanimous request of the Committee, and accepted the appointment in Mr. Allen's stead, and to him all communications for the Treasurer should in future be addressed.

Let me also add that the liberal offer of Sir Morton and Lady Peto to erect four Metropolitan Chapels, defraying one-half the entire cost themselves, is on condition that the other half is provided by special contributions to the Baptist Building Fund; but this condition has not yet been met by the Denomination. I should be glad if you would direct attention to the Advertisement in the present number of the "Baptist Magazine."

I am, dear Sir,

Yours faithfully,  
ALFRED T. BOWSER,  
Hon. Secretary.



# THE MISSIONARY HERALD

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## FINANCIAL PROGRESS.

The hopes we expressed last month, that an impression would really be made on the expected deficit, by way of diminution, have been realized. The balance-sheet of receipts and expenditure up to January 31st, and of expected receipts and expenditure up to March 31st, taking the same data for our guide as were used when the deficit was first announced as likely to amount to £8000, now show a probable deficit of £4800!

Some may exclaim, "Has no more been done than that?" We believe that much more has been done; and a great deal has been promised, but the results have not yet flowed into the treasury. Indeed it is only just now that they are beginning to show themselves. We will not venture even to conjecture what will be the issue, but judging from the facts before us the *present* expected deficiency will be very greatly lessened. The total amount of special contributions sent in to the end of January was £1241 7s. 11d., and February began excellently, by sending the *first* instalment of £150, which of course means that we are to have some more. For the particulars of the donations and collections we must refer our readers to the contribution columns of the *Herald*.

We referred, in a previous article, to the graceful letter of the Rev. F. S. Williams, of Nottingham, suggesting that some Independent Churches might help us in our present straits. We are quite aware of the efforts which these Churches are making, especially in regard to their various Bicentenary projects. Perhaps they have too much on their hands to do us any effective service. Now and then, however, proofs reach us that there is a very strong interest awakened in many quarters; and only recently a friend whom we know not, seeing Mr. Williams's letter in the *Nonconformist*, inclosed a donation in a letter beautifully written, expressing true Christian sympathy, and gladly affording "a little help."

A liberal and earnest friend down in the far North writes to Mr. Pottinger, who is prosecuting his canvass with untiring energy, as follows:— "Enclosed I have the pleasure to hand you my cheque for £20. We must aim at nothing less than an annual income of £50,000; indeed I see no reason why we should not, by continued and united effort, increase the amount to £100,000! I shall be glad, either now or at some future time, to form one of a committee of gentlemen to further the cause in the county, according to your valuable suggestion." We hope our large-hearted friend will find many who will take up the challenge he has given; for it cannot be too often repeated that it is only by combined and sustained action in the various localities that such objects as are here before us can

be secured. No executive, however able, acting in London, can do the work. It is the work of the Churches, and their pastors, and deacons; and Christian brethren in our populous districts and large towns, form the best agency for devising plans, and seeing them carried into effect.

We were attending a public meeting at Hitchin a few evenings since. A gentleman who attends the ministry of the Rev. C. Short, but who is a member of the Episcopal Church, sent a note explaining the cause of his reluctant absence, but sending a double subscription for the year, and observes, "I feel concerned on account of so large a deficiency in your missionary funds. It ought not to be so. The effort to make up the deficiency must be *earnest and general*. To lament over such a case, and do nothing to remedy the evil, is like lamenting over a starving man, and giving him nothing to eat." With this note came a resolution, which our friend would have moved had he been present, calling for the sincere sympathy of the friends of missions in the pecuniary difficulties of the Society, "which evidently tend to cripple its laudable, invaluable, and sacred labours;" and going on to ask every subscriber to double his subscription. We had the pleasure of reading the resolution, urging its adoption, and it was seconded by one of the deacons of the Church, as representing the subscribers, and by another friend connected with the Sabbath school, on behalf of the scholars. Surely it is impossible to witness such things without feeling a renewed conviction that the Mission is very dear to Christian hearts—that it is only needful for some such a crisis as the present to occur, to call out the love which God's people cherish for it. We feel sure that this good result will follow the present emergency. The cry that the missionary spirit is dead in the Churches is without foundation. Some have raised that cry, and wherever their influence has extended they may have repressed the missionary spirit; and having succeeded, they have reported the fact. In truth, they themselves are the authors of the mischief which they so loudly deplore!

We have only just space enough to advert to the conferences of pastors, deacons, and brethren which have been held in various districts of the country. One or other of the Secretaries have attended such conferences in Cambridge, Birmingham, Manchester, Bacup, and Liverpool. We have found the same spirit pervading them all. Some friends have thought that the expenditure should not have been pushed to the utmost limits of income, when so large a portion of it comes from legacies and donations. Others have expressed a hope that the Committee will not permit any urgency from outside to outweigh their own convictions of what is right to be done. Such hints will not be lost, especially as they spring from no censorious spirit, but from a true and loyal concern for the Mission. Again we commend it to the prayers, the sympathy, and love of Christ's disciples. They have rallied round it right well. Let us cheer each other on. We have a good work in hand. *Whatsoever our hand findeth to do, let us do it with our might!*

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### THE MISSION IN HOWRAH.

BY THE REV. T. MORGAN.

For the English church and congregation, two services have been regularly held on the Sabbath, and one in the week. There is one candidate whose

baptism was prevented from illness. In addition to the actual members of the church there are four others who are residents of Howrah, members of other churches, but who regularly commune with us.

Taking into consideration the changing character and the type of population that we have to deal with, I must admit that the attendance has been very fair. In evidence of that I may mention that the usual monthly collection last Sunday night, for the ordinary expences of the chapel, was the largest I ever had. This indicates, on the part of the congregation, some amount of interest and good will. I must not omit to mention that the attendance at the week-night prayer meeting has been much better than in the last three years. Several young men and families connected with the railway came pretty regularly, and in private intercourse with them, I found that they really appreciated the means of grace. But in connection with all this there is wanting the primary element, decision of character in religious matters; this is to be traced to two causes: the one is the supposed difficulty of maintaining a consistent profession; the other is, that most of the people who came out for the railway, consider their residence in this country to be temporary; they are anxious to get away as soon as they can.

#### NATIVE CHURCH.

This church received an increase, during the year, of two by baptism, and one by experience. Two more have made application for restoration, but we are waiting to see something like fixedness of character. The members have been regular in their attendance, and we have had no unpleasant duty to perform. Services have been regularly held in Bengali. Beyond this there is nothing to call for any particular remark.

#### NATIVE SCHOOLS.

Two schools have been supported. Towards the support of one of these the Pithay Sunday School contributes six pounds a year. One of these schools numbers about forty boys, and the other eighty. Of late the attendance has been to some extent less, on account of the prevalence of a certain kind of malignant fever, from which many boys have died. The teaching is in Bengali. The boys are taught reading, writing, arithmetic, grammar, geography. We bring the truth in contact with the minds of the children through the Old and New Testament, Watts' Catechism, Hymns, &c. No heathen books of any kind are permitted in the school.

#### SUNDAY SCHOOL.

Many years ago I succeeded in establishing a Sunday school early in the morning in my house, and induced the boys from the day schools to attend. The opposition to this school on the part of the Brahmins was very great. The poor little boys were waylaid and beaten. This opposition was at last so violent, that for the sake of protecting the boys, I was compelled to seek the protection of the magistrate. Several boys attended to give evidence. The native officer objected to take their evidence. I requested the magistrate to examine them. He asked them, If you tell a lie who knows that? God. If you tell a lie where will you go hereafter? To hell. This was enough. A summons was issued. But before the hearing came on the principal inhabitants came to me with a petition, bearing a two rupee stamp, begging the Brahmins off, also giving me a pledge that the boys should experience no more molestation. At present, from that very locality, forty boys come to my house on Sunday morning, and I can teach them what I like. Most of the boys that attend the schools are poor in circumstances, but their social position is respectable. Many of them are Brahmins, writers, and other respectable castes.

I have been here long, am well known, and have done some amount of work among the native population, therefore the disposition of the people towards me is friendly and confiding. As an evidence of this, I will adduce the following fact:—In the course of the year, the owner of one of our school houses determined to pull it down, and it was a very difficult matter to rent another in the same place, without a very high rent. However, a respectable native offered

part of his family residence for a school, at the same rent that I paid before, which I accepted. The natives have a strong aversion to have Europeans about their villages and houses. But as the teacher observed, you are well known as a good man, so they do not mind you, also you know our habits and customs.

PREACHING TO THE HEATHEN.

I have not been able to do as much work as I did in former years, I am afraid of straining my throat. But as my health attains to a something like fixity, then I hope to enter more fully on my favourite work. I have one native preacher; he does what he can, but he is an old man, and not in the best of health.

The Heathen generally are well disposed to hear, and there is a great difference between their conduct now and twenty-four years ago. Then, respectable young men used to force tracts out of my hand, and tear them to bits before my face. Another man would take a handful of dust, and throw it in my eyes. Brahmins were outrageously violent, and made use of the most violent and abusive language. No one would dare to do such a thing now. The people understand us and our motives better.

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DELHI AND ITS STATIONS.

BY THE REV. JAMES SMITH.

I hope things are progressing satisfactorily in the mission. On the 23rd inst, I went to Shahdra in order to visit all the native Christians at their homes, and ascertain the state of their minds. I first met the native preachers in the chapel, and with them sang a hymn and engaged in prayer. Then commenced a regular visitation from one side of the town. The people in every instance seized me by the hand with marks of great pleasure, and some laid hold of my hand with both hands. I was rejoiced to find that though many had ceased their attendance at the house of God, they still professed their attachment to the Saviour. The children followed me, carrying a seat for me to sit on in crowds. They went from one little cluster of huts to another, addressing the people, talking with them, and in most instances closing with one of our beautiful hymns in which all heartily joined, and then a few parting words of prayer. The native preacher Khushi Ram has been again stationed here; the school for the children of our converts recommenced, and there is every prospect of the church being again gathered together. Khushi Ram already reports a large increase in the attendance at the Sabbath services. On the 24th, I visited Pahar Gunge. Here the pastor, Kurreem Buksh, has continued to occupy his post, and hence a large number of people remain in connexion with the church; but a sad error has been committed in building a Christian village, and thus not only separating the Christians from their neighbours, but reducing them to a state of dependence and helplessness. After visiting their houses in the village, built by the mission, we retired to the chapel, a neat and substantial building, erected at the expense of our kind friend Mr. Parry. The men told me they had been anxiously looking for my arrival: that having been removed from their usual residences and cut off from their trade connections, they could get no employment, and the Mahajuns would lend them no money, and hence they must look to the mission for help. I thought it better to be plain and straightforward, hiding nothing, and hence I said, "I have made sacrifices to come to you in order to do you good, but I have neither money to lend nor employment to give, nor do I feel that these matters are at all in my province." I told them that all that Christian love and sympathy could do, they would have from me; but they must rely upon their own exertions for a livelihood, and not on the mission. They replied (or at least one of them) "then we must go where we can get employment." I said, "by all means, your Christianity is not at all dependent upon your living here, go wherever you think you can provide for your families."

## ANOTHER VISIT TO PAHAR GUNGE.

The little Christian school here is very useful, the children are so well advanced, that with proper training they would be fit for most important stations in society. Mr. Williams and myself have again visited the people who are scattered among the heathen in Pahar Gunge. They have by no means been led back into idolatry; but they say, if Christianity requires us to give up visiting our parents and brothers and sisters, then we did not so understand it when we were baptised, nor are we prepared to comply with such requirements. We referred them to Paul's directions to the Corinthians, and read and explained to them the passages that appear intended especially for guidance in such cases, showing them that they might eat and smoke with any who were willing to join them, but they must not permit themselves to be led into any idolatrous acts by their relations or old companions. A few have commenced to attend worship in the chapel, and eight have applied for readmission into the church.

## THE STATION AT PURANA KILLA.

On the 25th November, I went to Purana Killa, the scene of Bhagwan Das' labours. Luke is now native preacher. I visited some four little clusters of huts, and had a large portion of the old native Christians gathered together. I did not meet with the heartiness here that I found at Shahdra; but the ice gradually melted away, and the hookah was soon moving round, while the people warmed in their conversation, and grew eloquent in defending themselves from some false charges. I found some few who were intensely delighted at my return; they said in their dreams they had often seen me as I used to stand preaching among them. Some of the people joined again in singing the old hymns with a heartiness that made me rejoice, and responded to some of the petitions in prayer with apparent depth of feeling. I am going to recommence the school as soon as Bhagwan arrives. Collins, who had gone to Meerut is again in his old place at Delhi Gate, Rajbi at Meer Khan Gunge, Phoosa at Kala Mahal. Hookamee is going to Moree Durwaza. Heera to Subzi Mundi. Ajab Singh and Chitar to Secunderabad, and thus as soon as practicable I hope to see <sup>many</sup> our old stations reoccupied, and some new ones added to them. Four of the men in the theological class, having nearly finished their course of instruction, have come and are working very well. I am much gratified with the improvement they have made since I left them to go to Australia, and fully appreciate the value of a two years' training for our native preachers.

## PREACHING IN THE CITY.

We are able now to occupy three preaching stands in different places every evening, and the crowds increase; last night we had the largest crowd I have seen since my return to Delhi. The new chapel is nearing completion: it will be a very substantial and beautiful building, a worthy memorial of our martyred brethren Messrs. M'Kay and Walayat Ali. Our kind friend Mr. Parry has taken all the trouble of the building, and I find he expects a deficiency of £200 before it is complete. I do not like to ask for any grant from the mission, so long as the funds appear so deficient at home, but I fear I shall be put to great straits. You may recommend us at least to some Juvenile Societies or Sabbath Schools. I am anxious to occupy several important places, especially on the line of railway, and shall be obliged to get funds somehow. We shall hold church meetings before the close of the month, both at Delhi and the three out stations, where churches have been formed, viz., Shahdra, Purana Killa, and Pahar Gunge, and we are determined the churches shall manage their own affairs, only advising the Pastors in cases of difficulty. I would rather the churches fell into error than keep them under the Missionary's thumb. Independence must be secured at almost any cost.

## THE REV. JAMES ALLEN.

[We noticed, in our last issue, the departure of our honoured missionary brother, and had hoped that he was proceeding on his voyage rapidly and prosperously. The following extract from a letter, received from off the Isle of Wight, will show that he has been exposed to some peril, from which a kind Providence has shielded him. We hope the remainder of the voyage may be without damage or loss.]

We did not leave Gravesend after all until Saturday morning, and anchored in the Downs in the evening. There we were detained until yesterday morning. At half-past ten, a.m., the wind veered toward the north, and in company with a largish fleet we left, hoping to get down channel, but the winds and the waves are not under our control. One thing is plain, our ship will move through the water with a wind, for we left every thing behind us, and were in a fair way at four this morning to clear the channel by to-morrow morning, the wind being fair enough to accomplish thus much. Yet we are disappointed. How little do we know of that which is, still less of that which may be. We had a squally night, but the ship went gallantly on till half-past five a.m. this day. The extra noise and confusion thoroughly aroused me, and forth I went as speedily as possible to ascertain the cause. A brig had run foul of us, though our lights were burning brightly, and you may imagine the confusion and anxiety that prevailed. However, things were done in an orderly and sailor-like fashion, and we cleared off her with no damage to ourselves. She lost her jib-boom in the fray, and we saw no more of her. We only lost our lanterns, which were broken by the ropes and chains flying about in the wind, and are therefore compelled to beat about here until the boat dispatched to Portsmouth return with more this evening. We have had a narrow escape from serious damage, if not loss of life; and for this I hope I am thankful to the Great Being whose eye and hand are everywhere, and that the life He has so far spared, will be consecrated to His service and glory.

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 NEWS FROM LOWER CANADA.

It will be known to many of our readers that about fifteen or sixteen years ago the Society prosecuted missionary work in Canada. From various causes, chiefly from lack of funds, our connection with that colony was severed, and the churches that were aided were left to their own resources. Among the brethren sent out was the Rev. D. Marsh, now of Quebec, who, amidst many trials and discouragements, has clung to his post, and still retains an affectionate regard for the Society. We are sure that our readers will be gratified by the following extracts from a letter lately received, testifying as it does that the efforts put forth so long ago continue to bear fruit. Mr. Marsh says:—

“Since I have been here, we have built a neat and substantial chapel of stone, which is nearly, not quite, out of debt. About a year ago we had to put up a gallery, the cost of which was defrayed by one of our members, H. Fry, Esq., the gentleman who will call and pay our small donation. I could not tell you the difficulties we have encountered, and which the Lord has overcome for us, during more than eighteen years. We have not become a large or influential body, but there have been constantly some bearing testimony to the truth, and following their Lord in baptism. In 1862 we nearly doubled our numbers, but have been thinned since, chiefly by removals to Upper Canada—the great cause of our weakness, few persons remaining many years in Quebec. I think we lost about nine families thus last year. Still the Lord helps us, and the work goes on. My principal cause of satisfaction with my having remained at Quebec is the establishment of a French mission here, which for several years now has been under the care of my esteemed Brother, Normandean, and which has been much blessed,

many having been brought out of darkness into God's marvellous light. There is at present a very interesting case of a Jewess from the South of France, who has been residing in Liverpool for some time, but now, in this Popish city, seems to be drawn to the Saviour, very gradually, but very beautifully.

"I am happy to say, I and my family are in the enjoyment of tolerable health. I feel much my isolated condition here,—no denominational association—no brother minister within 180 miles, and scarcely any one in the province who would receive me at the Lord's table, on the score of open communion. But I trust better times are before us in Canada."

### MISSIONARY MOVEMENTS.

#### CALCUTTA.

The Rev. A. Leslie has taken a trip up the river Hooghly for the improvement of his health, but we fear with no great benefit thereto. He is not, however, altogether laid aside from his ministerial work.

#### SERAMPORE.

Since the removal of the Rev. Jno. Robinson into Calcutta, the native church and village of Johnnugger have been placed under the care of Mr. Sampson. A native brother is associated with him in the pastorate. The recognition took place on the 31st of last May, Goolzar Shah, Chand of Baraset, and Mr. Wenger taking part in the service. The wife of a youthful convert, added to the church early in the year, has been baptized, through the prayers and instruction of her husband, whom at first she had refused to join on his settlement at Serampore. There are several other candidates before the church.

#### SERAMPORE COLLEGE.

The native youth, Bhadun, so long supported by Dr. Elton, has now left the College for the station at Sewry, where he will be placed under the superintendence of Mr. Ellis. Since the 1st July last a fee has been collected from all the ~~old~~ students and scholars, varying, according to age and the nature of the instruction, from sixpence to two shillings a month. The result has been an addition to the College funds of £117 in the first five months, but the number of scholars is reduced about one-fourth. The tutors hope that in a short time the numbers will reach their former height. The school fees of about twenty poor lads are paid by four native gentlemen.

#### AGRA.

On the 15th November Mr. Williams baptized another soldier. Mr. Gregson was engaged in a tour in the district, intending also to visit the great mela at Bhuteshwur.

#### SEWRY, BIRBHOOM.

The health of Mrs. Ellis has been so entirely broken down, that she is obliged to return to this country. She has accordingly sailed from Calcutta in the ship Hotspur. The Rev. Isaac Allen has entered upon the study of the Bengali language, and is very busy with his pundit and books. He will for the present reside with Mr. Ellis.

#### HOWRAH.

Many of our friends will be glad to learn that the health of Mr. Morgan seems to be entirely re-established. He is able to take three English services a week, besides Bengali work, without difficulty. He is looking forward to the pleasure of soon adding a young person to the church by baptism.

#### DINAPORE.

The Rev. J. G. Gregson continues to suffer much from the effects of an illness passed through early last year. He has for the present come to Dinapore for a change of scene and climate, but will probably have to spend the hot season of this year in the hills.

## DELHI.

The attendance at all the chapels has much increased, at some it is doubled. Many of those formerly excluded from the churches are also beginning to attend the means of grace. At the monthly church meetings the native pastors preside and record the proceedings. It is expected of every native Christian to give something weekly to the Lord's cause. Some 20 native agents are engaged, and yet several important places are unoccupied. Evening prayer meetings are held in various parts of the city, attended by 20 or 30 persons. There are 24 candidates for baptism.

## SHANGHAE.

In reporting his arrival at this place, Mr. McMechan says, that during the voyage divine service was held twice every Lord's Day. Also family worship daily, and a service with the sailors. Many of the crew, including the captain, became anxious about their souls. Three persons seemed truly converted to God.

## MORLAIX, BRITTANY.

Mr. Jenkins reports that the work in this country continues truly encouraging. The meetings at Tremel are well attended; and notwithstanding that the authorization to open the chapel is withheld, the gatherings are not interrupted by the local authorities. There is some probability that the Baptists in France will form themselves into a Union, and hold an annual meeting in Paris.

## PORT AU PRINCE, HAYTI.

At the service held in Mr. Baumann's house, the attendance is at present very variable. Although liberty is secured for Protestant worship and the profession of the Gospel, the people generally entertain a great dread of listening to the truth. At the same time few appear to have an intelligent conviction of the dogmas of Rome. It is shortly expected that in consequence of the concordat with Rome, many priests and bishops of that church will arrive.

## INAGUA, BAHAMAS.

Mr. Littlewood has just safely returned from his tour among the islands which constitute his sphere of labour. He was also able to visit Cape Haitien, and another port in the island of St. Domingo. We shall hope shortly to give our readers a report of this interesting voyage.

## MOUNT PETO, JAMAICA.

The Rev. C. Randall furnishes us with the following statistics of the church under his charge at this station. Since 1859, 405 persons have come forward as enquirers, of whom 200 were baptised. Thirty still remain in the classes. Of those baptised, 63 have been excluded, 8 of whom have been restored. At Gurney's Mount, Mr. Randall's other station, the proportion excluded is not so large. This period embraces the time of the revival.

## ENCOURAGEMENTS.

Under this head we propose to arrange a few of the encouraging notes and reports that have reached us, having reference to the financial crisis through which the Society is now passing. They will both cheer our readers and guide to similar action in other parts of the country.

And first, we present the following extracts from a report presented by the Rev. T. Pottenger to the West Riding Auxiliary Committee:—

"Special collections have been made by the churches at Armley, Cullingworth, Haworth, Horsforth, Halifax 1st church, Skipton, Slack Lane, and Sutton; besides the proceeds of Tea Meetings at Rawdon and Sion Chapel, Bradford, and free-will offerings after a week evening-service in South Parade School Room, Leeds.

"The Secretary has visited the following *Sunday Schools* to form, or to encourage, Auxiliaries among the young; namely, Haworth, Halifax, both at Pellon Lane and Trinity Road, Hebden Bridge and Sutton; he has also attended *Juvenile Meetings* at Bramley and Lockwood; while Public Meetings have been held among the friends at Farsley, Halifax, Hebden Bridge, Horsforth, Lockwood, Shipley, and Wakefield.



"Up to the present time the returns of the canvass are rather more than £350 in *Donations*, and £210 in *Subscriptions*, which will net a *clear increase of about £150 per annum*.

"But these figures do not represent the *entire* results, because the local Treasurer may have received a few sums which are not included in this estimate, and earnest efforts are being made in some of our Sunday Schools, the proceeds of which will be seen in due time; in some instances private friends have taken the cause into their own hands. Enough has been done, however, to *encourage*, but not to *satisfy* us; and we trust that the completion of our canvass will produce an income for the Society more worthy of Yorkshire Baptists, as well as more commensurate with the claims of Him who said, 'Freely ye have received, freely give.'

"In the meetings already mentioned, most valuable help has been rendered by our dear brethren Betts, Chown, Makepeace, Stead; and brother Dowson would have done more if the loss of health had not compelled him to leave home at the time.

"It is due to the *Pastors* of the churches we have visited to say that they gave us most willing and seasonable aid, while their people received us as 'the messengers of the churches,' if not 'the glory of Christ.' In their hearts we found a deep-rooted love to the Mission, and there is reason to believe that the visits and faithful exhortations of our beloved brethren did very much good.

"So far as this movement has proceeded, the conviction of your Secretary has been much strengthened, that we must depend more for an enlarged income upon the *systematic* collection of small sums than upon large contributions; for the number is very limited that can give from £1 to £10 per annum, but the name of those who can subscribe their pence weekly is 'Legion.' Let the 8582 members returned to our last Association give on an average *one penny a-week each*, and the result would be more than £1,700 per annum; and if 14,525 Sunday Scholars reported in the Circular Letter contributed *one penny a-month each*, on an average, our Sunday Schools would produce £700 yearly, or a total of more than £2,400. Take off 25 per cent. from this calculation, and even 'hen the result would be a large increase over what is now done. Small sums, systematically collected in the Congregations and Schools throughout the land, would delight and astonish every friend of the Missionary cause."

From our Contribution List it will appear that sums other than those mentioned by Mr. Pottenger have reached us from Yorkshire.

The Deacon of the Church at Lee, Kent, in forwarding the sum of £61 6s. as an extra collection, makes the following encouraging remarks:—

"This is altogether an extra effort to meet the peculiar exigency of the Society's funds. Mr. Marten pleaded the cause with happy effect; and I hope not a few amongst us will increase their annual subscriptions. We think you did well to make the circumstances of the Society known in good time, and I trust you are reaping—and will continue to reap—a result that shall tell favourably on the future. Pray don't look backwards, except to bless God for our past success. No, we must maintain our position, and, if possible, strengthen it."

In our January number there is given a very striking example of liberality and zeal in the small church of Inskip, Lancashire. The promises then made have been more than redeemed, for the pastor has forwarded to us the sum of £64 7s. 1d., instead of £55 19s. 1d., the sum at first subscribed. This result has been obtained through devotedness and self-denial, and from a church that does not, we believe, exceed 60 members in number. Is there not a close connection between this liberality and the facts given by the pastor as follows?—

"The blessing of God is still resting upon the Church. In three instances husband and wife have been led to the Saviour. In one instance, husband, wife, and servant all profess to have found Christ, so that we have literally households believing and being baptized.

"One or two of those whose names appear on the enclosed list seemed to be beyond hope three months ago, and they are now like new men, and as quiet as children."

Of the progress made in Herts and Beds, the Rev. T. Hands writes as follows :—

“I find I have done almost as much as I can hope to do in Herts and Beds on behalf of the Mission. What the result has been, or will be, in the aggregate, I cannot tell, as at most of the places the friends either had already taken steps for a special effort, or promised that they would do so, and communicate the result to you. I am happy to say that wherever I have communicated by letter or visit, great interest in the work of the Mission has been expressed; and in every case there has been willingness to aid in the present emergency, and to do everything possible to increase the amount raised in the future.”

The Conferences attended by Dr. Underhill in Birmingham and in Lancashire were very encouraging. At Birmingham about sixty gentlemen met, representatives of the churches in Birmingham and the neighbouring country. In Liverpool the friends present came from the city and the churches on the western side of the county. At Bacup were present more than one hundred delegates from the churches of the East Lancashire Union; while the thirty or forty gentlemen present at the Manchester Conference represented sixteen churches, some of which have not for some years contributed to the funds of the Society. The resolutions of this last meeting may be taken to represent the general conclusions to which all the above conferences came. Of course the fruit of these resolutions remains yet to be seen.

“1. That it be recommended to the Churches represented at the present Conference to make special efforts by collections, or otherwise, before the end of March towards meeting the present emergency.

“2. That it be recommended to the Churches here represented to make arrangements in each congregation for increased systematic and continuous contributions to the funds of the Baptist Missionary Society.

“3. That the following gentlemen be a Committee to carry out the foregoing resolutions, and to promote the interests of the Society in the district.”

We do not doubt that these manifold efforts will be accompanied by fervent prayer. “To labour and to pray” is the only sure road to success.

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#### HOME PROCEEDINGS.

During the past month Missionary services have been held in Maze Pond London, and Hitchin, at which the Rev. F. Trestrail has been present. The Rev. A. Saker has visited Hitchin, Walworth, and Dunstable; in the latter places being accompanied by Dr. Underhill. Our esteemed brother, the Rev. George Pearce, has been very fully occupied in Herefordshire. The Rev. Thos. Evans has continued his very successful tour through South Wales, preaching three times every Sunday, and holding meetings every evening (except Saturday) of the week. Everywhere the response has been most hearty, and the pecuniary results largely in advance of former years. He mentions one place in which 146 new subscribers were obtained. The Revs. F. Trestrail and J. Parsons have pleaded for the Society in Scotland.

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#### ANNUAL SERVICES.

We have great pleasure in announcing the arrangements for the Anniversary Meetings so far as they have been made. At the Introductory Meeting for Prayer, on the 21st April, in the Mission House, it is expected that our highly-esteemed friend the Rev. Dr. Steane will preside. The Welsh service commenced last year will be repeated this, the Rev. Dr. Price, of Aberdare, having kindly consented to preach. It will take place on the same evening, the 21st April.

On Lord's Day, April 24th, sermons will be preached on behalf of the Society in the chapels of the Metropolis. The Secretaries will be happy to be informed by the pastors and deacons, as early as convenient, of the arrangements already made; or to assist, to the utmost of their power, in effecting them. The completed list will appear in our next issue.

The Annual Meeting of the members of the Society will be held in the Library of the Mission House, on Tuesday morning, April 26th. The chair will be taken at 10 o'clock. The Secretaries request particular attention to the notice below respecting nominations to serve on the Committee.

The Annual Morning Sermon will be preached, as usual, at Bloomsbury Chapel. The Rev. D. Katterns, of Hackney, has kindly promised to preach on the occasion. The evening sermon will be preached at Surrey Chapel by the Rev. A. Maclaren, B.A., of Manchester.

The Annual Public Meeting will be held at Exeter Hall on Thursday, the 28th April. Lord Radstock has kindly consented to preside on the occasion. The speakers already engaged are the Rev. Thos. Evans, missionary from Delhi; the Rev. A. Saker, missionary from Africa; the Rev. C. H. Spurgeon, Rev. Kilsby Jones, of Bedford Chapel, Camden Town; and W. McArthur, Esq., of the Wesleyan Missionary Society. The present circumstances of the Society give to these meetings an unusual interest and importance. We do not doubt that our friends will attend in large numbers, and we trust in a spirit of devout and earnest prayer. In anticipation, let the churches seek that the Divine blessing may rest upon every service in an abundant degree.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the nomination of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

FINANCES.

The Treasurers and Secretaries of Auxiliaries are respectfully informed that all contributions which are to appear in the Report, must be sent to the Mission House on or before the 31st instant. For the convenience of the more distant places in the kingdom, the accounts will be kept open *three days*, and finally closed on the 3rd April. Our friends will please to give attention to this notice.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Jan. 21st to Feb. 20th, 1864.

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

Extra Collections and Contributions towards the expected Deficiency, are marked *Special*.

ANNUAL SUBSCRIPTIONS.			£ s. d.	£ s. d.	£ s. d.
Allen, J. H., Esq., Aston				2 2 0	Anonymous, Filey ... 1 0 0
Clinton	2	2	0	0 10 6	Collec. at Bloomsbury Chapel at Ceylon Jubilee Meeting, ... 11 11 9
Benham, J. L., Esq.	4	4	0	5 0 0	Collection at a Mother's Meeting, by Mr. D. Taylor, ... 0 17 3
Bickersteth, Rev. E. H.	1	1	0	1 1 0	Dr. Elton, of Exeter, for Elton Scholarship at Serampore College, ... 10 0 0
Burls, Miss	1	1	0	5 5 0	Harrison, Miss, Weston House, near Sheffield, by Jos. Wilson, Esq., for "Books in Vernacular" ... 25 0 0
Cater, Rev. P.	0	10	6		Ivory, John, Esq., Worthing, ... 50 0 0
Cozens, Mrs.	1	1	0		
"C. B."	1	1	0		
David, Mr. E.	0	10	6		
Francis, Mr. J.	1	1	0		
Gibbs, S. N., Esq., Plymouth	1	1	0		
Johnes, Mr. W.	1	1	0		
Johnson, Mr. G.	0	10	6		
Kitson, W., Esq.	2	2	0		
Lushington, Dr.	3	3	0		
Marshman, J. C., Esq.					
Pengilly, Rev. R., Croydon					
Do. <i>Special</i>					
Rippon, Mrs.					
Smith, E., Esq.					
Stevenson, Mrs., Blackheath					
Templeton, J., Esq.					
Thomas, John, Esq.					
Vines, C., Esq.					
				DONATIONS.	
				1 0 0	A Friend at B. B., for China ...
				0 0 0	A Missionary's hive for preaching, <i>Special</i> ..



CORNWALL.		GLOUCESTERSHIRE.		Buntingford—	
£	s. d.	£	s. d.	£	s. d.
Falmouth—		Arlington—		Contribs. for N. P. . .	0 11 9
Collection for W. & O.	1 0 0	Profits of Lecture by		Chilperfield—	
Contribs. on acct. . . . .	5 0 0	Mr. J. R. Phillips..	1 0 0	Collection for W. & O.	0 16 0
Inyic—		Cheltenham, Cambray		Hemel Hempstead—	
Contributions . . . . .	0 8 8	Chapel—		Collection for W. & O.	3 6 6
Fenzance—		Contribs., Special. . . . .	24 11 0	Contribs. for N. P. . .	3 14 6
Collection for W. & O.	2 10 6	Do. for N. P. . . . .	1 2 9	Hitchin—	
Contribs. for N. P. . . .	1 4 0	Cinderford—		Contribs. on acc. . . . .	54 0 0
Redruth—		Collection for W. & O.	2 0 6	Rickmansworth—	
Contributions . . . . .	22 0 2	Do. Ruardean Hill		Contribs. for N. P. . .	0 14 0
Saltaish—		for W. & O. . . . .	0 7 0	Sarratt—	
Collection for W. & O.	1 8 0	Cirencester—		Contributions . . . . .	2 16 3
Contributions . . . . .	6 0 2	Conts. S. S. for N. P.	0 8 4	St. Albans—	
Do. for N. P. . . . .	0 13 0	Coleford—		Contribs. for N. P. . .	7 14 0
Do. Sun. School . . . .	0 14 10	Contribution . . . . .	0 2 6		
Less expenses . . . . .	49 9 4	Do. for N. P. . . . .	5 1 6	HUNTINGDONSHIRE.	
	2 13 6	Fairford—		Bluntisham—	
	46 15 10	Profits of Lecture by		Contributions . . . . .	30 12 7
		Mr. J. R. Phillips..	2 7 1	Bucken—	
		Stow-on-the-Wold—		Collection . . . . .	0 11 0
		Contribs. for N. P. . .	1 0 0	Fenstanton—	
				Contributions . . . . .	6 1 2
				Do. Sun. School . . .	0 6 10
				Godmanchester—	
				Contributions . . . . .	0 16 0
				Do. for W. & O.	
				(moiety) . . . . .	0 5 0
				Hall Weston—	
				Contributions . . . . .	1 4 6
				Hartford—	
				Collection . . . . .	0 1 3
				Houghton—	
				Contributions . . . . .	10 19 6
				Huntingdon—	
				Collection for W. & O.	
				(moiety) . . . . .	1 10 0
				Contributions . . . . .	20 10 0
				Kimbolton—	
				Contributions . . . . .	4 7 4
				Do. at Dean, for Rev.	
				W. K. Rycroft's	
				Chapels, Bahamas	1 12 0
				Needingworth—	
				Collection . . . . .	2 11 3
				Offord—	
				Contributions . . . . .	0 17 7
				Do. for W. & O.	
				(moiety) . . . . .	0 2 6
				Perry—	
				Collection . . . . .	0 11 6
				Do. for W. & O.	
				(moiety) . . . . .	0 3 8
				Ramsey—	
				Collection for W. & O.	
				(moiety) . . . . .	0 18 0
				Contributions . . . . .	11 14 0
				Roxton—	
				Contributions . . . . .	0 13 3
				St. Ives—	
				Collection for W. & O.	
				(moiety) . . . . .	1 10 9
				Contributions . . . . .	29 9 4
				Do. Independent S.S.	6 7 7
				St. Neots—	
				Collection for W. & O.	
				(moiety) . . . . .	1 0 0
				Contributions . . . . .	9 14 3
				Do. Sun. School . . .	0 13 8
				Spaldwick—	
				Contributions . . . . .	3 17 2
				Do. Woolley . . . . .	0 2 0
				Woodhurst—	
				Collection for W. & O.	
				(moiety) . . . . .	0 4 6
				Contributions . . . . .	3 16 3
				Yelling—	
				Collection for W. & O.	
				(moiety) . . . . .	0 4 7
				Collection (1862) . . .	0 19 9

Do. (1868)	£ s. d.		£ s. d.		£ s. d.
	155 8 6	Liverpool—		Ravensthorpe—	8 0 0
Less amt. ack. before	100 0 0	Donation.....	25 0 0	Contribs., Special....	2 10 0
	55 8 6	Do. Myrtle Street—		Sulgrave—	0 10 0
Ramsay—		Collection for W. & O.	42 6 3	Contribs. for N. P. ..	0 10 0
Collection for W. & O.	1 9 9	Contribs., Voluntary		Thrapston—	
Winwick—		Fund .....	49 5 0	Contribs. Sun. School	
Collection for W. & O.	0 10 0	Do. for Africa .....	4 0 0	for N. P. ....	2 4 4
KEKT.		Do. Pembroke Chapel—			
Borough Green—		Collection for W. & O.	21 10 4	NORTHUMBRLAND.	
Collection for W. & O.	1 1 0	Manchester, Granby Row—		Newcastle, Bowicko Street—	20 5 0
Chatham, Zion Chapel—		Contribs. for N. P. ..	2 1 6	Contribs., Special ....	20 5 0
Collection for W. & O.	1 10 0	Do. York Street—			
Contributions .....	5 15 0	Contribs. for N. P. ..	2 10 1	NOTTINGHAMSHIRE.	
		Oldham, Manchester St.—		Carlton-la-Moorland—	
		Collection for W. & O.	1 13 2	Collection for W. & O.	0 8 0
		Padiham—		Collingham—	
		Collection for W. & O.	1 17 0	Collection for W. & O.	0 12 0
		Sabden—		New Basford—	
Less expenses ..	0 8 6	Contribs. for N. P. ..	2 0 3	Collection for W. & O.	0 6 0
		Southport—		Contribs., Juvenile ..	0 10 3
		Collection for W. & O.	1 11 4	Do. do. for N. P. ....	0 11 3
		Contributions .....	8 15 6	Do. Sun. Sch. Box ..	0 4 8
Deal—		Waterbarn—		Nottingham, Derby Rd.—	
Collection for W. & O.	1 5 0	Contrib., Special ....	5 0 0	Collection for W. & O.	5 7 6
Contributions .....	18 11 9	Wigan, Scarisbrick Street		Do. George St.—	
		Chapel—		Collection for W. & O.	3 0 0
Less expenses ..	0 6 9	Collection for W. & O.	1 0 0		
		Contribs. S.S. for N.P.	0 15 0	OXFORDSHIRE.	
				Charlbury—	
		LEICESTERSHIRE		Contribs. for N. P. ..	0 3 2
Folkestone—		Leicester, Charles Street—		Do. Sunday School	
Collection for W. & O.	2 6 2	Collection for W. & O.	1 14 0	for N. P. ....	0 6 0
Contributions .....	10 5 6	Contribs. for N. P. ..	4 12 1		
Footscray—		LINCOLNSHIRE.		Coate—	
Collection for W. & O.	0 10 0	Kirmington—		Collection for W. & O.	1 0 0
Lee—		Contributions .....	2 14 0	Contribs. for N. P. ..	0 7 0
Collection, Special ..	61 6 0	NORFOLK.		Rollright—	
Contribs. for N. P. ..	2 17 0	Aylsham—		Contributions .....	0 5 0
		Collection for W. & O.	0 10 0	RUTLANDSHIRE.	
Lewisham Road—		Downham—		Belton—	
Contributions .....	8 2 6	Collection for W. & O.	0 17 3	Contribs. for N. P. ..	0 18 0
Do., Special .....	24 10 0	Contribs. for N. P. ..	0 12 1		
Do. Sunday School		Neatishead—		SHROPSHIRE.	
for Mrs. Anderson's		Contribs. for N. P. ..	0 15 0	Market Drayton—	
School, Jessore ..	13 16 0	NORFOLK AUXILIARY.		Contribs. for N. P. ..	1 14 1
		Contribs. on account		Wellington—	
Less expenses ....	0 11 0	by J.D.Smith, Esq. 200	13 11	Collec. by Mr. Phillips	2 8 9
		Norwich, St. Clement's—		Whitchurch—	
		Collection for W. & O.	5 0 0	Profits of Lecture by	
Maidstone, Bethel Chapel—		Do. St. Mary's—		Mr. Phillips .....	1 11 3
Contribs. Sun. Sch. ..	4 2 0	Collection for W. & O.	14 6 1		
Meopham—		Upwell—		SOMERSETSHIRE.	
Contribution .....	10 0 0	Collection for W. & O.	0 9 0	Beckington—	
Plumstead—		NORTHAMPTONSHIRE.		Contribs. for N. P. ..	3 5 6
Contrib. per Y.M.M.A.	0 2 6	Aldwinkle—		Bristol Auxiliary..	
St. Peter's—		Contribs. S.S. for N. P.	1 7 5	Contribs. on acc. ....	20 0 0
Contributions .....	2 13 8	Blisworth—		Do. Broadnesh Chapel—	
Do. for Mrs. Hobbs'		Collection for W. & O.	0 13 3	Col (surplus) for W. & O.	5 13 9
School, Jessore ..	1 4 0	Contribs. for N. P. ..	0 12 4	Do. Buckingham Chapel—	
Tenterden—		Brington—		Collection for W. & O.	4 8 5
Collection for W. & O.	1 2 10	Contribs., Special ....	2 7 6	Croscombe—	
Contributions .....	6 5 9	Bugbrook—		Contribs. for N. P. ..	1 13 4
Do. Sun. S. for N.P.	1 12 1	Collection for W. & O.	1 0 0	Frome, Badcox Lane—	
Woolwich, Parson's Hill—		King's Sutton—		Collection for W. & O.	2 0 0
Collection for W. & O.	2 5 0	Collection for W. & O.	0 12 0	Hatch Beauchamp—	
Do. Queen Street—		Contribs. for N. P. ..	1 16 10	Collection for W. & O.	0 13 4
Contribs. Sun. Sch. by		Kingsthorpe—		Paulton—	
Y. M. M. A. ....	1 9 0	Contribs. Special ....	1 7 0	Contribs. Sun. School	
Do. for N. P. ....	2 11 3	Long Buckby—		for N. P. ....	1 10 0
		Collection for W. & O.	0 15 0	Contribs. for N. P. ..	2 1 6
		Contribs., Special ....	6 12 6	Do., Special .....	0 10 0
LANCASHIRE.		Northampton, College St.—		Wellington—	
Briercliffe—		Contribs., Special ....	4 2 0	Collection for W. & O.	2 0 0
Collection for W. & O.	0 15 7	Do. Princes St.—		Contribs. for N. P. ..	1 6 6
Contributions .....	19 7 2	Collection for W. & O.	1 0 0	Wells—	
Haslingden, Bury Road—		Pattishall—		Contribs. for N. P. ..	1 2 0
Collection for W. & O.	1 0 0	Contribs., Special ....	2 0 0	Wincanton—	
Instrip—				Collection for W. & O.	0 10 0
Collection for W. & O.	1 0 0			Contribs. for N. P. ..	1 13 0
Contributions .....	2 16 0				
Do. Special .....	60 11 1				

		£ s. d.			£ s. d.			£ s. d.
Winscombe—			Trowbridge—			Skipton—		
Collection for <i>W. &amp; O.</i>	1 10 0		Contribs. on acc. ....	15 0 0		Contribs. for <i>N. P.</i> ..	1 0 0	
Contribs. for <i>N. P.</i> ..	2 0 0		Wotton Bassett—			South Ossett—		
<b>STAFFORDSHIRE.</b>			Contribution, <i>Special</i>	1 0 0		Contribs. for <i>N. P.</i> ..	0 12 3	
Walsall—			<b>WORCESTERSHIRE.</b>			Sutton-in-Craven—		
Contribution .....	1 1 0		Atch Lench—			Collections, <i>Special</i> ..	4 2 0	
<b>SUFFOLK.</b>			Collection for <i>W. &amp; O.</i>	0 12 0		Contribs. for <i>N. P.</i> ..	0 10 0	
Aldborough—			Do. at Atch Lench			York—		
Contribs. for <i>N. P.</i> ..	1 14 2		and Dunnington	4 10 0		Contribs. Sun. School		
Bardwell—			Contributions .....	0 6 8		for <i>N. P.</i> .....	1 8 9	
Contribs. for <i>N. P.</i> ..	1 5 0		Do. for <i>N. P.</i> .....	0 18 7		<b>NORTH WALES.</b>		
Nayland—			Do. Dunnington ..	1 4 0		<b>ANGLESEA.</b>		
Contribs. for <i>N. P.</i> ..	0 10 0		Do. Sheriff's Lench	1 0 0		Bodedeyrn—		
<b>SURREY.</b>			Do. Pitch Hill .....	0 8 9		Contribs. for <i>N. P.</i> ..	0 4 10	
Addlestone—			<b>BROMSGROVE—</b>			<b>CARNARVONSHIRE.</b>		
Collection for <i>W. &amp; O.</i>	1 13 0		Contributions .....	11 16 11		Carnarvon—		
Kingston, Brick Lane Chapel—			Less expenses ..	0 8 8		Contribs. for <i>N. P.</i> ..	1 13 10	
Collection for <i>W. &amp; O.</i>	2 0 0					<b>DENBIGHSHIRE.</b>		
Limpfield—						Glynceiriog—		
Contribs. for <i>N. P.</i> ..	1 2 6		Pershore, Broad Street—			Contribs. for <i>N. P.</i> ..	1 0 0	
Outwood—			Collection for <i>W. &amp; O.</i>	1 2 0		Llangollen and Glyndyfrwy—		
Collection for <i>W. &amp; O.</i>	1 0 0		Redditch—			Donation, Llangollen	10 0 0	
<b>SUSSEX.</b>			Shipston-on-Stour—			Contribs. Welsh Ch.	4 14 3	
Battle—			Collection for <i>W. &amp; O.</i>	1 0 0		Do. Glyndyfrwy ..	6 1 2	
Collection for <i>W. &amp; O.</i>	1 8 0		Contributions .....	1 1 5		<b>MERIONETHSHIRE.</b>		
Do. Juvenile .....	0 10 8		Do. Sun. School....	0 4 7		Bala—		
Contributions .....	4 13 6		Do. for <i>N. P.</i> .....	1 4 0		Contribs. for <i>N. P.</i> ..	0 6 0	
Do. for <i>N. P.</i> .....	0 13 6		Tenbury—			<b>MONTGOMERYSHIRE.</b>		
Less expenses ..	0 3 8		Collection for <i>W. &amp; O.</i>	0 7 6		Newtown—		
			Westmancote—			Collection for <i>W. &amp; O.</i>	1 7 2	
			Collections, <i>Special</i> ..	1 5 0		<b>SOUTH WALES.</b>		
						<b>BRECKNOCKSHIRE.</b>		
			<b>YORKSHIRE.</b>			Beaufort—		
Brighton—			Bramley—			Contributions .....	0 14 0	
Contributions .....	5 15 0		Collection for <i>W. &amp; O.</i>	1 2 6		Do. for <i>N. P.</i> .....	0 11 0	
Forest Row, Bethesda			Contribution for <i>do.</i> ..	1 0 0		Brecon, Kensington Chapel—		
Sunday School—			Do. for <i>China</i> .....	0 10 6		Contribs. for <i>N. P.</i> ..	3 9 0	
Contribs. for <i>N. P.</i> ..	1 16 0		Contributions .....	21 16 11		Do. Watergate—		
Tilgate—			Do. Juv. Society ..	9 17 6		Contribs. for <i>N. P.</i> ..	2 15 6	
Contribs. for <i>N. P.</i> ..	0 7 6					Brynmawr, Calvary—		
<b>WARWICKSHIRE.</b>			Less. exps. and amt.	34 7 5		Collection for <i>W. &amp; O.</i>	0 4 0	
Birmingham Auxiliary—			acknow. before ..	30 6 11		Llangynidr—		
Contributions .....	17 10 8					Contribs. for <i>N. P.</i> ..	2 9 6	
Do. Circus Chapel—			Burlington—			<b>CARDIGANSHIRE.</b>		
Collection for <i>W. &amp; O.</i>	3 3 0		Collection for <i>W. &amp; O.</i>	0 8 0		Penypark—		
Kenilworth—			Leeds, South Parade—			Collection, <i>Special</i> !	1 10 6	
Collections .....	1 10 0		Contribs. on acct. ..	130 0 0		Contributions .....	2 3 6	
Stratford-on-Avon—						Verwick—		
Contribs. Sun. School	0 3 0		Do. Blenheim Chapel—			Collect, <i>Special</i> .....	2 3 9	
<b>WILTSHIRE.</b>			Collection for <i>W. &amp; O.</i>	2 4 0		Contributions .....	1 5 0	
Bradford-on-Avon, Zion			Contributions .....	28 2 3		<b>CARMARTHENSHIRE.</b>		
Chapel—			Do. Juvenile .....	25 5 9		Carmarthen, Tabernacle—		
Collection for <i>W. &amp; O.</i>	0 10 0		(£8 16s. 8d. of this			Collection for <i>W. &amp; O.</i>	1 1 9	
Contributions .....	4 13 4		sum is for <i>Africa</i> .)			Do. for <i>N. P.</i> .....	1 1 9	
Do, <i>Special</i> .....	4 9 8		Less expenses ..	55 12 0		Cwmaerddu—		
Broughton Gifford—						Contribs. for <i>N. P.</i> ..	0 10 4	
Collection for <i>W. &amp; O.</i>	0 3 0		Masham—			Llantynydd—		
Contribs. Sun. School	0 17 3		Collection for <i>W. &amp; O.</i>	1 1 8		Contribs. for <i>N. P.</i> ..	0 3 6	
Devises, New Bapt. Chapel—			Rawdon—			<b>LOGANSHIRE.</b>		
Contribs. <i>Special</i> .....	47 16 0		Contributions .....	3 0 0		Logyn—		
Do. Old Bapt. Chapel—			Ripon—			Contributions .....	2 13 9	
Contribs. <i>Special</i> , by			Contribution .....	2 0 0		Do. Sun. School ..	2 18 10	
Dr. Marston and			Do, <i>Special</i> .....	1 0 0		Less expenses ....	5 17 7	
Friends .....	3 0 0						0 2 4	
Imber—			Sheffield, Portmahon—					5 15 3
Contribs., <i>Special</i> , by			Collections, <i>Special</i> ..	6 15 0		<b>GLAMORGANSHIRE.</b>		
Mr. Feltham .....	1 0 0		Contributions .....	20 2 1		Aberdare, Calvary—		
Kington Langley—			Do. Juvenile .....	2 1 0		Collections, <i>Special</i> , by		
Contribs. for <i>N. P.</i> ..	0 13 0		Less expenses ....	23 18 1		Rev. T. Evans, of		
Salisbury—						Delhi .....	3 5 0	
Collection for <i>W. &amp; O.</i>	2 0 0							
Swindon—								
Contribs. for <i>N. P.</i> ..	0 13 3							

	£	s.	d.		£	s.	d.		£	s.	d.
Contributions	24	11	7	Contribution	1	0	0	Pembroke Dock, Bush St.—			
Less expenses	1	12	0	Do. for China.....	0	10	0	Profits of Lecture by Mr. J. R. Phillips..	8	2	5
	26	4	7	Castle town—							
Abercanaid—				Contribs., Special, by Rev. T. Evans, of Delhi .....	4	10	10	RADNORSHIRE.			
Contributions	9	6	7	Chepstow—				Evenjobb—			
Bridgend, Hope Chapel—				Collection for W. & O.	0	18	10	Collection for W. & O.	0	7	8
Contribs. for N. P. ..	1	3	8	Contributions	12	2	8	Howey—			
Bryn Colliery—				Do. for N. P. ....	3	17	8	Contribs. for N. P. ..	0	11	4
Contribs. for N. P. ..	0	10	0	Cwmbran, Welsh Ch.—				SCOTLAND.			
Caerphilly—				Proceeds of Lecture by Rev. T. Evans, of Delhi, Special.....	2	0	2	Brandonburgh—			
Collection for W. & O.	0	11	0	Lanthewi—				Collection for W. & O.	0	5	0
Cwmavon—				Collection for W. & O.	1	1	8	Contribution	3	0	0
Contribs., Special, by Rev. T. Evans, of Delhi .....	5	10	6	Llanvihangel Crucorney—				Dunfermline—			
Dinas—				Collection for W. & O.	0	6	0	Contribs. for N. P. ..	1	3	2
Contribs., Special, by Rev. T. Evans, of Delhi .....	3	1	1	Contrib., Special .....	1	0	0	Edinburgh, Charlotte St.—			
Gadlys—				Newport—				Contributions	14	10	0
Contributions	3	11	8	“K.” Donatn, Special	5	0	0	Elgin—			
Merthyr Tydfil and Dowlais—				Do. Charles Street—				Collection for W. & O.	1	0	0
Proceeds of Lecture by Rev. T. Evans, of Delhi, Special.....	23	7	1	Contribs., Special, by Rev. T. Evans, of Delhi .....	2	6	3	Contribs. for N. P. ..	1	5	8
Morrison, Zion Chapel—				Do. Stow Hill—				Eyemouth—			
Contributions	4	19	0	Contribs., Special, by Rev. T. Evans, of Delhi .....	10	1	6	Contribs. Sun. School	1	10	0
Pontypridd—				Newport, Temple—				Fortrose—			
Contribs., Special, by Rev. T. Evans, of Delhi .....	5	18	4	Contribs., Special, by Rev. T. Evans, of Delhi .....	1	10	0	Contribs. for N. P. ..	0	12	9
Swansea, Mt. Pleasant—				Pontheer, Zion—				Glasgow, Blackfriars St.—			
Collection for W. & O.	3	2	7	Collection for W. & O.	1	9	9	Collection for W. & O.	2	5	0
Treforest, Calvary—				Pontypool, Crane Street—				Contribs. for N. P. ..	0	6	0
Collection	0	14	0	Collection for W. & O.	0	10	0	Greenock—			
Treherbert—				Proceeds of Lecture by Rev. T. Evans, of Delhi, Special.....	5	13	0	Contribs. for N. P. ..	2	10	6
Contribs., Special, by Rev. T. Evans, of Delhi .....	8	8	0	Do. Tabernacle—				Irvine—			
Ystradfyfody—				Proceeds of Lecture by Rev. T. Evans, of Delhi, Special .....	4	1	6	Contribs. for N. P. ..	1	2	0
Contribs., Special, by Rev. T. Evans, of Delhi .....	3	3	0	Raglan—				Kirkcaldy, White's Causeway—			
Less expenses	73	6	1	Contributions	0	12	0	Contribs. Sun. School	2	4	0
	1	18	9	Talywaen, Piggah—				for N. P. ....	2	4	0
	71	7	4	Proceeds of Lecture by Rev. T. Evans, of Delhi, Special.....	1	7	0	St. Andrews—			
MONMOUTHSHIRE.				Whitebrook—				Collection for W. & O.	0	8	6
Abergavenny, Frogmore St.—				Contribs. for N. P. ..	0	13	6	Contribs. for N. P. ..	3	13	6
Collection for W. & O.	2	10	0	Less expenses	67	8	3	Scalloway, Shetland—			
Do. Lion St.					2	13	3	Contribs. for N. P. ..	1	11	2
Contributions	1	17	2		64	15	0	Tobermory—			
Abersychan—								Contribs. for N. P. ..	0	17	6
Contribs. for N. P. ..	0	4	0					IRELAND.			
Blaenavon, New Horeb Chapel—								Ballymena—			
Profits of Lecture by Mr. J. B. Phillips..	2	6	9					Contribs. for N. P. ..	0	9	5
								Dublin, Bolton Street—			
PEMBROKESHIRE.								Contribs., Special.....	10	0	0
Harmony—								Tobermory—			
Contributions	6	12	11					Contributions	11	14	6
Neyland—								FOREIGN.			
Contributions	0	19	0					AT STRALLA.			
								Ballarat, Victoria—			
								Contribs. for N. P. Delhi, by Mrs. Sutton .....	10	0	0
								EUROPE.			
								SWITZERLAND.			
								Berne—			
								Contribs. for Rev. J. Wenger's N. P., Kader Bok, by Dr. Edward Bloesch .....	25	10	9

Rev. W. Teale, Lucea, Jamaica, begs gratefully to acknowledge the following kind contributions, to meet the expense of outfit and passage of Miss Anderson, who has safely arrived at Lucea, to take charge of the girls' school in connection with that missionary station :—

	£	s.	d.		£	s.	d.
Sir S. M. Peto, Bart., M.P.....	10	0	0	Sun. School, Chipping Norton....	2	0	0
Josiah Foster, Esq. ....	10	0	0	Do. Lion Street, Waiworth ....	2	2	0
Miss Sturge, Birmingham .....	5	0	0	Friends by Mr. W. E. Beal .....	2	3	0
Mrs. Pease, Darlington .....	5	0	0				
Sun. School, Queen St., Woolwich	3	0	0				
							£39 5 0

He also thanks the Committees of the British and Foreign School Society, Sunday School Union, Religious Tract Society, and Band of Hope Union for grants of books and school materials.



# IRISH CHRONICLE.

MARCH, 1864.

## FUNDS.

*The Financial Year closes on the 31st inst.* The request is respectfully, yet earnestly made that all contributions be sent in as soon as possible. The Mission has, during the last year, been considerably extended—four new Stations having been adopted, and three additional Agents appointed. This involves considerable increase of expenditure. The Mission is full of promise, but increased resources are required to meet the present outlay. The Committee would gladly enter on other fields of useful labour; for this, however, still further contributions will be needful. It is earnestly hoped that such increase will be secured during the present year—the JUBILEE of the Society.

## ANNUAL MEETINGS.

The Meetings of the Society will, this year, be of more than usual interest. As far as arrangements have yet been made, they will be as follows, viz., on Wednesday evening, April 20th, the JUBILEE MEETING of the Society will be held at Upton Chapel. On Friday Evening, April 22nd, the ANNUAL SERMON will be preached at Kingsgate Chapel. On Monday, April 25th, the Annual Meeting of SUBSCRIBERS will be held at the Mission House; and on Tuesday Evening the Public ANNUAL MEETING of the Society will be held in Bloomsbury Chapel.

## INNISMURRAY, BAY OF SLIGO.

### REMARKABLE SUPERSTITION.

The attention of the committee of the Baptist Irish Society having been directed to the Island of Innismurray, in the Bay of Sligo, they requested one of their agents to make inquiry respecting the inhabitants, especially as to their religious condition. Few, if any, of our readers would suppose that such superstition could be found so near to Christian Britain. The narrative here given might well awaken the strongest feeling on the part of the whole Christian community of Great Britain and Ireland. That any people so near to our shores should “worship a rude wooden image, which they call ‘Father Malash,’” is a fact that ought not to be unknown; and which, when known, should call forth the determined resolve that, while seeking to turn the heathen in far distant lands from dumb idols to the living God, British Christians will render their utmost aid to raise this people from their fearful state of degraded superstition.

If John Williams was willing to venture his life for the people of Erromanga, is there no one to be found ready to brave the dangers attendant on a mission to Innismurray? We should rejoice to know that such a man, well qualified, by zeal tempered with prudence, had offered himself for such an enterprise; and that the Baptist Irish Society, sustained by the Christian public, had resolved to commend that Society to greatly enlarged sympathy and support, by boldly entering on a mission to the Island of Innismurray. The following is the narrative referred to above:—

“As to the Island of Innismurray, I am now able to give the following observations, after having inquired as fully as possible, at least for the present. It is a small island, lying in the Bay of Sligo, and not more than an English mile in length. From all I am able to learn, I believe it is not the most desirable of places for a resident or visitor of any kind, but much less so if he is a stranger, and differs from the inhabitants in his religious notions. I had a view of it from the near shore, as it is distinctly observable on a calm and clear day, and to the best of my judgment it is about ten miles from this side of the Bay, and I suppose five, or so, from the opposite side. But there is no possible access to it from *this* side, and from the *opposite* only at certain seasons of the year, and in certain kinds of weather. I believe there is a coast guard station somewhere on the opposite shore, not far from the point of access to

the island, whose boats are the only ones that are available, and these, too, with the kindness and assistance of some of the men. The Island looks very wild and rocky from this side of the Bay, and the waves of the Atlantic are ever breaking around it in foam. I had a conversation with a very excellent clergyman in the Co. Sligo, who paid the Island a visit some thirty years ago, and he describes it as a perilous undertaking. It then contained about sixty families, but he thinks it contains more now. However, it is not much changed in other respects. The people are wild in the extreme, just as barbarous as you could wish for, or find, perhaps, connected with any civilized country in the world.

"They worship a rude wooden image, which they call 'Father Malash,' named, as they say, after 'a good priest' who lived at one time on the Island; but by which term we are to understand some vile profligate, who had been excommunicated on account of his misdeeds, and had got the fame of working 'miracles,' by which means he obtained his living among these uncivilized savages. As they have little intercourse with the 'outer world,' they must intermarry, and are, therefore, nearly all related to one another, and are noted for quarrels and all kinds of family feuds. They have many abominable superstitions which would shock you to hear described, and which make one sigh on account of that horrible system, whose workings none can fully know but they who see them practically developed. The gentleman above referred to considered himself very fortunate in being allowed to escape with his life. When about to leave the Island, and getting down to the boat, he attempted to point out some of the absurdities connected with their devotions before 'Father Malash,' and also their 'Ave Marias,' or worship of the virgin, on which they commenced fierce yelling and screaming, like so many Red Indians, and made a rush to the shore, and would most likely have torn him asunder, had it not been for the good management of the coast guard who took him over, and enabled him to effect a speedy escape.

"I do not think there is any chapel or school in the Island, none at least so far as I have heard.

"I have mentioned these facts simply to show you what kind of a place it is. I do not think, however, that I could do anything in the case. Neither an occasional nor a periodical visit would be of the least use whatever; for if a man attempted to go amongst them with the object, as they thought, of 'changing their religion,' they would not allow him on the Island at all. You know there are no police there, nor anything of that sort; so that a man could claim no protection for himself whatever, but would be exposed to the suggestions of their caprice—whether their mercy or their fury.

"The only thing in my view likely to be of any use, would be for some fearless, zealous, godly man to go and *reside* on the Island, and endeavour to do what he could for their souls. He should proceed very cautiously at first, and endeavour to make them *feel* he was their friend; and, by degrees, as the Lord would open his way, tell them of the love of God to sinners, point them to Jesus crucified, but not to mention any of their peculiar notions and doctrines until they would be better prepared to hear them. Many defeat themselves by commencing at the very outset to call their peculiarities by vile names, and ridicule their whole system. This, to my mind, is wrong, and it would certainly not do in this case. Whoever went should be well able to speak the *Irish language*, as I don't think they can understand or speak much English. He would also require such a supply of provisions as would do for him during the stormy and inaccessible seasons; for if he did not succeed in making friends with the people, he would undoubtedly starve. But you will understand that these are merely suppositions, as I have not yet been able to learn whether any person *could* get amongst them or not. They are only my thoughts, based on the facts, I have gathered and stated; others, perhaps, might think differently. Should any attempt, however, be made by Protestants to do anything for these poor people, I believe the priests would at once muster their forces and raise the alarm. They would defeat everything: for there they rule supreme.

"A visit from me in any form would be altogether impracticable; and, besides, I believe it would be useless. It would be very expensive and hazardous, and, in fact, I would have a good deal of hesitancy in attempting it. Nor am I certain that any one is likely to be got to go and reside amongst them; but as soon as I have an opportunity I intend to make further inquiry. I think it is very desirable that something should be done, but the greatest difficulty is to know how to set about it. I think it has more than once been a subject of serious thought to many. I trust, however, that the Lord will open up some channel through which some good may flow to the souls of these rude barbarians. He can make the rough smooth, and the crooked straight to his people, in his own wise time."

### TANDRAGEE, COUNTY ARMAGH.

MR. JOHN TAYLOR supplies the following account of proceedings at this place, which has recently been adopted as one of the stations of the society:—

"In furnishing you with a few particulars relating to our prospects in this town and neighbourhood, I am happy to inform you that the Lord has provided us with a pretty

suitable house in which to assemble for his worship.\* It is situated in a respectable part of the town. We have it fitted up in such a way that a goodly number of individuals can assemble together comfortably to worship the God of their salvation. But this is not all. The Lord has not only given us a house to worship in, but he has also inclined the hearts of many to assemble together—I trust for the proper purpose. Our morning service each Lord's day, since we obtained a suitable place in which to meet, has been better attended than we anticipated, and our evening services have been literally crowded.

The second particular is the number and aspect of our prayer-meetings. Our first is held at 10 o'clock on each Lord's day morning, when a few assemble specially to invoke the divine presence and blessing on the labours of the day. We have another every Monday evening, in our own meeting-house, at which we have a good attendance. Our third and last is every Wednesday evening, about a mile out of town. Both the attendance and attention of the people are very good. All we now require to ensure a plentiful harvest of precious souls is that the 'breath would come from the four winds, and breathe on these slain, that they might live.' I think we have reason to hope that, 'though our beginning is small, yet our latter end shall greatly increase.'

"Rev. C. J. Middleditch."

### A RESTORED BACKSIDER.

Conlig, Newtownards, Ireland, December 30, 1863.

MY DEAR BROTHER,—I write you a few lines about the death of George Crumlin, a young man who at one time occasioned us much anxiety. He was hopefully brought to Christ in the "Irish Revival," being one of those who were usually called "converts," *i. e.*, he was a subject of the physical affection, and that in an extraordinary degree, being frequently deaf, dumb, and blind. When he was first convinced of sin I visited him, and while I prayed at his bedside, he professed to experience the peace of the gospel. Having afterwards learned the will of Christ on the subject of baptism, he obeyed the Saviour's command by being baptized in his name, on the 18th of September, 1859. For some time he lived consistently with his profession. Indeed, of all the "converts" whom I have seen, he appeared to me the most promising—his views so clear—his confidence in Christ so strong—his prayers so fervent. So melting were his prayers, that some of our elderly praying people, who experienced less freedom, were led to doubt the reality of their own conversion. How sad, therefore, was our disappointment when we learned that he had become the victim of temptation, and that it became our painful duty to exclude him from the fellowship of the Church. It is pleasing to relate, however, that after all, the Lord appears to have had mercy on him. He was visited with a lingering and painful disease, which proved fatal, and which I hope was sanctified to his soul. On his deathbed he sent for me to visit him, which I did, last September; and when I was about to leave him, he desired me to stay a little longer, as he had something special to say. He then acknowledged his sins very penitently—said that he had fled to Christ as his only hope—desired me to mention his case to the Church, and ask the forgiveness of the members; and also that he might be restored to the fellowship, as he earnestly desired to be united to the Church below, in the prospect of being soon united to the Church above. I need not say that his desire was granted. On the 4th of October he was restored to full communion. During his illness I frequently visited him, and every visit increased my confidence in his sincerity. I saw him about two hours before his death. He was unable to speak, but his conduct indicated that he was perfectly sensible. He grasped my hand, and maintained his hold until I was obliged to pull myself away. On the same day he fell asleep in Jesus. I improved his death on the following Sabbath, from Psa. xxxix. 30-33, of which his dying experience was a beautiful illustration. "If His children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Yours in Christian love.

Rev. C. J. Middleditch.

JOHN BROWN.

### A TALE OF IRISH LIFE.

The description here given will be read with much pleasure by persons who are interested in the moral and religious welfare of the Irish people. This personal narrative has been supplied by Mr. Berry, at the request of the Secretary:—

Brooklawn, Athlone, January 12, 1864.

MY DEAR BROTHER,—With deep gratitude to God for the mercies of 1863, and for all the mercies of my life, I feel that now, upon the new year, I should labour and pray and trust more than ever, for in this the fiftieth year—the Jubilee of your Mission—our faith and hope, and effort and joy, should be much increased. As the friends of our Mission may not be fully aware of our success, I will, as briefly as I can, give some account of my own history during those fifty years; and I do believe that other missionaries placed in more favourable localities

\* A house from which the partition walls have been removed.

could, in the same way, bring much more joy to our friends and supporters in England. I was a scholar in your first schools, a Sunday School Teacher in your first Sabbath schools, an inspector of your schools, a student in one of your seminaries, and have been your Missionary for the last thirty-five years. I was a scholar at one of your schools, taught in a large barn; at another, a hedge school, taught in a bog in summer, and in a house near in the winter; and at another of your schools, taught in a Roman Catholic chapel. My three first Baptist schoolmasters were, 1st, a chemist and bone-setter; 2nd, a poet; 3rd, an accomplished mathematician. I commenced going to school at a time when, though I never saw it done, the boys of a school would feel no hesitation in pressing or stealing a schoolmaster; I am sure the boys of two or three of the schools would feel no hesitation in doing so. And this was not from a spirit of frolic or recklessness, but from an ardent desire to have the best master. When our schools were first opened, men, women, and children flocked to them, and entreated and implored a tract, a primer, a spelling-book, a testament; and if they succeeded in having their names enrolled, even without obtaining the coveted book, they went home rejoicing. Many of the priests were hostile, and one bishop in our district at least was opposed to the schools, for I remember when a new bishop came he removed the priest in whose chapel I was then at school. In these three schools hundreds were taught—the Scriptures were read, and committed to memory, both in the English and Irish languages, and happy was the result. I myself committed to memory the Gospel of John in Irish, and most of the Epistles in English, and many of the boys and girls surpassed me. I do know that those trained at our early schools returned in after life much of the previous knowledge then obtained; and that in times of political hatred to the Saxon many of them refused to belong to illegal associations, and some of them were converted to God. If your mission had never done more than the establishment of these schools, and the supplying the poor with the instruction they longed for, it would deserve the remembrance, the respect, and the praise of every lover of knowledge, of every friend of education, and of every Christian. Even fifteen years after this, when I became an Inspector of your Schools, all the priests were not hostile, for I frequently inspected one or two schools patronised by the priest, and one or two others not directly opposed. Perhaps I should assign a reason why the priests became hostile. The priests at that time were educated in France, and generally were men of education and respectability. Many of the Roman Catholic teachers were converted, and some baptized. I regret that intemperate language was sometimes used, and opprobrious epithets applied to the Pope and the Popish church. The priests, from either one or all these causes, gradually became hostile; but even then their opposition did not generally diminish the number of scholars, nor prevent the parents from sympathizing with and loving and blessing our Mission. When I first became your Missionary this love and respect of the people continued, for go where I would with my Irish bible, the people—Roman Catholics I mean—heard me gladly. Often have I gone to Wake at night and preached to hundreds in their own beautiful tongue “the story of Peace,” for that is the Irish literal translation of the Greek word Gospel. I do believe then many of them exclaimed “how beautiful are the feet of him that brings the story of peace.” I have no doubt but that, since the days of St. Patrick, I was the first Protestant that preached in the Irish language in the island of Ackhill, where hundreds heard me with joy on the sea shore, for I preached there either one or two years before the Episcopalian minister, Nargle, whose praise is in all the churches, and whom the Lord has so signally blessed, commenced his mission. This state of things again was checked, but not annihilated by the repeal agitation, but more especially by sectarian education, that is by having one school for Roman Catholics and another for Protestants—for the mixed education produced freedom, and interchange of thought, and conduced to the favourable reception your missionaries met with in the earlier times of the Mission. If you will allow me I will give you some pleasing details; but it is now time to conclude this long letter.—I am, yours very respectfully and affectionally,

Rev. C. J. Middleditch.

THOMAS BERRY.

CONTRIBUTIONS

Received in behalf of the Baptist Irish Society, from January 19th, to February 17th, 1864.

	£	s.	d.		£	s.	d.
LONDON—				Kenninghall, by Rev. J. Sage . . . . .	2	11	6
By Mr. Gordelier on account . . . . .	8	7	0	Liverpool—Myrtle Street, by J. Golding, Esq. . . . .	1	0	0
M. A. H., for “Agent 84 years old” . . . . .	1	0	0	Londonderry, by Rev. C. T. Keen, Jun. . . . .	3	17	0
Oliver, E. J., Esq. . . . .	1	1	0	Markyate Street, Cook, Mr. D. . . . .	0	10	0
S. T. C. . . . .	5	0	0	Northampton, by Mr. W. Gray . . . . .	6	3	10
Stevenson, Mrs., Blackheath . . . . .	1	1	0	Ripon, Earle, Mrs. . . . .	1	0	0
Brixton, Elmes, Misses . . . . .	2	0	0	Tiverton, by Rev. E. Webb . . . . .	2	6	0
Brompton, Bigwood, Rev. J. . . . .	0	10	6	Worthing, Ivory, John, Esq. . . . .	10	0	0
Camberwell, Ivatts, Mrs. . . . .	0	5	0	Legacies.—Edwards, Mr. James, Caerphilly, by Mr. Charles Davis, Less, Legacy Duty . . . . .	18	0	0
Camden Road, by Mrs Underhill, on account . . . . .	0	15	0	Walker, Mr. William, Wadley Lodge, Shef- field, together with sum of £10, the gift of Mr. Benjamin Walker, heir-at-law. By Messrs. F. E. Smith and Joseph Shaw, Ex. . . . .	35	1	8
Commercial Street, by Mr. Hardisty . . . . .	5	0	0				
Aston Clinton, Allen, J. H., Esq. . . . .	1	1	0				
Cheltenham, by Mrs. Beetham . . . . .	0	10	0				
Harlow, by Rev. T. R. Stevenson . . . . .	2	18	0				

THE  
BAPTIST MAGAZINE.

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APRIL, 1864.

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THE RUINS OF CHALDÆA — THEIR TESTIMONY TO THE  
BIBLE.

PERHAPS no country mentioned in Holy Scripture during the patriarchal period, is more interesting than the great diluvial plain through which the rivers Euphrates and Tigris make their way to the Persian gulf. On the plains of Shinar were gathered the primitive populations of the East. There arose that mighty fabric, the tower of Babel, at once the signal for the dispersion of men, and the seat of the first great empire of the world. From the mud and slime were built the earliest cities of which history makes mention, and their ruins still remain to testify their grandeur and the skill of the people that erected them.

By geographers, ancient and modern, this country is known as Chaldæa; a name that seems to have originated in the earliest times from the Kaldi, or Chaldeans, in the Hebrew, Casdim, who were its chief inhabitants. From one of its cities Abraham went forth at the call of God, and Ur of the Chaldees is identified with the ruins which now bear the name of Mugheir.

Mouldering heaps of brick and rubbish cover this immense plain.

The banks of the watercourses and canals are everywhere broken down, and the inundations of the Euphrates leave behind stagnant pools and marshes; their margins hidden by a thick reedy jungle, the abode of wild beasts. On the western side the sands of the Arabian desert are rapidly gaining undisturbed possession of the soil, so that the whole country appears to be little else than wilderness and swamp. Yet in ancient days it must have been a region of immense fertility. Luxurious fields once bore rich harvests, calculated by Herodotus at two hundred fold the sowing. Groves of palm trees, crowned with golden fruit, afforded food and shelter, and the roads were filled with a busy throng. All is now silent. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, is as when God overthrew Sodom and Gomorrah." The awful prophecy is literally fulfilled—"I will make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts."

The primitive inhabitants of Chaldæa have generally been re-

garded as descendants of Shem, from whose son Aram (Gen. x. 22) they took the name of Aramæans. This was the opinion of Niebuhr, Heeren, Kitto, and Bunsen. But if this view be correct, it conflicts seriously with the statement of Scripture as recorded in the following words (Gen. x. 8—10) :—“And Cush begat Nimrod (he began to be a mighty one in the earth; he was a mighty hunter before the Lord; wherefore it is said, Even as Nimrod, the mighty hunter before the Lord;) and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” According to this passage the early inhabitants of Chaldæa were the descendants of Ham through Cush, who is mentioned in the 6th verse as the eldest of the four sons of that patriarch. Cush is generally used in Scripture as synonymous with Ethiopia; the Chaldæans must therefore have been in some way allied to the races inhabiting the valley of the Nile, and not to those which dwelt in the highlands of Mesopotamia, to which the name of Aram was more especially applied. The recent discoveries of Sir Henry Rawlinson show this to be the case, and afford another of those remarkable illustrations of the accuracy of the Pentateuch, so bitterly assailed by modern infidelity. As our knowledge increases, objections founded upon ignorance fade away; and the extraordinary truthfulness and historical value of the Mosaic record are completely vindicated.

The grounds of the opposite belief are various. The Old Testament contains, in the books of Ezra, Daniel, and Jeremiah, specimens of a language called Chaldee, and commonly regarded as having been spoken in Babylonia at the

time those writers lived. This language differs but little from the Syriac. It is, in fact, a dialect of the class known as Semitic, because spoken by the posterity of Shem. The language, however, of Babylon in the time of Nebuchadnezzar, is now known to have much more resembled Hebrew than Chaldee; and although Hebrew is a Semitic tongue, and its use in Babylon would sustain the views of those who uphold the Semitic origin of the inhabitants of Chaldæa, it can be proved from the inscriptions exhumed from the ruins of Babylonia, that “between the date of the first establishment of a Chaldæan kingdom and the reign of Nebuchadnezzar, the language of Lower Mesopotamia underwent an entire change.”\* It is now certain that the language spoken at the time referred to in the 10th chapter of Genesis, though perhaps called Chaldæan, was not the language known by that name in the time of the Captivity, fifteen hundred years afterwards.

It has further been supposed that the people of Babylonia and Assyria were the same race; that the Babylonians were but a portion of the far greater Assyrian nation, which is allowed by all to have had a Semitic origin. This Herodotus seems to confirm. But he does not speak from personal knowledge; he only concludes that as, in his day, the Babylonians were closely allied to the Assyrians, so they must have been in far earlier times. In this opinion he is, however, contradicted by other ancient writers. The most important of these, Berosus, a priest of Babylon and an historian, drawing his information

\* See Rawlinson's “Five Great Monarchies,” vol. i., p. 56; from which excellent work many of the facts of this paper are derived.

from the archives of his own people, carefully distinguishes between the two nations. Thus the grounds on which Niebuhr and Bunsen rest their disbelief of the Scripture statement entirely fail.

On the other hand, there exists in ancient writers a large body of tradition connecting the Ethiopians of the Nile valley with the early occupants of the shores of the Persian gulf and the dwellers on the banks of the Euphrates and Tigris. Homer speaks of the Ethiopians as "divided" and dwelling "at the ends of the earth, towards the setting and the rising sun." This Strabo explains as meaning, that the Ethiopians occupied the south coast both of Asia and Africa, and were divided by the gulf of Arabia into eastern and western—Asiatic and African.\* Other writers mention a story of a Memnon, King of Ethiopia, the son of a woman of Susa, who led an army of Susianians and Ethiopians to the assistance of Priam during the siege of Troy. Even Herodotus speaks of the Ethiopians of Asia, and very carefully distinguishes them from those of Africa.† Armenian writers connect Nimrod with Egypt, and apply the name of Cush, or Ethiopia, to the whole region between India and Arabia.

It is in full accordance with these traditions that the Biblical narrative attributes the primitive Babylonian kingdom to a people derived from Cush, a brother of Mizraim, from whom sprang the people of Egypt, of Phut, the ancestor of the inhabitants of Central Africa, and of Canaan, the father of the people of Palestine. These four races were all descendants of Ham, and were therefore closely allied in language as well as in origin.

The excavations recently made at Niffer, Senkereh, Warka, and Mugheir, in Southern Chaldæa, remarkably bear out these ancient traditions. Most unexpectedly the search among these very ancient ruins brought a new form of speech to light, the vocabulary of which is pronounced by Sir Henry Rawlinson, the highest living authority on such subjects, to be "decidedly Cushite, or Ethiopian," and to approach nearest to certain languages now spoken in Southern Arabia and by the Gallas in Abyssinia. "The Bible," says Bunsen, "mentions but one Cush, Ethiopia; an Asiatic Cush exists only in the imagination of the interpreters, and is the child of their despair." Thus contemptuously does one of the chief lights of the modern critical school speak of the ancient traditions which, as we have seen above, so fully support the statement of Moses. Chevalier Bunsen substitutes assertion and reproach for argument. But the mounds of Babylonia, with their silent speech, reprove him; they speak another language, and by a wonderful Providence, though composed of most friable materials, preserve for this last age of the world the knowledge that shall confound the scoffer, and make foolish the wisdom of the wise.

It is not yet certainly known whether these children of Cush came primarily from Egypt, or were the aborigines of the land. There are circumstances which point to the former opinion as the most probable. Certain it is that other elements of population soon mingled with that derived from Ham. The subjects of the early kings are frequently spoken of in the inscriptions by the title *Kiprat arbat*—the four nations or tongues. This fact seems to be a singular corroborated

\* Rawlinson, i., p. 59. † *Ibid.*, p. 61.

tion of the story of the four kings mentioned in Gen. xiv., who, under Chedor-laomer, left the plains of Shinar for an inroad into Palestine, and were repulsed by Abraham. Sir H. Rawlinson regards Chedor-laomer as a Cushite; the other three kings ruled tribes of Scythians, Aryans, and Shemites.

It is further interesting to note the degree in which other passages of Scripture receive illustration from the excavations of ancient Babylonia. Said the builders of Babel, "Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar." In none of the ruins is there a trace of any other material than brick, either kiln or sun-dried. Clay is readily procured in all parts. If burnt, the bricks are, of course, more durable, and retain, with wonderful sharpness, the arrow-headed characters inscribed upon them. But even the sun-dried bricks often preserve their shape and inscriptions unchanged. "Two kinds of cement are found to have been employed. One is a coarse clay or mud, mixed with chopped straw—the other is bitumen. As a general rule in the early buildings, the crude brick is laid in mud, while the bitumen is used to cement together the burnt bricks."\*

The ruins also enable us to identify several of the places mentioned by Moses, as among the cities erected by the founder of the primitive empire of Chaldæa. Thus, the mound now known as Niffer, is the ancient Calneh—"the fort of Ana," one of the gods worshipped by the Chaldæans. Babylon was called in Assyrian times, "the city of Bél Nipru," or Bel-Nimrod; thus connecting it with Nimrod, as is done

in Gen. x. 10. Similarly, it is found that Erech is identical with Warka. This place appears to have been made in subsequent ages the burial place of the Assyrian kings. The whole neighbourhood is strewed with the remains of bricks and coffins.

Our space will not allow us to trace, at length, the harmony which exists between the Babylonian tradition of the Deluge, as preserved by Berosus, and that recorded by Moses. This correspondence descends to the most minute particulars, and cannot be explained otherwise than on the hypothesis of a common origin. This testimony to the accuracy of the Mosaic narrative, is most remarkable; while it assists to place that event beyond the cavils of the sceptic, and the sneers of the man of science. We do not doubt that the diluvial deposits on the surface of the globe, will yet bear witness to the truth of the Divine oracles; and geology, as well as history and archæology, ere long become a handmaid in the household of God.

Every devout Christian will discern, in the *timing* of these discoveries, the hand of God. Just when the Bible is being subjected to the most searching examination, often conducted in a spirit of extreme unfairness; when every little difficulty is exaggerated; when heedless of possible errors of transcription in ancient manuscripts, and of the injuries that they have received in passing from hand to hand through many generations of men fatal inaccuracies are charged upon the Scriptures; it has pleased Divine Providence to call especial attention to these monumental records of the past, to endow eminent men with gifts of patient research and interpretation, that by their revelations he may substantiate His

\* Rawlinson, i., p. 93.



written Word. "The testimony of the Lord is sure." We do not follow "cunningly devised fables." The very stones cry out and testify

to the fidelity of the holy men of God, who in old time "spake as they were moved by the Holy Ghost."

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## THE GOOD-WILL OF HIM THAT DWELT IN THE BUSH.

THOUGH there are several differences between the blessings pronounced by Moses upon the tribes of Israel, and those before pronounced upon them by Jacob, into the reasons of which it would be vain to enquire, yet, in one respect, they both agree. Both Jacob and Moses are wonderfully drawn out in favour of the patriarch Joseph and his descendants. Most of the tribes are dismissed with a sententious brevity; but when the name of Joseph occurs, both seem to be filled to overflowing with the spirit of Inspiration. In the case of the father, this may be accounted for, by the peculiar feelings of affection with which he regarded the first-born son of Rachel—affection that had been tried to the utmost by long years of separation—which had settled down into hopeless sorrow, and yet had been in the end crowned with an unexpected and unbounded joy. Joseph—the long lost—and at length found—Joseph the inheritor of his father's piety, and of his mother's beauty—Joseph—who had suffered so cruelly in the tenderest days of his youth—the affectionate son who had pined so long in vain for the sight of a father's face and for a father's house—Joseph, whose remembered sorrows moved compassion, and whose present character challenged admiration—what blessing can be too great and ample to rest upon

the crown of the head of him that was separated from his brethren? All this might have been the natural effect of a father's special love. But Moses, the man of God, was guided by no such impulse. It must be simply the prophetic truth that he delivers; and as we find no peculiar virtues in the tribes of Ephraim and Manasseh, we cannot but conclude that this blessing is a divine tribute to the personal character of the man. He had walked with God during years of deep affliction, and God had known his soul in adversity, and say what we will, there is nothing that so endears men to God—nothing that brings them so near to him—nothing that renders God so precious to believers as—their having been, if we may dare to say so, in the furnace together—the one by suffering—the other by sympathy—the one exercising faith, the other communicating comfort. Hence God's special love for Joseph, in whom, perhaps, he beheld a type of His own dear son, who was afterwards to glorify Him in his humiliation, then to be exalted in honour, and in both to be not only the shepherd and stone of Israel, but the salvation of a famishing world.

The phrase quoted at the head of this article, alludes to a very familiar event, viz., the appearance of God to Moses in the burning bush, perhaps as striking and signi-

ficant a miracle as any recorded in Scripture. Of course, it was not a strange thing that in a dry and thirsty land a thorn bush should, by some natural accident, be kindled into a flame. But then, though the fire would blaze fiercely for a few moments, the bush would be almost immediately consumed, and the sight would be over. But the wonder in this case was, that the flame continued to burn; and while the future prophet and deliverer of Israel leaned upon his staff, expecting to see it expire, he became aware that he was looking at a prodigy, and that not a single branch was injured by the fire. Filled with astonishment, he draws nearer and nearer, to behold this great sight till he was arrested by the awful voice which solved the mystery, and convinced him that he was in the presence of the God of Israel, and about to receive a divine communication—"Put off thy shoes from thy feet, for the place whereon thou standest is holy ground."

This was the first of these frequent and familiar interviews with God by which the history of Moses is distinguished. From this, he dated his divine mission to Israel. Here he began to be a lawgiver and ruler. This was his political and prophetic birth-place. Hence it was not unnatural that even to his dying day this scene should hold the first place in his recollections, and that he should identify his God with the bush in which he first heard His voice and held communion with him. Our first impressions are always the most lasting, and the most prominent. The God of Moses was not so much the God of Sinai, as the God of Horeb. All manifestations of God were with him subordinate to this one, because it was the first. All other

names and titles are lost in that by which, in this phrase, he recognizes God, because this was the character in which He first appeared to him. And, therefore, when his prophetic soul was struggling to pour out upon the children of Joseph, all the fulness of a special blessing, that should distinguish him above his brethren, he fixes upon this memorial as the most precious and affectionate of them all—"the good-will of Him that dwelt in the bush."

But, after all, how just soever these reflections may be, they do not give us the *whole* reason why Moses here designates God by this peculiar title, which stands alone in the sacred volume. Is there anything in it that is specially appropriate in a blessing upon Joseph? Was it suggested by that Patriarch's history? Most assuredly it was. Look at the Patriarch in his afflictions. Sold into bondage—then cast into prison—yet we are told that even in prison "the Lord was with Joseph, and he was a prosperous man." We cannot *know*—we can only imagine what must have been the sufferings of those years that elapsed before he was called to stand before Pharaoh—but this we know, as St. Stephen briefly, and emphatically says—"God was with him, and delivered him out of all his afflictions." Here is a burning bush that through the presence and grace of God was not consumed. It is then easy to see why this mention is made of so significant a miracle, which represents not only Joseph, but all cases of suffering, in which the presence, power, and grace of God are manifest in the preservation and salvation of the sufferer. "The good-will of him that dwelt in the bush," is the blessing of Joseph—the blessing of preserved and redeemed Israel—the blessing of all God's

afflicted ones. God dwells in the fire, and He dwells in the cloud—and whether thou art in the one or the other, enveloped in mystery, or tortured with pain, is it not well if He be with thee? that is—if thou hast “the good-will of Him that dwelt in the bush.”

A somewhat difficult question here presents itself. How could God be said to *dwell* in the bush, since this was only a transient appearance, not repeated, nor long continued? We can understand how God dwells in heaven, because he is always there—how He dwells in the sanctuary, because he is always present amid the worship of his saints; how He dwells in the hearts of his people, because he has consecrated them for his own glory, and can say of each—“This is my rest for ever; here will I dwell, for I have desired it.” But in the bush he appeared but once—on a particular day, and for a special purpose; how then, can he be said to dwell there? It will be by no means unprofitable to reply to this enquiry as best we may.

First, then, it will be instructive to observe that the word *dwell* is not always meant to imply continued residence in a place. The children of Israel were commanded during the feast of tabernacles to dwell in booths. They were said to dwell in booths, though the feast lasted but a short time. In the same manner God was represented as dwelling between the cherubim—not that even there the Shechinah was always visible, but because it usually appeared there when God came to crown the hopes, and bless the worship of his waiting people. It is said of the children of Israel that during their journey through the wilderness they found no *city to dwell in*—that is no place in which they could rest and sojourn

from the labours of their march. They did not require a permanent abode, and the hardship was not that they did not find one—but that they found no place of rest and refreshment even for a season. “They found no city to dwell in.” Some places again, in which God specially appeared to his servants, are called his house. Thus when Jacob woke from the vision of the ladder, he exclaimed, “This is none other than the house of God, and this is the gate of heaven.” In like manner, David, when his sacrifices had been accepted in the threshing floor of Araunah, the Jebusite, said—“This is the House of the Lord.” Thus the very appearance of God in the bush, a manifestation of glory and goodness worthy of his majesty, consecrated and made holy the very spot, so that Moses was commanded to put off his shoes from his feet, and on this account God is spoken of as “Him that dwelt in the bush.”

Again, God might be said to dwell in the bush, because though this manifestation was transient, yet it was permanent in its results, and in its signification. Now he was about to appear to deliver his people from the thralldom of Egypt, and to appoint Moses to the great work of conducting them as their ruler and lawgiver. This was the first step towards that deliverance. He came, therefore, to confer a permanent blessing. The vision passed away, but its end and purpose remained—its meaning was accomplished. From that moment God dwelt among his people, and of that residence the burning bush was a sign. This, then, might well become a memorial of God in all generations, “The good-will of Him that dwelt in the bush.” Or take the phrase in a mystical sense. The burning bush was typical of

the Jews in their Egyptian state. Egypt was the furnace in which they lay groaning for many years, and by which their very destruction was threatened. Few and feeble as they were, who would not have expected that in such a state they would be utterly consumed? Yet they were still preserved—preserved because they had the presence and protection of their God. Like the church, in all the heat of affliction and fury of persecution, they were uninjured. Like the three children in the Babylonian furnace who had not a hair singed, nor the smell of fire passed on them. They were the bush, insignificant and worthless in themselves, yet God dwelt among them, and this was their glory and defence.

These considerations will, perhaps, be sufficient to explain why God is here said to dwell in the bush, and go far to unfold the meaning of the phrase now under consideration. It is, however, most important to look at this phrase in a doctrinal point of view—and the grand question is, what is the general truth here taught us with respect to the Divine character? Is this particular title of God of any interest or consequence to us? We have seen of what the burning bush was a symbol to the Jews; but is it anything to us? Does it involve any truth or doctrine that is not of private and particular interpretation? If so, what truth? In brief, we may say that this title of God is the safeguard and consolation of adversity—safety for the weakest, meanest thorn, through the life-giving and life-sustaining presence of God. Amidst all the fiery troubles of this world, God has no sweeter name, no more refreshing memorial than this, nor is there anything that can so brighten the darkness of this world, or so

alleviate its ever-changing sorrows—sorrows still, through all their constant vicissitude—as the blessing here entreated for Joseph—“the good-will of Him that dwelt in the bush.”

The truth is, that there is more of God in the afflictions we sustain than in any prosperity that we can enjoy. His way is in the sea. He dwells, says Solomon, in the thick darkness. There are more palpable evidences of God’s presence in the furnace and the fire, than in all the comfort and ease with which his merciful providence sometimes invests us. *These* are the sweetest manifestations of his love—these are the best moments of communion with Him—and this is the truth which is taught us. Hence, amidst all the precious things with which the blessing of Joseph is filled, this shines out above the rest, as an old divine says, “like the Tabernacle among the tents.” *They* are the ordinary bounties of prosperity. *This* is the extraordinary solace of adversity. Let these precious things be all withdrawn, let the heavens drop down neither dew nor rain, let the sun ripen no fruits, but glare only upon a surface of barren sand—let the ancient mountains and the lasting hills be removed from their seats, yet, if amidst privation of all other good, we have the “good-will of Him that dwelt in the bush,” then we shall be like Joseph, of whom it was said, even in prison, “the Lord was with him;” or say with the prophet in the exercise of a triumphant joy which no sorrows can extinguish, “Although the figtree shall not blossom, &c., yet will I joy in the Lord, and rejoice in the God of my salvation.”

The word *good-will* describes the gracious thoughts and dispositions which God entertains towards his people, when in their afflictions he

looks favourably on them, and designs a blessing upon them. It is equivalent to that expression in the Psalms, "Remember me with the favour that thou bearest to thy people," evidently it is a purely spiritual blessing—it is God dwelling in his saints by his spirit and by his grace—for its enjoyment is compatible with the greatest outward depression, privation, and suffering. It is quite distinct from the temporal prosperity with which even the wicked may be indulged. The man of the world, who lives without God, and seeks only to gratify the desires of the flesh and of the mind, sacrificing to Mammon—to ambition, pleasure, or appetite, has often wealth and abundance—his table covered with costly luxuries; "his eyes stand out with fatness; he has more than heart can wish." All these are effects of the Divine goodness which he does not recognise; but they are not "the good-will of Him that dwelt in the bush." I shall rather find it in some humble cottage where toil and anxiety have provided but very indifferent fare; but where, nevertheless, God is honoured and adored—where a grateful heart sees mercies, when others see only privation and distress, and where faith and prayer cast all their burdens upon the Lord—or in some sick chamber where a saint resigns himself submissively to all the will of God for life or death—whatever it may be; outward good may be wanting, but there is "the good-will of Him that dwelt in the bush." I see Israel in captivity cast off from God, and from his worship, a people scattered and peeled, and apparently without hope of restoration, yet God was looking upon them with pity, and resolved that they should be rescued as lambs from the den of wild beasts. "I know the thoughts

that I think towards you—thoughts of peace, and not of evil." Was not this "the good-will of Him that dwelt in the bush?" I see again a saint in deep affliction, suffering severely, and perhaps amazed at the mystery of the Divine conduct, yet what voice is this sounding through the gloom? "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee." Is not this "the good-will of Him that dwelt in the bush?" God watches over the furnace as he did over Israel in Egypt, over Judah in captivity, over Joseph in his prison, over Job in his distractions, over David in his wanderings, and will soon or late appear as their Redeemer and deliverer, then shall the promise be fulfilled in their experience—"Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." Surely this is "the good-will of Him that dwelt in the bush?"

As to the effects of this good-will, the only one to which we will refer, is that preserving and sustaining grace in trouble, of which the bush is an emblem. Not only is grace itself indestructible, but it even renders imperishable those who possess it. It is the immortal God dwelling in his mortal creatures. Yet let none forget the practical lessons. If we seek God, delight in the contemplation of his goodness, desire his favour, fly in every emergency to the shelter of his promise—if we make him our trust and confidence in every danger, and our guiding star in all the storms and tempests of our experience, then we shall be safe; our bush may burn, but shall not be consumed; we may be persecuted, but we shall not be forsaken. Death and life may mysteriously struggle in our experience, but the life shall

triumph, and that triumph shall be celebrated for ever in joyful Hallelujahs, when all the strange vicissitudes

of mortality shall have passed away, and when the heavens and earth shall be no more.

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## JEWISH PURIFICATION, AS EXPLAINING SOME DIFFICULT PASSAGES OF SCRIPTURE.

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I SHALL endeavour to show that the verb βαπτίζω, in the middle voice, was used by the Jews, before the introduction of Christianity, to signify ceremonial purification, and that it is sometimes used by the writers of the New Testament in this sense, where in our version, and in almost all other versions, it is confounded with baptism. In a publication like this Magazine, which is designed for the benefit of Christians in general, it would be imprudent to introduce many Greek passages, and for this reason, I shall avoid it as much as possible; but the subject requires that I should refer to certain passages of this description, and my readers who are Greek scholars may peruse them at their leisure. The Apocrypha is generally acknowledged to have been written by Jews, who were well acquainted with their own laws and customs. Although some parts of it appear to be the language of fiction, and not to be considered as presenting facts—such as the story of Bel and the Dragon, and the Book of Tobit—yet there are other portions which contain true history, and which may be perused with profit by all inquirers after truth. Whatever notions may be entertained of the Book of Judith, undoubtedly it was written by an individual who made great pretensions to religion. The heroine of the book is represented

as being pious and devout. She was induced by the promptings of her mind to come in disguise to Holofernes, who threatened the Jews with destruction, in order to effect their deliverance. Holofernes being captivated by her person, and being willing to indulge her in her humour, as he thought, permitted her to go out at night for devotional purposes. It is stated that in a valley near the camp there was a well in which she washed herself εβαπτίζετο. This could not have been bathing for pleasure, for it was by night; it could not have been done for bodily cleanliness, for we are informed that before she came to Holofernes, she washed her body with water, and anointed herself all over with ointment: hence it must have been to purify herself from some ceremonial defilement, which, in her opinion, she had contracted. It is stated she came up *clean καθαρά*, which adjective always in the New Testament signifies to be ceremonially or morally pure. There is another passage claiming our attention in the Book of Ecclesiasticus, which was written by an individual who is considered to have been one of the most intelligent of uninspired men among the Jews. Ec. xxi., 25, "He that washeth himself after the touching of a dead body, if he touch it again, what

availeth his washing βαπτίζομενος? the present participle of the verb being here used. That the verb in this place signifies ceremonial purification is so clear, that it would be useless for any one to attempt to deny it. But this verb is used in the same sense in the New Testament, by two of the Evangelists, in Mark vii., 4, "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash, they eat not βαπτισονται" (subj. mood 1st. aorist Middlevoice). It must be admitted that the conduct of the Jews as here described was very superstitious. They paid greater attention to the traditions of the elders, than to some of the statutes which had been enjoined upon them by Moses; but then let it not be thought for a moment that this invalidates my reasoning, or that it tends to weaken its force. They were required by their law to purify themselves from all kinds of ceremonial defilement, and we may suppose that some of them complied with its demands. But as it has been among nominal Christians in different ages, and as it is among many of them at the present time, so it was among the Jews of old: having been led by their corruption to violate the written precepts of the law, they had recourse to outward forms for the purpose of appeasing their consciences. They added to the ceremonials of religion in order to make an atonement for their moral delinquency, and it was on this account that they were severely reprimanded by the great Teacher. We are here given to understand that it was a custom among the Jews, before they took their meals, to wash their hands oft, as it is in our version πύγματ'. This may mean either to rub one hand with the

other, or to wash them from the elbow to the top of the fingers; but after they had been in the market, viewing themselves as being in some degree defiled, they went through the same process for their purification, as those did who were judged by the law to have contracted ceremonial pollution. It is worthy of our notice, that whilst there are many verbs in the middle voice that have a noun after them in the accusative, we do not find that to be the case in reference to this verb—hence it may be rendered to wash, or to purify oneself. Some may imagine that if the Jews had recourse to this mode of purification every time they had been in the market, that their lives were subjected to great labour, and much inconvenience. Under certain circumstances, this would have been the case; but we must take into consideration that their dress was different from ours; and besides, we are naturally led to suppose that they had baths, or large vessels in their houses, in which they might wash themselves all over in a short time.

This verb is likewise used in the same sense in Luke xi., 38. The Lord Jesus Christ having been invited by a certain Pharisee to dine with him, he went in and sat down to meat, "and when the Pharisee saw it, he marvelled that he had not first washed before dinner:" the form of the verb here used is εβαπτισθη. As the Saviour was going about from one place to the other, mixing with all kinds of people, exposing himself in their estimation to the touch of the unclean, he was considered by the Jews to be in the same state of ceremonial defilement as those who had been in the market exposing their goods for sale, or purchasing certain articles or commodities for

their own use, and therefore needed the same process of cleansing. The verb here, having been put in the passive voice, may at first appear to militate against my theory, but there can be no mistake about its meaning in this place. It does not refer to baptism, for the same verb in the same form is employed by Mark to express that Jesus was baptized by John: it is here put in the passive, either to signify the passive sense of the verb, as used by the Jews in the middle—that Jesus was not purified; or the passive is here put for the middle. The writers of the New Testament, as far as I can judge, never use the middle for the passive, but they do sometimes use the passive for the middle—as, for instance, ἀπεκρίωτο, for “he answered,” is put in the New Testament, both in the active and passive voice: in Greek classical writings, it is generally, if not always, put in the middle. The mode of reasoning which I have hitherto pursued may have exhausted the patience of my readers, but I was under a kind of necessity to have recourse to it, for in no other way could I have established an important point, which is to explain some passages of Scripture which now appear difficult and obscure.

Now the question that naturally arises, and which seems to present itself to the mind, is this—Is history in perfect accordance with this reasoning? Does it evince the existence of the facts which it is intended to establish? Or it may be put in another form—Does history give us to understand that the Jews practised ceremonial purification, and that the verb βαπτίζομαι was used by them to signify it? Without making pretensions to much knowledge of the customs of the Jews, I can affirm that it is a well known fact

that there were many ablutions and washings practised among them. It is extremely probable that they required all proselytes to wash themselves from all ceremonial uncleanness, as well as to submit to circumcision, and evidence is not wanting to confirm it. But, in my opinion, the New Testament gives a satisfactory answer to that part of the question. Have we any evidence that βαπτίζομαι was used by them to signify ceremonial purification from the fact that two of its writers make use of a noun taken from this verb to express the ceremonial washings of the Jews? Mark vii. 4, 8. Hebrews, iv. 2—ix. 10. Whether I have succeeded in proving what was proposed at the commencement, it is for others to judge. My reasoning may be illogical, it may be inconclusive; I can only state that it does not appear to me at present to be so. I shall now proceed to introduce to the notice of my readers some passages of Scripture, which the translators in our version, have made to signify baptism, where Jewish purification is meant.

The first passage to which we shall attend is that in 1 Cor. x., 2, “And were all baptized unto Moses in the cloud and in the sea.” The verb in this place is in the Middle voice 1st. aorist—hence there can be no mistake in reference to it, the 1st. aorist middle of every verb being different in its formation from the 1st. aorist passive. Dr. Winer, in his grammar of the New Testament diction, seems to be at a loss to account for this, and renders the passage thus—“and they allowed themselves to be baptized,” which rendering appears to me to be unintelligible when applied to the Israelites. It is well known that the ordinance of baptism had not been instituted at that time, nor for



many centuries after. It is an ordinance which is peculiar to Christianity. In some bibles the contents of every chapter are placed at the head of it, but the former part of the summary, or the contents of this chapter, will not bear examination. "That the sacraments of the Jews are types of ours"—not to mention that the term sacrament, when applied to Baptism or the Lord's Supper, is unscriptural. It is not to be entertained for a moment that the ordinances instituted by Jesus Christ as means to fix the attention of Christians upon himself, should be the antitype of things typical. Baptism in the New Testament has always an administrator. "John was baptizing, and many resorted to him for the purpose of being baptized." The eunuch was baptized by Philip. Crispus and Gaius, and the household of Stephanas were baptized by Paul. Whenever the act of baptizing is presented to us, we are given to understand that there were present on the occasion the baptizer and the baptized. But here no administrator is referred to, and there could not have been any one to baptize so many. On the other hand, Jewish purification is presented as being effected by the individuals themselves; it is an act of self-ablution. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and all *purified* themselves unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink." Having contracted ceremonial defilement in Egypt, they purified themselves under the cloud and in the sea, and thus became fit to serve Jehovah, under the guidance of Moses, who as the Vicegerent of

Heaven among them, was to be their conductor through the wilderness. They were a holy people—a peculiar nation—separated for partaking of holy things. "They did all eat the same spiritual meat, and did all drink the same spiritual drink"—alluding to the manna which descended from above, and to the water which gushed out of the rock. The epithet spiritual is applied to them because they were typical, not of the ordinances of the Gospel, but of Him who is the great antitype of all that was shadowed under the law. It must be admitted that the Jewish ritual had not been established when the children of Israel left Egypt; but then there might have been ceremonial ablutions practised among them previous to the time of Moses. Whether that was the case or not, the representation of the Apostle in this place cannot in the least degree be affected by it; for he could with the greatest propriety have anticipated that which was soon to become binding upon every Israelite. Now the object of the Apostle in presenting to the Christians at Corinth the privileges enjoyed by the Israelites, and the marks of distinction conferred upon them by their God, was in order to enforce upon them the necessity of vigilance; for as the privileges of the Israelites, and the favours bestowed upon them, did not prove to be sufficient to prevent all of them from transgressing the precepts of the law, and to secure them from the punishment which their guilt and wickedness deserved, so their own superior privileges rendered it imperative upon them to endeavour to resist every temptation, and to be on their guard against the influence of every bad example, lest by exciting the Divine displeasure, they should

meet with the same end. It is true that the Apostle, whilst enjoining this upon them, makes use of expressions which seem to refer to the Lord's Supper, but the purport of this is, not to show that this sacred ordinance was typified by the spiritual meat and the spiritual drink mentioned before, but in order to prepare their minds for the reproof which he was about to give them, on account of the disorder and irregularity that existed in their assemblies, when they met at its celebration.

The next passage to which we shall attend is that in Acts xxii., 16. "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." This verse, according to our version, seems to favour the notion generally entertained—that the expression of our Saviour to be born of water and of the spirit, and the phrase made use of by the Apostle (Titus iii., 5), "the washing of regeneration," in connection with the renewal of the Holy Ghost, refer to baptism. However common this notion may be, there are strong reasons for thinking otherwise, and that the reference is to Jewish purification. One thing ought not to be overlooked—that the Greek word employed by the Apostle for washing, is the same with that which is used by the writer of Ecclesiasticus, in the passage to which the attention of the reader has already been directed—"If he touch it again what availeth his washing?" Besides, as the expressions are figurative—which all consistent Protestants must admit—it is more in harmony with the writings of the New Testament, that the figure should have been taken from something in connection with the Jewish Church, than from an ordinance newly ordained, under a dis-

penation distinguished by its spirituality. Most of the figures made use of by Christ and his Apostles were taken from the history and the customs of the Israelites. The Saviour is called the Bread of Life, in allusion to the manna. Believers are said to be the circumcision, in allusion to the rite which was performed on every male child among the posterity of Jacob. It is stated that they have come to Mount Zion, the city of the living God, in allusion to the assembling of the Jews at the Temple, built on a mount called by that name; and they are said to have been renewed by washing, in allusion to the ceremonial washings under the law. Now the only passage which appears to militate against this view is that which is at present under our consideration—"Be baptized, and wash away thy sins." But according to our reasoning, and the theory which we have advanced, the verb in this place does not enjoin baptism, for it is in the imperative mood 1st. aorist, middle voice. The form of the verb is different in Acts ii., 38, where Peter exhorts all those who expressed their penitence and contrition of heart to submit to the ordinance of baptism: it is there put in the passive voice. In reading the account which we have of the conversation that took place between Ananias and Saul, these words are not to be found. They are not a repetition of that which was presented to us before. Whether they are the very words spoken by Ananias to Saul, or the substance of what was conveyed—expressed by the Apostle in his own language—cannot easily be determined. There could not have been a more suitable expression to a Jew. Saul was a Jew and the address which contains this expression was delivered to Jews, who

had imbibed the most inveterate prejudices against the Christian religion. The Apostle, as he was speaking in his own defence, might have formed the expression in order to produce a favourable impression on the minds of his audience—"Arise, purify thyself," even wash away thy sins. The language is figurative. The second clause explains what is meant in the first—purify thyself, as if he had said. "I do not mean ceremonial washing, but wash away thy sins, calling on the name of the Lord." "Seek sanctification and justification, by prayer, faith, and repentance." It may be objected to this rendering that the passage, from a very early period, was applied to baptism; that Christians for many centuries explained it as enjoining submission to the ordinance. This must be admitted. But there are facts to be taken into consideration which suffice to lessen, if not to do away altogether with the force of the objection. Soon after the death of the first disciples of our Lord and their contemporaries, an erroneous notion began to be entertained respecting baptism. Men attributed to it what it does not possess, and represented it as conferring what it was never intended to convey. This notion at first might have been associated with devotional feelings; but having sprung from a misapprehension of certain passages of Scripture, and from a wrong conception of the spiritual nature of the kingdom of Christ, it exerted a baneful influence over the heart, and became productive of disastrous results. We are informed that in the third and fourth centuries of the Christian era, a kind of magic influence was ascribed to baptism, which induced Constantine to defer it till the end of his life; thinking that to submit to it then would be

sufficient of itself to atone for all his former sins and transgressions, and to secure for him the happiness of heaven. Such was the superiority of the Apostles in every respect to the writers that immediately followed them, as to present a striking phenomenon. The difference, as stated by Neander, is so great, that it cannot be accounted for in any other way than upon the supposition that the former wrote under the immediate guidance of inspiration. The same historian affirms that the writings of those who are called Church Fathers have descended to us in a very imperfect state, full of corruptions and interpolations. Thus a way was paved for the introduction of the Papacy, which reigned triumphantly in Europe for many centuries: during which period those who questioned any of its dogmas, and among them, that of Baptismal regeneration was one of the principal, were subjected to the most furious persecution. After the Reformation, this dogma was retained in some shape or other, by almost all the State Churches of Europe. It is clearly expressed in the catechism of the Church of England, which is designed for the instruction of the young, and the High Church party admit that it is one of the chief articles of their creed. The Lutheran Church is tainted with it, for the German divines—even the most evangelical of them—will have it, that baptism in some mysterious way is connected with regeneration. Hence this dogma not only has contributed in different ages to divest the nominal Church in some degree of its spirituality, but it has also exerted a very pernicious influence upon Christian literature from the second century down to the present time.

Finally, we shall introduce to the notice of the reader that vexed

passage in 1 Cor. xv. 29 :—“ Else what shall they do which are baptized for the dead, if the dead rise not at all ; why are they then baptized for the dead ? ” This passage is generally acknowledged to be very obscure. Few expositors, if there are any, seem to be satisfied with the meaning which they attach to it. Matthew Henry, or one of those who continued the commentary after his decease, referring to the phrase, “ who are baptized for the dead,” wittily remarks—“ Though it consists of no more than three words besides the articles, it has had more than three times three senses put upon it by interpreters. Now, the verb *βαπτίζονται* with its participle here, is in the present tense, and may be in the passive, or in the middle voice. In our version it is used in the passive ; but, as this cannot make the passage to express sentiments worthy of an inspired Apostle in accordance with the rules of philology, let us consider it as being in the middle, to signify Jewish purification, as it is used in the 10th chapter of this epistle, the passage noticed before. By this rendering the verb is made to express that which was practised among the Jews ; with great propriety it is put in the present, for their temple and civil polity were then in existence. As the Jews attached great importance to ceremonial purification, they deemed it a great misfortune for any of their nation having contracted defilement to die without being purified. A custom then might prevail that, when any died in this state, some of their surviving friends and relatives voluntarily underwent a process of cleansing for their benefit. If such a custom was in vogue among them, which cannot be fully ascertained, we are reluctant to think that the Apostle would allude to it,

in order to confirm the doctrine of the resurrection ; for, though it implied a belief in the reality of a future state, yet it must have sprung from ignorance and superstition. There is a great probability that the Apostle in this place has in view the priests, to whom in this epistle he had before called the attention of the Christians at Corinth, in order to enforce the claim which the ministers of the Gospel have upon the people for their support. The Israelites as a nation were said to be holy to the Lord, for they were His chosen people ; but the priests were considered to be more particularly so, as they alone were permitted to serve Him in the sanctuary ; some things were forbidden to them which were allowed to the people in general. According to their law, any one, who had been defiled by coming in contact with a dead body, was to be removed out of the camp, and stood in need of ceremonial purification. The priests, above all, were to guard against being contaminated by the dead : they were never to forget the sacred office which they sustained, and the duties which it prescribed. But we find that there were circumstances, under which they, with the exception of the high priest, who was never to become defiled, were permitted to become ceremonially unclean without incurring the Divine displeasure. This is clearly stated by the prophet Ezekiel, which is only a repetition of what was written by Moses—“ And they shall come at no dead person to defile themselves ; but for father or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves, and after he is cleansed, they shall reckon unto him seven days, and in the day that he goeth

into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin offering, saith the Lord God. Now, the law could not have granted this indulgence to them on trivial grounds. As we are informed by the Great Teacher himself that Jehovah, when he appeared to Moses out of a burning bush, represented himself to be the God of Abraham, of Isaac, and of Jacob, because there is a future state, for he is the God of the living and not of the dead: so we are warranted to conclude that it was for the same reason that he permitted the ministers of the sanctuary to cease for a time to attend to its service, in order that they might pay the last tribute of respect to the remains of their deceased relatives. It was upon the supposition of a hereafter that funeral obsequies were celebrated among the Jews, that weeping for the dead was practised, that what was denominated the "burial of an ass" was deemed a great misfortune, and that the priests defiled themselves in honour of the dead. It was an act of self-denial in them to become defiled, for the purpose of assisting at the interment of their friends, and of weeping after them; and they would not have yielded to become so, had they laboured under the impression that man is reduced by death to a state of total annihilation; for, not only they were compelled for a time to abstain from performing the duties of their office, but also they could not resume the performance of them, without first undergoing certain ablutions, and presenting offerings for their purification. The Apostle, having proved the doctrine of the resurrection, from the resurrection of the Saviour, for he "hath brought life and immortality to light by the Gospel," makes a short

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digression in order to show what will be the final issue of things after it shall have taken place, and then before leaving this part of the subject he briefly states that the most religious men, both under the law and under the Gospel, were acting in accordance with this belief—the former by the tokens of regard which they showed to the dead: and the latter by the patience which they evinced, under the sufferings and persecutions that they endured, for the sake of their religion; for in this, and the three following verses, the doctrine of the resurrection is identified with that of a future state. "Else what will they do who are purifying themselves for the dead, if in a word  $\alpha\lambda\omega\varsigma$  the dead rise not; and why do they purify themselves for the dead?" To understand this passage, the defilement of the priests must be viewed in connection with their purification; having being defiled, they were under the necessity of purifying themselves; by their defilement, they seemed to have descended from the lofty elevation on which they stood, but by their purification, they appeared to have ascended, and to have recovered their lost position; the former might have been effected instantaneously; but the latter demanded a mode of proceeding which required time and patience. In the Old Testament their defilement is more particularly mentioned; in this place by the Apostle only their purification. In the Septuagint, to express their defilement in honour of the dead,  $\epsilon\pi\iota$  is used with a dative: here, by the Apostle, to express their purification for the same object  $\nu\pi\epsilon\rho$  is used with a genitive. The phrase may be rendered, "who are purifying themselves on account of the dead;" for  $\nu\pi\epsilon\rho$  will take this signification, or perhaps,

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with greater accuracy, it may be rendered, "who are defiling and purifying themselves for the dead"—that is, for the purpose of showing them tokens of respect celebrating their funeral obsequies. Now, it may not be amiss to state that an objection may be raised against this interpretation of the passage, which can be expressed thus: that many of the Jews were of the sect of the Sadducees, who denied the doctrine of the resurrection and of a future state; that at different periods some of the priests, and even of those who held the highest offices in the state, were of their

number. But, then, this objection will appear to have no force when we take into consideration that this sect was of late origin; that they who belonged to it were reckoned to have rejected the orthodox creed, and to have embraced sentiments bordering on infidelity. The other sects, notwithstanding the formality which prevailed among them to a great extent, acted more in harmony with the national feeling, and seemed to observe the customs and the practices handed down to them from their ancestors, or enjoined upon them by their law.

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## DEMONOLOGY.

THIS subject relates to the world of Spirits, and is beset with peculiar difficulties. Every thing we know concerning spirits must be revealed to us. They are invisible and impervious to our senses. We are ignorant of the laws of the spiritual world, and can form no definite conceptions of the nature of spirits; and therefore it is impossible for us to argue with any certainty respecting their operations. Even that which is revealed concerning them, can only be imperfectly understood by us. Our senses being adapted only to material objects, all our ideas are necessarily associated with matter; and all information respecting spirits, must be conveyed to us through the medium of matter, and therefore be imperfect. All *a priori* arguments respecting spirits are on this account valueless, there being no certain *data* on which such arguments may be based.

It is therefore folly in us to de-

clare that this, or that, concerning spirits must be; or that this, or that, is impossible, unless we have plain or distinct declarations of Holy Scripture to that effect. The province of reason is not to determine the truth or probability of the thing revealed, but simply the authenticity of the revelation; that determined, it is the part of wisdom and piety to receive implicitly that which is revealed, how opposed soever it may be to our previous conceptions. At the same time, however, it may not be amiss to consider how far it consists with reason and analogy.

There is nothing inconsistent with reason or analogy in the supposition that there exist spirits, independent of the human family. There are animals inferior to man;—some possessed, if not of reason, of something nearly akin to it;—others possessed of instinct;—and others scarcely possessed of any animal

life or power. May we not then reasonably suppose that there are existences superior to man, and entirely spiritual? Is the earth the abode of animated matter?—may not the atmosphere be the abode of spirit? If the microscope brings to view hosts of material existences which would otherwise escape our observation, might not additional powers of vision bring to view hosts of spiritual existences? This supposition would produce exalted conceptions of the creative powers of God, and the extent of His dominions. In contemplating the heavens, we should think, not only of glittering sums and their attendant planets; but our imaginations would fill the wide expanse with exalted spiritual existences. There is then nothing absurd in the belief in spirits—either good or evil—angels or demons.

It also consists with reason and analogy, that spirits should have capacities, powers, and minds, more extensive and exalted than those of man; and be possessed of ampler knowledge and superior wisdom, even as man is immensely superior in those respects to the other animals.

It also consists, with reason, that spirits should take an interest in the affairs of earth; and there is nothing absurd in the supposition that they mingle among men, and are prompted by similar passions, desires, and fears.

These suppositions, thus consistent with reason and analogy, are absolute facts, plainly revealed in the Sacred Scriptures. In considering their testimony on this subject, it is necessary to bear in mind that their design is to make us wise unto salvation, and not to feed our curiosity. We must not expect, therefore, to find in them a thoroughly digested theory of the

spiritual world. We only meet with incidental allusions to demoniac agency as they illustrate divine truths, or are interwoven with the narratives of the sacred historians. But whilst the information they furnish, is necessarily imperfect and limited, it must be deemed authentic. The Scriptures may not carry us so far as we could wish on this subject; but so far as they do conduct us, we may safely follow them with implicit confidence.

In the Word of God, the existence of evil spirits is distinctly recognized. It is not asserted, but referred to as a thing fully known and acknowledged. References, for instance, to Satan are found in every part of both the Old and New Testaments. In the book of Job, we find the following statements—

“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, ‘Whence comest thou?’ Then Satan answered the Lord, and said, ‘from going to and fro in the earth, and from walking up and down in it.’ And the Lord said unto Satan, ‘Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?’ Then Satan answered the Lord, and said, ‘Both Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.’ And the Lord said unto Satan, ‘Behold, all that he hath is in thy power: only upon himself put not forth thine hand.’ So Satan went forth from the presence of the Lord . . . . . Again, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, ‘From whence comest thou?’ And Satan answered the Lord, and said, ‘From going to and fro in the earth, and from walking up and

down in it.' And the Lord said unto Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.' And Satan answered the Lord, and said, 'Skin for skin: yea, all that a man hath will he give for his life. Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.' And the Lord said unto Satan, 'Behold, he is in thine hand, but save his life.' So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." (Job. i., 6—12, ii., 1—7.)

In these verses Satan is represented as mingling with the sons of God, or the angels, when they came to present themselves before the Lord. All the circumstances of the interview between God and Satan are graphically related. Their conversation is recorded; also the conduct of Satan in accordance with the permission granted by Jehovah. To understand this account as a mere poetic imagination, would be equally absurd and dangerous. It would sanction a mode of interpretation of the Scriptures entirely destructive of their validity. Once to admit an interpretation of these passages which does not recognize the existence and personality of Satan, would be to sanction a species of criticism, which would render the whole word of God as uncertain and valueless as any of the fables and sacred works of ancient mythology. Each interpreter of God's Word might, in his turn, declare the parts opposed to his peculiar views, poetical or figurative, and thus, as by a pack of rapacious wolves, the whole Bible would be torn to pieces, and not a fragment left for our instruction and consolation.

The following lines, quoted from

"Paradise Regained," show how Milton understood these passages. The arch-fiend, addressing Christ, is made to say—

"'Tis true I am that spirit unfortunate,  
Who, leagued with millions more in rash revolt,  
Kept not my happy station, but was driven  
With them from bliss to the bottomless deep;  
Yet to that hideous place not so confined  
By rigour unconniving, but that oft,  
Leaving my dolorous prison, I enjoy  
Large liberty to round this globe of earth,  
Or range in the air, nor from the Heav'n of  
Heav'ns

Hath He excluded my resort sometimes.  
I came among the sons of God, when he  
Gave up into my hands Uzzean Job,  
To prove him and illustrate his high  
worth."

In the New Testament there are numerous passages in which the existence and agency of Satan are distinctly stated. We read that Christ was "tempted of the Devil;" that he was "carried by the Devil to the top of a high mountain." The conversation of Christ with the Devil is distinctly narrated by more than one evangelist. There are many who suppose that the Devil is merely the impersonation of the principle of evil, and that all temptations are from within. The temptations of Christ could not have been from within. The principle of evil could not have been in operation in the mind of the pure and holy Jesus. There was no depravity in His heart whence such evil thoughts could spring. He said, "The prince of this world cometh, and hath nothing in me." Christ was tempted by the Devil. There are also many parts of the New Testament in which Satan is referred to, under different titles, and in such connection, as prove beyond dispute his real personal existence: for instance, "And the great dragon was cast out, that old serpent, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (Rev. xii., 9.)



“And he laid hold on the dragon, that old serpent, and Satan, and bound him a thousand years.” (Rev. xx., 2.) “And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? and if I by Beelzebub cast out devils, by whom do your children cast them out?” (Matt. xii., 26—27.) In these verses, “the old Serpent,” “Satan,” “the Devil,” and “Beelzebub,” are distinct names given to the same being, suggestive of his character. We also find such references to the Devil as could only be made to a real personal existence in Matt. xxv., 41., John viii., 44. “Everlasting fire prepared for the Devil and his angels.” “Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” See also Heb. ii., 14, Jude 9.

There is then clear proof in the Bible of the existence of a spirit called the Devil. The word “devils” in the plural number is frequently found in the English version of the New Testament; but in every instance the Greek word is *δαιμονες*, or *δαιμονια*, and “demons” would be a more correct translation. The plural of *διαβολος*, or devil, is only found three times in the New Testament, and in each case seems to be used adjectively—viz., Tim. i., 3—11., in which it is translated “slanderers;” and Tim. ii., 3. 3., and Tit. ii. 3., in which it is translated “false accusers.” It would appear then that evil speakers, slanderers, and false accusers most resemble the Devil.

A belief in the existence of demons was held by the ancient Greeks and Romans. But their conceptions of demons were very

different from what would be derived from the study of the sacred Scriptures. The demons of the Greeks and Romans were the spirits of departed heroes, who were supposed to take an interest in their welfare, and in some sense aid them, and were therefore worshipped. They were their household gods, as the Lares and Penates, gods of the hearth and of the porch, and their divinities generally, whether good or bad. Thus some at Athens said concerning Paul, “He seemeth to be a setter forth of strange gods,” literally, “strange demons.” (Acts xvii., 18.)

Various theories respecting demons have been propounded. Some have supposed them a race of spiritual existences entirely distinct from the fallen angelic orders, who find delight in inhabiting the bodies of men, and in acts of idle mischief; in whom perhaps might be found the foundation of the Elfin race, with which the writings of Shakespeare, Spenser, and Chaucer are adorned. Byron supposed them the inhabitants of this world previously to its last change, before it became the abode of man. But it may be proved from the New Testament that Satan is identical with Beelzebub, the prince of demons. The Jews on one occasion charged Jesus with casting out demons by Beelzebub, the prince of demons. Jesus replied, “If Satan cast out Satan, he is divided against himself.” Thus proving that Beelzebub and Satan are one, demons would then be the angels of the devil referred to. (Matt. xxv., 41.) They probably were his companions in his sin, and share in his degradation and punishment.—From Eph. vi., 12. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the dark-

nss of this world, against spiritual wickedness in high places." We might argue that there are various ranks and divisions of demons. This verse suggests to us a kingdom of evil spirits; a supreme ruler, rulers of divisions, magistrates, and the common mass. Satan would thus be presented to our imagination as a king with a vast extent of territory and multitudes of subjects, who await his nod and execute his commands. Such ideas of the demon host invest with solemn grandeur and awful terror the fact that Christians are engaged in contest with the prince of darkness.

Concerning the original condition of Satan and his angels, we have but little information. We may safely conclude that they were not created by God in their present character and state. Thus much is stated, Peter ii., 2. 4., and Jude 6.—“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.” “And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day.” That they soon fell is evident from the words of Jesus already quoted—“He was a murderer from the beginning, and abode not in the truth.” Perhaps, created with a free will, they immediately chose evil; and, having sinned before they had fully known or enjoyed God, fell at once, without any intermediate steps, into the depths of depravity, from which there is no mention in the Bible of any hope of deliverance. It would seem that some of them, if not all, are “reserved for judgment;” and that outer darkness is “prepared for the Devil and his angels;” but

not yet entered on. It may be inferred from the New Testament that the air is their present abode. Satan is the prince of the power of the air; we read of “spiritual wickedness in heavenly places,” or the regions of the air. This may be the case, although we cannot see them. Water is perfectly transparent; but the microscope brings to view animalculæ most exquisitely formed and beautifully shaded, with which it teems. May not the air also teem with existences perfectly impervious to our senses? The air itself is almost invisible; and may not spirit be infinitely more attenuated than our atmosphere? And might not an extension of the visual faculty enable us to perceive them? When Balaam was journeying to Balak, an angel with a drawn sword opposed his progress. His ass saw the angel, and would not proceed. Balaam did not at first see the angel; but we read that God “opened the eyes” of Balaam, and then he beheld the angel. Now, Balaam was not travelling with his eyes shut. The opening of his eyes by God was the impartation of some additional power of vision by which he could appreciate spirit, and therefore behold the angel. On one occasion, Elisha asked God to open the eyes of his servant. God did so, and the young man then beheld that “the mountains was full of horses and chariots of fire round about Elisha.” In both these instances, fresh powers of vision were imparted by God. They could discern no material object before God opened their eyes; but afterwards, they could see spirits. The air around us then, may be peopled with spirits, both good and evil; although our senses afford us no evidence of their existence or presence.

No sanction to the numerous ghost stories that have been circu-

lated amongst men, would be given by the fact, that the air is peopled with spirits. Many persons have been firmly persuaded that they have beheld supernatural appearances. A deranged state of the blood or nervous system, febrile and inflammatory disorders, and other ailments, will, however, fully account for such supposed appearances. Under a diseased imagination, and consequent derangement of the senses of sight and hearing, the mind will become infected with painful visions, which will be as plainly impressed on the sensorium, as actual existences. The power of the imagination needs not be enlarged on. No fairy's wand was ever described as more powerful than our imaginations really are. They speedily create strange sounds and sights, which delude our senses and distract our minds. They possess the power—

'Of calling shapes, and beckoning shadows  
dire,  
And airy tongues, that syllable men's names,  
Or sands and shores, and desert wildernesses.

Such tricks hath strong imagination,  
That if it would but apprehend some joy,  
It comprehends some bringer of that joy;  
Or in the night, imagining some fear,  
How easy is a bush supposed a bear."

Though it is maintained that spirits are impervious to our senses, the possibility of their becoming visible is not denied. The exercise of some power by God, either on the spirit or on our visual organs,

would, however, in such case be necessary. The spirit must be clothed in something which our senses can appreciate, and then that which is seen would be matter, not spirit; or our powers of vision must be extended as in the case of Balaam and the servant of Elisha. But this can only take place through the express interposition of God, and cannot be expected without an adequate reason. Such cases might be supposed of very rare occurrence, and credible only on the strongest evidence.

It would then appear, that evil spirits exist; that Satan, or the Devil, is the prince, and demons are his angels; that he is the leader of a numerous host; that they have fallen through sin; that the air is probably their abode, and heaven sometimes their resort; that, although they surround us, they are invisible, and can only become visible by the special interposition of God; and that, considering the multitude of his angels, his rapidity of motion, his power, knowledge, and experience, Satan must be possessed of immense resources for the accomplishment of his purposes of malignity and wickedness. These facts could never have been discovered by reason; but being revealed, they commend themselves to our judgments, and are approved by reason.

The subject of the next paper will be "Demonic Possessions."

## ON THE INCREASE OF ROMAN CATHOLICISM IN ENGLAND.

THE attention of Protestant Non-conformists in this kingdom is naturally arrested by the events trans-

piring in the Established Church and the subsidized religious bodies, in immediate connection with the

state. But little regard is paid to the increasing influence of the Hierarchy set up amongst us by the Holy See, or to the numbers of our countrymen who from year to year seek and find admission into the Papal Church. Yet it cannot be doubted that the increase of that Church has been so considerable of late years, as to confirm the hopes of the most sanguine Papists that the conversion of England cannot be very long postponed, and to show the urgent need of the utmost watchfulness and activity on the part of Evangelical Nonconformists to preserve their countrymen from the seducing power of Rome.

The Anglican establishment used to be spoken of as the bulwark of Protestantism, and Nonconformists were expected to be thankful for the generous shelter which it gave them. But few would have the hardihood to adopt similar language now, for it is "a house divided against itself," and its intestine brawls are not and cannot be concealed from the world. It has pretended to the cure of souls throughout the country, and has enjoyed every conceivable advantage for displaying its efficiency. Its bishops have taken rank with the proudest and most wealthy nobility in the world; its clergy have had charge of all the parishes in the country, and access to the highest as well as to the lowest classes of the population. The universities and endowed schools, which were originally founded for national purposes, have been under the management and control of the clergy and lay-members of the Anglican sect, and bigotry has vied with fear to prevent the admission of Nonconformists to an equal use of these fountains of learning. And what do we see? A heterogeneous

mass of discordant materials. Its clergy are not agreed as to the sense in which they receive the Bible as the Word of God, or as to the efficacy of the Sacraments, or as to the nature of Justification, or as to the duration of Eternal punishment. They use the same creeds and liturgy, and subscribe the same articles and canons, but they speak perverse things. They have adopted a non-natural interpretation of familiar words in the professed service of God, and have in this way taught all Englishmen that, whatever else may be truthfully said of their sect, at least it cannot be pretended that it has any definite system of truth to teach to the people. The consequences are, that they who are content with such a state of things, for the most part slide into rationalism; and those who believe that the Church is endowed with truth to be taught unto the nations, lean wistfully to Rome, and seek rest in dogmatic infallibility. The Evangelical section of the clergy are powerless to withstand these defections, and cannot remonstrate with dignity or effect upon the corruptions of Christian doctrine which their Bishops and Co-Presbyters abet, because they are not above suspicion of using, in the most solemn acts of Divine service, words which they do not believe to be true in their literal and grammatical sense. And the connivance of the educated lay-members of the Church in the recognition of these discordant elements, as alike unfitted to be the leaders of religious thought in the country, is but the outward sign of the demoralization which has already resulted from the union of the High, Low, and Broad parties in our Established Church.

It was not to be supposed that the very learned and astute Romish clergy, who were settled in England

at the time of the passing of the Act of Catholic Emancipation, would content themselves with obtaining the rights secured to them by that measure; nor that they would fail to secure the co-operation of the Roman Pontiff to push every advantage which might arise, to the utmost. The great injustice perpetrated upon their co-religionists in Ireland predisposed them to assist in any measures which might tend to weaken the Anglican hierarchy, whilst their anxiety to restore "the age of faith" to England made them watchful of every movement that involved the recognition or rejection of so-called Catholic truths. The suppression of some sees in the Irish Church was followed by the great movement in Oxford, whose force is not even yet spent. "The Tracts for the Times" gave abundant opportunities for lecturing on the claims of the Church of Rome, and introduced many members of the University of Oxford more especially to the adroit and skilful men who were sent hither to smoothe the way for the return of converts to the Papal communion. At first each secession was reported as it occurred; but public opinion now-a-days accepts it as a matter of course that Anglicans should become Romanists; and thus, to an extent which few are aware of, the Papal See is widening and confirming its influence throughout the country.

At the Catholic Congress, held in Malines, during the month of August last, Cardinal Wiseman delivered a remarkable speech on the situation of Catholics in England. It was reported by the short-hand writers for the *Compte-rendu* of the meeting, but has now "been corrected, and in some places expanded; since, though it occupied a long time in delivery, the speaker

found it necessary to compress his thoughts occasionally." It has at length been translated by His Eminence into English, and published by him.\*

A few quotations from it will shew the present state and prospects of the Romish Church in England.

"We may fix on three epochs, each of which marks the date of a step in the progress of English Catholicism:—

"The first is the Civil Emancipation of Catholics, the commencement for them of a great material and social advancement. The second, ten years later, is marked by the Extension of the Episcopate, which led to a great religious development. After the same interval comes the third epoch, indelibly characterized by the creation of a Hierarchy, and a complete ecclesiastical organization in England.

"In 1829, the first of these events took place in England, one which most powerfully contributed to the progress of Catholicism—the Civil Emancipation of Catholics. The measure for it passed on 23rd April, 1829. By it, Catholics obtained a remarkable augmentation of their social privileges. The oppressive laws, those especially which barred their entrance into the two Houses of Parliament, and the high functions of the magistracy and the government, were definitely abolished. We may, therefore, say that, since that moment, Catholics have been legally placed on an equality with Protestants. . . . .

"The year 1829 was to us what the egress from the Catacombs was to the early Christians. Previous to that date, Catholics had been almost afraid to show themselves openly—they concealed the poor chapels which they built, not only by placing them in obscure corners and ill-inhabited quarters, but by disguising them under the uncomely appearance of dissenting meeting-houses. . . . .

"It must be confessed, that it has been especially since the year 1829, that the exterior expansion of Catholicism has been most visibly manifested.

"Ten years later, on the 30th July, 1840, Pope Gregory XVI. doubled the

\* The Religious and Social Position of Catholics in England . . . By H. E. Cardinal Wiseman. Translated from the French. Dublin and London: James Duffy.

number of bishops; still, however, preserving the form of government by Vicars Apostolic. This was, indeed, an immense step; for by this measure the natural action of the Episcopate was enabled to develop itself more widely and more energetically in England; and you will presently see how fruitful in results that action has been.

"Lastly, in 1850, our Holy Father, Pius IX., granted to England its present Episcopal Hierarchy, and nominated an Archbishop and twelve Bishops to compose it. This measure has not only contributed to diffuse the Episcopal action still more widely over England, but may be said to have bestowed a new life on Catholicism, by creating a new form of existence for our Church.

"We may say, gentlemen, that this gradual development of the English Episcopate was a providential dealing. For at an earlier period we should not have known what to do with our present privileges, and with Hierarchical organization, such as we now enjoy. We should not not even have possessed the material means necessary to set in motion, or to second the powers, wherewith the Holy See has since endowed us. . . .

"From 1831 to 1841 the population increased 14 per cent; in the same period the number of priests was increased 25 per cent, or in nearly double the proportion.

"During the ten following years the population increased 13 per cent., the number of priests 45 per cent.

"Lastly, from 1851 to 1861, while the population increased 12 per cent, the number of priests has augmented by nearly 37·67 per cent.

"We see, therefore, that, as the population increases, the number of our priests has grown in a double and even triple proportion."

"I will now give you some exact figures, which will better enable you to judge of the consoling extension of the Catholic Church in England.

"In 1830, we numbered only 434 priests for the whole of England. We have now 1242, that is, three times as many, within sixty. The number of our churches, which was then only 410, now amounts to 872. From 16 convents which we possessed in 1830, we have risen, in 1863, to 162. Lastly, while in 1830 no house of religious men existed then, in 1850 there were 11, and their number at present amounts to 53. . . .

"In 1826 there were in London 48

Catholic priests; in 1851, 113; in 1863, 194 (now above 200). The number of our churches for these three periods respectively, amounts to 24, 46, and 102. At the first of these dates there was but one single convent; at the second 9; now there are above 25. Lastly, while in 1826, religious houses of men, and institutions of Catholic charity, had no place in the statistics of the diocese, the first now amount to 15; the second to 34. . . .

" . . . . Do not suppose, therefore, gentlemen, that because you hear less than you formerly did of conversions, the element of proselytism is stopped. On the contrary, conversions are continually increasing; they embrace persons of every position, extending, as formerly, even to the highest in the social scale.

"That which is to us a special source of joy is, that more conversions now occur among the middle and industrial classes, in the very heart, that is, of those social regions which, until lately, had comparatively resisted the exertions of the clergy. Not a few students in the professional classes, such as law and medicine, return to the faith of their fathers. I have lately had the happiness of confirming several new converts belonging to the learned professions.

"The generosity of our brethren, thus restored to the unity of the Church, is truly magnificent. Suffice it to allude to one of the members of this great assembly [Mr. Wegg Prosser, late M.P.,] who, at his own expense, has built a church at Belmont, near Hereford, large enough to serve as the cathedral of an extensive diocese. I will add also, that the number of churches built, or being built by converts, amounts to at least forty-two."

These extracts will repay the gravest consideration, not merely as they disclose the marvellous activity of the increased numbers of the Priesthood, but also as they throw light upon the proclivities of our countrymen. Far be it from us to censure any persons for showing zeal and earnestness on behalf of what they believe to be true and good; for grave as we think the errors of Romanism to be, we feel that if we held them we should esteem ourselves accountable to

God for our constancy in maintaining them. But what are we to think of the religious training of those who are ready so easily to abjure Protestantism and to lapse into Popery? Can *they* have been taught the grounds upon which the Bible teaches us to keep aloof from any system which departs from the Gospel as taught by Christ and His Apostles? As a matter of fact these seceders from Protestantism have been "regenerated" and educated in the Church of England for the most part; so that they enable us to judge of the strength of those barriers which the formularies of that Church throw across the way back to Rome! And remembering to how large an extent the education of the young in this country is entrusted to the clergy of the Anglican Church, we cannot but forebode still further and more numerous secessions of its members to Romanism in time to come, than have been reported in time past, unless the Nonconformist Churches of the land be, by the grace of God, enabled to witness a good confession on behalf of the authority of the Scriptures, and the obligation which rests upon every man to test every religious dogma by an instant appeal to the law and to the testimony.

It must not, however, be supposed that the Roman Catholics of England have relied exclusively upon their own pecuniary resources for the accomplishment of the various projects undertaken by them; nor that they have been at all reluctant to dip their hands as deeply as possible into the public purse. According to Cardinal Wiseman, the Poor School Committee "is recognized by the Government as the official organ of Catholics, in all matters relating to the education of the poor." Dur-

ing the last fifteen years this Committee has obtained "out of the funds voted by Parliament for educational purposes" £268,062 for Catholic schools; and it has negotiated with the Government "a simple and uniform arrangement, by which the land and building allotted to any poor school are secured to it in perpetuity, and guaranteed against any legal difficulty or interference." Each "school is placed under the superintendence of a local committee of Catholics—the president of which is the missionary priest. He is the sole judge of all matters of moral order, or affecting the conduct, instruction, or direction of the school." The inspection of the schools is "entrusted to Catholic inspectors, approved by the bishops, and recommended by the Poor School Committee. They are salaried by the Government, which also defrays the expenses of their journeys."

As a matter of justice, 84 Roman Catholic chaplains and assistant chaplains have been appointed for the army and navy, and they receive the sum of £6,296 per annum out of the public funds. This number will certainly be increased, and a proportionate addition will then be made in the Parliamentary grant for their stipends.

At present there is no attempt made to secure grants in support of the various colleges for training candidates for the priesthood; but even *that* may not improbably be made before long. The endowment of Maynooth supplies a precedent which statesmen may not be unwilling to follow; especially as they who bid highest for Catholic votes at the next election may calculate upon a very substantial increase in the number of their supporters. Cardinal Wiseman has

ostentatiously praised Lord Derby's last Administration for the concessions made to the Romish Church, and his language suggests the inference that he is not without hope of further favours from the same quarter, at the next change of Ministry.

Have our readers, however, considered the operation of the Maynooth grant of late years? At the time it was enacted by Parliament the population of Ireland was, in round numbers, some three millions more than it is now. It is evident, therefore, that if the grant were equal to the requirements of the country *then*, it is superabundant *now*. But there is good reason to believe that even when the measure was first passed, more candidates presented themselves to the Romish bishops for ordination as priests than they could dispose of in their several dioceses: and the consequence was, that many of these newly-ordained priests were sent forth as missionaries to our colonies and possessions in different parts of the world. We have every reason to think that the same course is pursued in the present day, so that Maynooth does not merely provide celebrants for the Romish congregations in Ireland, but active emissaries to confront our Protestant missionaries in heathen lands, and to avail themselves of every chance which presents itself for increasing the influence of the Papacy in the Colonies and in America. For it must not be forgotten that there are other colleges in Ireland besides Maynooth, and that the funds which are set free by the Parliamentary endowment, increase the resources of those other colleges, and thus intensify the mischief they produce.

But let us hear Monsignore Manning (the once celebrated Archdeacon of Chichester) describe the

present condition and influence of the Papal Church. In a sermon "preached in the Church of St. Gregory the Great, in Rome, at the solemn benediction of the Right Rev. Abbot Burder" [son of the Rev. H. F. Burder, D.D., of Hackney],—recently reprinted with others in a volume lying open before us—having adverted to the mission of Augustine by Pope Gregory, and the subsequent establishment of Protestantism, he proceeds:—

"Is then the work of Gregory come to nought? And has the malice of man prevailed against it? No; it has not perished. I shall seem, perhaps, to speak at random if I say it is greater now than ever. Yet it is the very truth. Gregory's work is vaster, and more widely spread, than in all ages past. It was not without design that, when England revolted from the faith, Ireland and Scotland made its speech their own. They have again entered, as of old, to restore the faith of England, and to mingle with its people. God, in His inscrutable wisdom, has twice replenished our land with the faithful of another race. The Catholic Church of Britain, and of the British Empire, preaches the word of life throughout the world. The world is full of its missions; the Saxon people for two centuries have been in perpetual migration throughout the earth. They have peopled North America along both its coasts; they are in its boundless centre; the shores of India, the islands of the west and of the south, are their home. St. Gregory, at this hour, has more sons in the faith than all who peopled all England before it revolted from the Holy See; the hierarchy of St. Augustine has reproduced itself five-fold beyond the number of the sees which schism rent away. The dispersion of the English race, like the scattering of the Greek and of the Roman in old time, is, beyond doubt, a prelude of some mightier movement in the earth than the world as yet has seen. What may be hereafter we know not; for the future, who can tell? Prophecy is not ours, but work and faith. And yet we may discern the signs of the earth and of the sky. And all point to our expectation, to some vaster sway of empire than any known to history. Who cannot see at least the



outlines of the future in the tide of civilization which is now setting in full stream towards Central America; where the Mississippi pours its mighty waters through valleys boundless in vastness and fertility, washing the walls of cities which may one day be the capitals of the West? Under the southern stars, in the continent of Australia, the foundations of a power are being laid which may one day rule the East. Who can foresee into how many kingdoms and empires the colonies of England and the States of America, as ripe seeds cast from the parent tree, may hereafter spring? And already the Catholic Church has measured these vast foundations, and laid the corner-stones of a hierarchy which shall embrace the world. Already, too, the sons of St. Ignatius and St. Alphonsus, the sons and daughters of St. Vincent, and others without number of every spiritual family in the Church, are pushing onward in their provident charity, even beyond the bounds of civilization.

Gregory is still living, and giving life. Twelve centuries have passed away, but the work of faith has not passed away. Saxon England is gone, and Norman England is no more. The monarchy of France has changed and vanished; the empires of the East and of the West have gone their way; the powers of Europe have been moulded and remoulded once and again; but the Church of God stands firm, the same yesterday, to-day, and for ever; the symbol and partaker of the immutability of its Divine Head. O, imperishable Church of God! on whom time falls light, over whom man has no power; whence is this undying life? On thy part it is the presence of the Incarnate Word; on ours it is a faith that knows no doubt."

It is impossible to controvert this description of the ever-augmenting power of the Papal Church amongst the scattered Anglo-Saxon race, and by means of missionaries raised up from that race, and in the main supported by it. The more needful, therefore, is it, that they who love the Gospel of the grace of God, and especially the Nonconformists of this country, should rouse themselves, and consider by what means they may, more effectually than hitherto, dis-

seminate that Gospel. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." We have the whole armour of God, and need but Divine skill and energy and perseverance, to ensure our success. The victory which overcometh the world is our faith; and, if we are but strong in faith, it is possible even now to stop the inundating flow of Papal superstition, and we may then be sure that God, even our own God, would appear for our help, and roll back the dark and fetid stream which is already rushing upon the land through the channel dug for it, between the banks of Rationalism and Sacramentalism, by the Anglican Church

Meanwhile, let not our readers forget that there is an Association in existence "for the promotion of the Unity of Christendom." It "has been formed with the object of uniting in a bond of intercessory prayer, members—both of the clergy and laity—of the Roman Catholic, Greek, and Anglican communions." The ultimate object of the Association is the union of those churches. At present it "consists of more than 6,000 members, and includes Patriarchs, Bishops, Papal Prelates, Archdeacons, diocesan officials, members of religious orders and communities (both Greek, Roman, and Anglican), as well as priests, deacons, and lay people. During the past year one Archbishop, several Bishops, and many of the influential Continental clergy, have joined the Association. . . . The daily use of a short form of prayer, together with one 'Our Father,' for the intention of the Association, is the only obligation incurred by those who join it; to which is added, in the case of priests, the offering, at least once in three

months, of the Holy Sacrifice for the same intention." The Secretary is an Anglican priest, and the ramifications of this new society are constantly spreading.

It is worth the while of such conspirators against the Truth of God and the liberties of mankind, to keep their eye especially fixed upon England. Monsignore Manning tells us why. In a sermon preached in the third Provincial Council of Westminster, he thus addressed the vast assembly—

"And, lastly, it is good for us to be here in England. It is yours, Right Rev. Fathers to subjugate and subdue—to bend and to break the will of an imperial race—the will which, as the will of Rome of old rules over nations and people invincible and inflexible. . . . You have to call the legionaries and the tribunes, the patricians, and the people of a conquering race, and to subdue, change, transform, transfigure them, one by one, to the likeness of the Son of God. With such a Priesthood, what may not be done? What Evangelists and soldiers of Jesus Christ may not arise from the inexhaustible energy, the steady courage, the fearless enterprise, the intellectual capacity, the indomitable will of England? You have a great commission to fulfil; and great is the prize for which you strive. Surely a soldier's eye and a soldier's heart would

choose by intuition this field of England for the warfare of Faith. None ampler or nobler could be found. What Nicæa was to Arianism, and Ephesus to the heresy of Nestorius, and Africa to the schism which withered before the presence of St. Augustine, such is England to the master-heresy of these latter days. It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, all is but a war of detail. All the roads of the whole world meet in one point, and this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England, once restored to Faith, becomes the Evangelist of the world!"

This witness is true. It only remains, therefore, for those who prize the Gospel of Christ, and who desire to stand in the liberty wherewith Christ has made them free, to be of one heart and one mind in proclaiming that Gospel on every hand and commending it by their lives, and in prayer that God would, in His infinite mercy, arise and plead His Own cause amongst us. Will the reader of these lines forthwith offer such a prayer?

## SPIRITUAL DESTITUTION IN AND AROUND LONDON.

It is impossible to contemplate the returns given in the report read at a recent meeting of the clergy, in connection with the Bishop of London's Fund, without a feeling of deep regret. It affirms, as the result of extensive inquiry, that within the diocese which embraces London and its suburbs, there exists at the present time a population of one million, for whose spiritual interests there is no provision at all;

and who, in the very heart of this religious country, are in fact as ignorant of the truths of the Bible as any pagans. This statement, which has obtained the widest circulation, through the medium of the periodical press, cannot fail to inflict the most serious injury on our reputation throughout Europe, as an enlightened and Christian nation, and to become the occasion of a signal triumph to all the ene-

mies of the Protestant faith. It is well known that in Roman Catholic countries there is no lack of religious or instruction accommodation. The provision of churches and priests is fully commensurate with the necessities of the people, and always keeps pace with their increase. The votaries of that creed will not fail to take advantage of the picture of neglect drawn in the report, and to exult in the contrast which the spiritual destitution in England presents, to the ample supply which the Church of Rome provides for all its children, and to represent it as a decisive evidence of the failure of Protestantism, which at the end of three centuries is found to have allowed a population of a million to grow up under the shadow of the most wealthy religious establishment in Christendom, as completely severed from the influence of Christian truth as the Hindoos or the Hot-tentots. Nor will they be slow to draw the conclusion, that if England had still continued its allegiance to the see of Rome, which, before the Reformation, planted London and other cities with churches, within a stone's throw of each other, there would be no such defect of church room or religious services.

It would be a source of pleasure if we could escape the humiliation of such remarks, by questioning the accuracy of the report as a representation of the actual state of religion among us, and supposing that it has reference, mainly, to the agency of the Established Church. It is true that the abstract of the report read at the meeting affirmed that "allowance had been made for the labours of other religious bodies;" but until the whole report is before the public, it would be premature to pronounce what

this "allowance" embraces, and how far a more precise estimation of the labours of the Dissenting bodies would relieve the gloom of this picture. One fact, however, seems indisputable—that the provision made by the State for the religious wants of the country has been found totally unequal to the exigency, and that, notwithstanding the rich endowments of the Establishment, a large and annually increasing body of the people is beyond the reach of its ministrations. Had the country been dependent for religious ordinances exclusively on the agency of the Established Church, nearly one-half of the people would have been without any religion at all, and of all the countries of Christendom, England would perhaps have presented the most deplorable example of spiritual destitution.

For more than a quarter of a century, during the reign of Charles the Second, the most strenuous efforts were made by Parliament, and the Ministers, and the Court, to prohibit, under the severest penalties, all religious exercises not connected with the State Church. The Act of Toleration happily saved the country from the fatal consequences of this fatuity, and allowed the people themselves to supply the deficiencies of the Establishment. Under the influence of this liberality, a system of religious organization has been gradually growing to maturity, which, by means of voluntary exertions, has furnished a large portion of the community with spiritual instruction, and has entered with all the ardour of Christian zeal upon the duty of establishing those various benevolent institutions which provide for the social as well as religious wants of the country. The Post-office Directory, indeed, affords ground for a

belief that the Dissenters have been even more assiduous in this path of duty than the Church, inasmuch as, during the ten years ending 1861, the number of churches erected in London and its neighbourhood by its members, is stated to have been 50, while those erected by other denominations amounted to 89. At all events, however, there is no question that of the various duties entrusted to the Christian Church by its Divine founder, *two-fifths* are at present performed by the Nonconformists. And any statement which purports to give an accurate description of the condition of religion in England, ought in all fairness to bring out into the same bold relief the provision thus made for religious instruction by the people themselves, as that which is made by the State; and, to throw one of these agencies into the shade, would be to bring on the nation a most unjust condemnation of its supposed listlessness in the cause of religious truth.

The Bishop of London stated last year that the sum requisite to meet the spiritual destitution in his diocese was one million sterling. An earnest appeal was accordingly made to the most opulent peers and commoners, which resulted in contributions and promises to the extent of about one-tenth of the sum. But the exigency is now represented to be so great that a sum not short of six millions will be required in the next twenty years, of which it is proposed to raise one-half in the first decade. Judging from the extent to which the original appeal was responded to by the "upper ten thousand," the prospect of raising the larger sum appears perfectly Utopian. If, therefore, the removal of all this spiritual destitution is to depend

on the voluntary resources which the Establishment, with all its wealth, can command, the case appears hopeless. The population gravitates to the metropolis, the inhabitants of which are increasing at the rate of 40,000 a-year, and a body which is unable of itself to provide sufficiently for the wants of the existing population, is not likely to overtake the increasing deficiency. Here, again, we are obliged to look to religious agencies beyond the circle of the Establishment, and we may be confident that they will not disappoint the country. The same spirit of energy which erected 89 places of worship in ten years still exists in all its freshness; and the report on the Bishop of London's Fund, will only serve to stimulate it to greater activity. When it is stated that 500 additional ministers are required to provide religious instruction for the destitute million, we may be confident that the Dissenting bodies will not be backward in taking on themselves the responsibility of furnishing their proportionate quota of two-fifths, and that of the 250,000 sittings required for the outside heathen, only 150,000 will be required from the members of the Church of England. The spirit of emulation which exists between the two sections of the Christian community in England — it ought to be a sacred emulation — is a sufficient guarantee for the due performance of the new duties which the report discloses. The high "tip-topping" Churchman may frown on these Dissenting ministrations as irregular and schismatic, and altogether deficient in the sanction of apostolic succession, but they are not the less important auxiliaries in the cause of religion, and Christian virtue, and social amelioration, and,

more than all, they are indispensable, for what would England be without them, and what would be its prospects if they were relaxed? Yet, in calculating the wants for the supply of which six millions are said to be required at successive periods, this important contribution of religious zeal and energy from other quarters appears to be altogether overlooked. It is proposed that the whole of the buildings requisite for the quarter of a million, for whom there is no place in our Christian temples, shall be erected under the patronage of the Establishment, and that all the ministers required, at the rate of one for a population of two thousand, shall be clergymen of the United Church of England and Ireland. To all appearance, therefore, the aid which the Nonconformists are said to bring to this new crusade against ignorance and vice is completely ignored; for if it is brought to account, the sum required of the members of the Church of England would be proportionately reduced. The conclusion inevitably forced on the mind is, that the six millions are needed, not merely to collect the wandering and neglected sheep, but also to prevent their going into the Dissenting fold; though the Bishop of London is a man of too great liberality to assert that, in regard to all that is essential to Christian life, and practice, and prospects, the pasturage to be obtained there is not as healthful and nutritious as any that can be procured within the enclosure of the Established Church.

But whether the Church is disposed to do full justice to the Evangelical labours of Dissent, is a matter of comparative indifference. The vital question before us, as Christians, is the urgent necessity of the times. It is necessary to

press all classes into the service, for the aggregate efforts of all denominations will be barely sufficient for the magnitude of the work; and these efforts must be directed by a spirit of wise economy, that the resources which are brought to bear on it may be made to go as far as possible. The Report states that 250,000 seats are required for the accommodation of those who have at present no place of devotion to resort to; but if we are to expend £5000 or £6000 upon a church which will afford room for only a thousand, we shall require a million and a half for brick and mortar, which is completely out of the question. We require some plan by which church room can be supplied at a cheaper rate; if possible, at a pound a head, which we are confidently assured has already been accomplished in some parishes. The work before us is that of a *Mission*, and all the appliances should bear a corresponding character of simplicity, efficiency, and economy. We may erect grand edifices, and give them all the attractions of ecclesiastical architecture, and modern comfort; but if the poor will not come to them the neighbourhood will still continue heathen. Mr. Wilson, the Secretary of the London Congregational Association, has just published in the *Times* some most important and suggestive information on the subject. He states that in one small district, comprising 4150 souls, there were 867 people scarcely able to read; 186 who knew not the letters of the alphabet, and 739 children between the ages of three and eight who had never been to school. Yet, within a radius of 700 yards from this point there were four churches and two chapels. What we want is mission houses of a more homely description, which the poor will not be de-

tered from entering; and city and home missionaries with their hearts in the work, to labour among them. When the neighbourhood has been civilized and Christianized, the mission house will expand into a church or chapel. But this is a large question, and requires more consideration than we can bestow on it here. We commend it to the earnest attention of all those who are in a position to offer practical suggestions on the subject, and take our leave of it with one brief remark, that the duty of meeting this religious destitution in the lower stratum of life appears more parti-

cularly to appertain to the Dissenting bodies. It has often been remarked, with a smile of contempt, that Dissent is the religion of barns and not of cathedrals, and that its congregations are for the most part composed of the lower classes of society. Let us accept the honorable impeachment in the spirit of Him who declared that the Gospel was preached to the poor; and let us send our missionaries into "the streets and lanes, and bring in the poor and the maimed, and the halt and the blind," that His house may be filled.

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### Reviews.

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*Quiet Resting Places and other Sermons.*  
By ALEXANDER RALEIGH, Canonbury. Edinburgh: Adam & Charles Black. 1863.

A deacon of a London church, now gathered to his rest, a thoroughly intelligent man, and accustomed to the ministry of one of the most thoughtful preachers in the metropolis once remarked in our hearing—"We do not wish to have our minds much exercised on the Sunday. Worn-out with, the exertions and bustle of the week, we like in the House of God to fold our arms in some quiet corner and listen without effort to a plain Gospel sermon, the correctness of which the minister shall assume and not attempt to prove." The remark startled us; especially as it was made by one so sensible and well-informed. The experience of some years has confirmed its truth. Logical and argumentative sermons are not popular, and will scarcely command an audience even of thinking men. Nor is this fact a mat-

ter of much regret or astonishment. In these days of excitement and haste to get rich, when men must expend all their energies in business, or find themselves in the *Gazette*, it is no wonder if they prefer the preacher who does all the mental work for them, and presents the truth in a form in which it shall at once be received by the mind and judgment; and, as for those who are able to appreciate and pursue an argument, for such purpose, books and pamphlets are more suitable to them than sermons. It is, however, to be feared that indisposition to severe thought is not the greatest evil to be complained of, in hearers of the present day. It is not simply the fact that men wish for instruction in religion made easy, but there is, we suspect, a growing desire for sermons that are exciting and amusing. The complete absorption of the mental and physical in the great struggle of life unfits men for the quiet rest of the sanctuary. They crave for some sti-

mulant—some alcoholic excitement—to sustain them during the service in God's House, of the length of which they are daily growing more impatient. How far it is right for ministers to supply this stimulus is very problematical. There are, many, however, who do so. The number of such is continually augmenting, and the supply increases the demand. The sober, faithful servant of Christ, who will not turn his pulpit into a stage, is forsaken, whilst the raw noisy actor, and the man of more refined histrionic skill, attract and charm the multitude. What will be the result in a few years cannot be predicted; but we pause and tremble. This state of things may further be accounted for by the fact that this is a pictorial and sensational age, marked by glaring crimes, exciting novels, monster entertainments and light literature. Newspapers and magazines are substituted for folios and standard works. "The Woman in White," and "Lady Audley's Secret," are types of the popular novels. Sir Walter Scott would have found few readers among this generation. The religious world—and all the world is religious now—is infected with the spirit of the age; and, whilst our theatres have become preaching places, it is to be feared our churches are becoming theatres. By the statement that all the world is religious now, we merely mean that attendance on public worship has become a fashion. Conventicles have become respectable, or to some extent have lost their reproach. We are reminded of the time when there went out to John, Jerusalem, and Judea, and all the region round about Jordan; and also of the words of Jesus to the Jews in reference to this circumstance—"What went ye out for to see?—a prophet?" To hear a prophet would have seemed more appropriate. But Jesus advisedly said "SEE." He knew full well that, with the lightness of children playing in the market-place, they went out to John as to a sight (theatron) or show; and, finding little in John's faithful preaching, after its novelty had ceased, to charm them,

they grew weary and forsook it. Had John pandered to their tastes he had retained their approbation, and escaped imprisonment and beheading. But then he had not fulfilled his mission. So the multitude rush to the House of God now, as to a show—churches are theatres, announcements of sermons with taking titles, and of popular entertainments, are placarded side by side; but, if the ministers of Christ fulfil faithfully their mission the multitude will soon cease to rejoice in their light. Men that are not prepared to forsake their sins will soon forsake a faithful ministry of the Word and a Holy Church. It will be now as in New Testament times, that "of the rest durst no man join himself unto them." The effect of any attempt to make, by human appliances, the services of the sanctuary attractive to the unregenerate, will only be most disastrous to the Church of Christ. It will weaken its spirituality and produce a disrelish for the plain truths of Christianity and the simple worship of God. [The small attendance at prayer meetings, marking certainly the churches in the metropolis, may indicate that this effect has been to some extent already produced; an evil which is not compensated for by the additional numbers that may "for a season" be attracted on the Sunday to our places of worship.

Love of ease does not at any rate mark the numerous congregation to whom the volume of sermons at the head of this article was addressed. They are most carefully studied and thoroughly elaborated. They are marked by clearness of thought and unity of design. Every word is duly selected, and every syllable measured. The illustrations are forcible and beautiful, and the composition is chaste and elegant. Happy the man who can preach every Sunday such sermons, and has a congregation that can appreciate them! Lovers of ease they are not, for such sermons demand and have their breathless attention, which induces more weariness, we have been informed, than a day's anxiety and toil in the city. There

must be no ordinary charm about sermons, which, in such an age as this, can command such attention from so large and wealthy an audience. But beautiful as these sermons are, we cannot commend them as models. We would not put them into the hands of the alumni of our colleges and say—"Study these, and as nearly as you can imitate them." They are adapted, not to the mass of society, but only to the few, and the very select few. They can be appreciated only by men of taste, and not by any means all the men of best taste. It is the practical more than the religious in them that charms: it is the elaborate composition more than the thought that demands the attention which wearies. Whilst they are strictly evangelical, the evangelical element is but small, and sometimes painfully shrouded by figures and flowers. We never read sermons of such mark with so little Scriptural exegesis, or so little unfolding of the connection of the text. The correctness of the Established Version is uniformly assumed, and there is little or no reference to other renderings of the texts which might elucidate their meaning. In illustration of these remarks, the sermon on 2 Cor. iii. 18, may especially be cited. We never read sermons so beautiful which contained so little thought, and in which so many sentences full of beauty succeed one another with so little addition to the sense. We give two or three illustrations out of the many we have marked—

*"The dew falls very quietly and gently. On the tempestuous night there is none. If the waves are chafing the shore, if the winds are howling among the trees, if clouds are hurrying across the sky, there is no descent of dew. It is distilled beneath serene heavens. Its crystal drops are formed under the wing of silence, and in the bosom of the quiet night."*—P. 24.

In this passage every word after "none," in the second line, is superfluous, and only weakens its force—

"Every green tree tells that God is good, and every tree in blossom, and every flower in bloom, and every blade of corn, and every rill in motion, and every bird in song, and

every wandering cloud, and every lengthening day, and the soft piping winds and the gentle showers—all these are either present gifts of God (in respect of the freshness and beauty of them they are present gifts), or they are the pledges and the germs of gifts and goodness for days yet to come."—P. 354.

"Did He call out in the grass, and in the buds and flowers, that exceeding delicacy of texture, that softness, almost ethereal, which will vanish if you touch it; which seems to quiver almost if you draw near? Then God must be very tender himself."—P. 355.

"Great is His faithfulness! The lengthening days are telling it, the birds are singing it, the flowers are blooming it, the whole earth is quick with it, and it breathes abroad in the morning air."—P. 352.

Such writing as this may be very pretty, but it is not calculated to awaken men to serious reflection, or to nerve them for the Christian warfare or the service of God. The deserved reputation of Mr. Raleigh is likely to lead many to cultivate his defects, and therefore, although on the whole we admire these sermons as written compositions, and have read them with much pleasure, we think it right to give this warning, and to point out their unfitness for the pulpit, unless in very exceptional cases. Further, such passages as those quoted are unnatural in a sermon. They are such as no man could speak without careful writing. In our opinion no sermon ought to be such as a man could not be supposed to speak. A sermon is emphatically a DISCOURSE; and if read, or written, it should be evidently for the purpose of calling to mind its thoughts, and not of making it beautiful. A sermon is either an explanation of a portion of God's word, an elucidation of some doctrine, or truth, an illustration of some attribute or perfection of God, or an appeal to the understanding or heart, and therefore the language of speaking, and not of writing, is the more becoming. Who would not feel the incongruity of fine writing from the bench, either in a charge to the jury or an address to the prisoner; or from a professor's chair, whether the lecture be on medicine, science, or jurisprudence; or in an appeal from a ruler to rebel



subjects ; or in a father's exhortation to his children to chorish affection, cultivate obedience, or live pure and holy lives ? Is not the incongruity of fine writing, or of anything more than words adapted to convey the thoughts and impart the feelings of the speaker from the pulpit equally great ? A sermon will be none the less powerful for being natural and simple. Its force is in the truth it conveys and not in its adornments. Truth is most lovely and mighty in its native simplicity, and is only disfigured and weakened by the colouring and drapery of poetry. No man in his senses would preach a sermon in rhyme or blank verse. The incongruity of such a thing is palpable to everybody. In proportion, then, as a sermon approaches poetry, unless it be the natural, spontaneous utterances of a poetical and earnest soul, it approaches the incongruous. It may be attractive to some persons, but not to devout Christians : and it is very doubtful whether it will exert any, except a prejudicial influence on the spiritual in man. It appeals only to the psychical, and must, therefore, we think, be in another way injurious. It is calculated to induce a regard for the æsthetic or sensuous, instead of the spiritual, and a desire for fine music, as well as beautiful composition, by which many are eventually landed in High Churchism, or the Church of Rome. The correctness of these remarks may be illustrated by a quotation from an article in "The Freeman" on the late lamentable and unparalleled catastrophe in the Roman Catholic Cathedral at St. Santiago ; where, on the altar of the sensuous, in the name of Christianity, 2,000 lives were, in a brief quarter of an hour, sacrificed :—

"Still looking at these poor sufferers as our fellow-creatures, we can but place ourselves morally along side them. Different, indeed, are the modes in which the same feeling displays itself ; still but few are content with worship simply and for its own sake. Even the Protestant Dissenter, and Presbyterian will add music and eloquence, architecture and robes. The Churchman will magnify these additions, and add yet more.

Pascyism and Popery witness that Englishmen are not insensible to attractions kindred with those which became the funeral pile of the living victims at Santiago. It thus becomes, after all, a question of degree ; and none of those who seek intellectual or sensuous pleasure as an accompaniment to the worship of God, can, in the sight of the righteous Judge, first cast a stone at the sufferers of Santiago. They went to see a grand religious show ; and probably nearly all of them deemed the show religion : but which of us is guiltless of having shared in some grand religious entertainment in which the spiritual and the entertaining almost strove for mastery ? If, however, we must take a lenient view of the moral and religious sentiments of the visitors," &c., &c.

There is truth in this paragraph ; but it is not all true. Many a Christian is satisfied with worship for its own sake, and yet finds himself aided by music in singing the praises of God. Many a Christian loves Bible truth, and yet desires the minister who presents that truth to be possessed of intelligence and intellectual power. There are, however, many professing Christians who are not content with worship simply for its own sake. UNSANCTIFIED human nature does "seek sensuous or intellectual pleasure as an accompaniment to the worship of God ;" and the more it is gratified the greater are its demands ; and he who determines to gratify it will be led eventually into all the extravagances of the display at Santiago. The apology for the seekers of sensuous gratification in the worship of God, contained in the foregoing extract from "The Freeman" is, we think, a mistake. In their conduct may be traced the germs of idolatry, popery, and every corruption of Christianity. The grand distinguishing feature of the religion of the New Testament, is its complete spirituality—its worship of God in spirit and in truth. It is this spirituality of worship the natural man receives not, and to which he is opposed. Every attempt, therefore, by a sensuous clothing to render Christianity attractive, or to enable a man, who is not content with worship simply, and for its own sake, to find pleasure in the worship of God, is both delusive and mischievous. It

cheats him into a belief that he is worshipping God when he is only worshipping the sensuous, and helps him with the idolator to feed on ashes and be blind to the lie in his right hand. Let Protestant Dissenters, and above all Baptists, see to it that they become not helpers of the God of this world in leading men to substitute the lust of the flesh, and the lust of the eyes, for the simple and spiritual service of God. What, then, it may be asked, constitutes good preaching? This is a question more easily asked than answered, and more easily an-

swered than illustrated. A clear, natural, outspoken exposition of Divine truth, in its application to human circumstances and necessities, illustrated by the works of God, and events of every-day life, and faithfully, and earnestly, and in evident sincerity, applied to the heart and conscience is, we believe, the preaching which God has appointed to heal the soul, lighten the woes, and elevate the condition, of the human race, so that it may glorify Him here and enjoy him for ever in heaven.

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## Brief Notices.

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*Sweet Childhood, and its Helpers in Heathen Lands; being a Record of Church Missionary Work among the Young, in Africa, the East, and Prince Rupert's Land.* By M. A. S. BARBER. London: James Nisbet and Co., 1864; pp. 324.—From a letter written by an African missionary, and published in the "Children's Missionary Magazine," sprang a fund called the "Coral Fund," from which many schools and native catechists have been supported in connection with the Church Missionary Society. To this fund contributions come from children in private families, ladies' schools and Sunday schools; and by means of a small periodical, "The Coral Missionary Magazine," communications are maintained with the contributors. This volume contains narratives of the results, descriptions of missionary life and labour, accounts of children who have been led to Christ in the missions the fund has assisted, in the countries named above. The authoress has given the detail in a manner very attractive, and fitted both to awaken and sustain interest in missionary work in the young. Numerous well-executed woodcuts add to the charm of the volume. We should be glad to see similar volumes published descriptive of the Baptist missions. They are greatly needed for the young people of our schools and families.

*The Eclectic and Congregational Review.* February, 1864. London: Jackson, Walford, and Hodder.—The contents of the present number are but of average merit. The article on "Noses: what they mean, and how to use them," is very long, and very little to our taste. It would find a fitter place in "Bentley's Miscellany," than it has in a Congregational review. The paper on the Pauline conception of the word "Law," has some excellent thoughts, but expressed in language too quaint and mystic to be as useful as they might be. The editor's remarks on the Bishop of Oxford's recent charge have our entire approval.

*The Critical School and Jesus Christ: a Reply to M. Renan's Life of Jesus.* By EDMOND PRESSENSE, pastor of the French Evangelical Church, &c. Translated by C. Corkran. London: Eliot Stock.

As M. Renan's *Life of Jesus* has been translated into English, it will, no doubt, be useful for our friends to know where they may find satisfactory refutations of its misstatements. We have no misgiving as to its effect upon our countrymen. Even those amongst them who unhappily do not believe in Christ, have consciences which must feel the outrage perpetrated in M. Renan's exposition of the History of our Lord. They will be impatient of a theory which acknow-

ledges Christ to have been the best of men—for M. Renan says, "In Him is condensed all that is good and exalted in our nature"—and then declares Him to have been a dissembler who merely "transformed the Utopias of His age into exalted truths." They will demand consistency, at least in any writer who seeks to account for the rise of Christianity whilst repudiating its Divine origin. M. Renan's book will, therefore, be scorned, as it deserves, by those whom he would gladly welcome as allies.

*Brands plucked from the Burning, and how they were Saved; with Analogies and Examples of Christian Life and Character.* By the Rev. J. H. WILSON, author of "Our Moral Wastes and How to Reclaim Them;" "The late Prince Consort, &c." London: John Snow, 35, Paternoster Row. 1864.—An interesting amount of the origin and progress of Ragged Schools, Territorial Missions and Ragged Kirks; also of recent revivals and special services at theatres and other places. It is well calculated to awaken Christians to effort for the spiritual welfare of perishing sinners.

"*Truths for the Day of Life, and the Hour of Death.*" By the author of "God is Love;" "Our Heavenly Home;" "Grace and Glory:" etc. London: Virtue, Brochers, and Co., 1, Amen Corner, Paternoster Row. 1864.—This book is a fine illustration of how many pages a very few thoughts may be made to cover; and may be useful to those who, with scanty materials, are anxious to publish a large book. It reminded us of the saying, that it is very difficult for a preacher who has nothing to say, to preach a short sermon. If the two hundred pages on Assurance of faith were condensed into about twenty pages, and the characters clearly defined for whom the various remarks were intended, a useful tract might be the result.

*Meliora: a Quarterly Review of Social Science, in its Critical, Economical, Political, and Ameliorative Aspects.* No. 24. January, 1864. London: S. W. Partridge.—The articles on Co-operation and Benefit Societies are instructive and useful; but the first paper on the Moral Unity of Humanity is very dry. The influence of drink in fostering and largely promoting the "social evil," is pointed out in the second article in a very striking and truthful way.

*Morning on the Mountains; or, Woman and her Saviour in Persia.* By a Returned Missionary. London: Nisbet and Co., 1864; pp. 363. Second edition.—Although Persia is the scene of the missionary work here described, the volume relates almost entirely to the Nestorians, and to the greatly blessed labours of Miss Fisk among their females. The missions of our American brethren have enjoyed very superior female agency, and this has especially been the case in Persia. We hope this book will find its way into the hands of many missionaries' wives. It is full of instruction and encouragement for them. The following remarks of the experienced writer are very striking:—"Missionaries may be in danger of staying too long and doing too much for a people, rather than of leaving them too soon after the Gospel has taken root among them. Native pastors came into being at Tahiti, simply because the French drove off the missionaries. They were not ordained before, but at once proved themselves equal to the work that Providence assigned them. Twenty years ago the European shepherds were driven from Madagascar, and a few lambs left in the midst of wolves! but God raised up native pastors, and instead of tens of Christians under Europeans, there are now hundreds, yea, thousands under these natives. Those missionaries are wise who aim constantly at results like these," p. 46.

*Counsel and Comfort spoken from a City Pulpit.* By the author of the "Recreations of a County Parson." London: Strahan & Co., 1863; pp. 304, 12mo. While reading this volume we have thought ourselves carried back to days long gone by, when we stood with reverent gaze by the side of our grandfather's arm-chair, and heard the old grey-haired man, in words of wild wisdom, pour forth his experiences of life, and his admonitions to seek after the life to come. They were gentle words; yet they had a power to charm our youthful feelings, and to stimulate us to "strive to enter in at the strait gate." We have forgotten much of his murmuring talk now: but the savour of it remains. The memories of it are still sweet. If our younger readers have no such counsellor they will find this book an excellent substitute. Their elders may benefit by its perusal too, for it will awaken comforting thoughts and quicken new emotions almost forgotten.

*Picture Stories.* By MISS COLQUHOUN. Price Sixpence. Edinburgh: James Taylor, 31, Castle Street. London: Hamilton, Adams, and Co. Glasgow: W. Bryce and Co.—These stories, written in hieroglyphics, are very ingenious, and would be an acceptable present to most young children.

*Sister's Dreams: Visions celestial and grave.* By J. B. B. London: Elliot Stock, 62, Paternoster Row. 1863.—Although this is a little book, and its object is good, we are afraid that the poetry will not attract many readers through its pages.

*Stars for a Light by Night; Words of Heavenly Comfort for the suffering Children of God.* By the Author of "Daily Thoughts for the Young." London: John Snow, Paternoster Row.—A series of short chapters, based on portions of the Word of God, calculated to sustain and comfort the afflicted.

*Evangelization of Town and Country.* By Rev. J. B. PATON, M.A. of Sheffield. London: John Snow. 1863. Pp. 24, 8vo. A paper read in April last, before the West Riding Congregational Union. The writer thinks it the duty of his denomination to place round the pastors a body of elders, in addition to the deacons, of whom he is to be regarded as the head, *primus inter pares*, to whom may especially be confided the spiritual welfare of every member of their churches and congregations. Both town and country should be territorially occupied, and thoroughly systematic efforts be made to preach the gospel to every creature, by a well-directed and arranged lay agency.

*Kitto's Cyclopædia of Biblical Literature.* New edition, with numerous illustrations, maps, and plans. Edited by W. L. ALEXANDER, D.D. Edinburgh: Adam and Charles Black. Parts I. to VI.—We owe an apology for not having noticed this publication sooner. It is a reprint of a work well known, and needing no recommendation. The articles are of first-rate literary merit. They embrace the whole field of biblical literature, and also geography, natural history, and biography. In this edition, the lives and works of biblical scholars, including the fathers and reformers, will be noticed, and attention will be given to the religious and literary archæology of the Hebrews. The illustrations are numerous and good.

1662 to 1862. *The History of Non-conformity from the Act of Uniformity.* A Lecture, by the Rev. J. DE KEWER WILLIAMS. London: John Snow, Paternoster Row.—This lecture, which bears no date, was delivered, we suppose, in the bicentenary year. It takes a hasty glance at the reigns of the several monarchs during the two centuries, and their effects on Nonconformity.

*Breakers on both Sides: Thoughts on Creeds, Subscription, Trust Deeds, &c.* Edited by J. S. ELDON, Esq., LL.D. London: Jackson, Walford & Co; pp. 28, 8vo. This is a reprint of an article which appeared in the *Eclectic Review* five and twenty years ago, and has again been lately reproduced in the pages of the same periodical. It is understood to be the production of Mr. Binney, and in his well-known style he puts before Congregational Dissenters the divergence between their professions of obedience to Scripture alone, and the insertion in their Trust Deeds of creeds or articles of faith, belief in which is necessary to entitle a minister to the occupancy of his pulpit. We are not aware that an answer has ever been given to the arguments adduced, nor has the difficulty ever been solved. How can our ministers follow the teaching of God's Word in all its breadth, when they hold their office by virtue of conditions, expressed or implied in legal documents that limit their studies and researches into the will of God in directions more or less explicitly imposed upon them? The question is being at present warmly discussed among our independent brethren; perhaps some light may come to us from them.

*Scenes in the Life of St. Peter. A Biography and an Exposition.* By JAMES SPENCE, M.A., D.D. of the University of Aberdeen. London: The Religious Tract Society, 56, Paternoster Row.

The Tract Society deserves the thanks of the Church of Christ for this and kindred publications. The life of Peter is full of interesting and instructive incidents; and the events of his life become more impressive by being thus grouped together. The writing in this volume is most brilliant; in some parts it wants vigour; and whilst reading it we frequently longed for a little more life; but it is simple and good, and perfectly free from the speculation to which one is strongly tempted by such a subject.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. Matthew Hudson, late of Portland Chapel, Southampton, has accepted the invitation of the church at Folkestone.—The Rev. Robert White, late of Walgrave, Northamptonshire, has accepted an invitation from the church at Roade, in the same county.—Mr. William Evans, student of Chilwell College, has accepted the unanimous invitation of the first Baptist church at Staleybridge, Lancashire.—The Rev. J. B. Pike, late of Bourne, has accepted the unanimous invitation of the church at Lewes.—Mr. David Rees, of Pontypool, has accepted the unanimous invitation of the church at Letterstone, Pembrokeshire.—The Rev. W. B. Birt has resigned the charge of the church at Chowbent, Lancashire.—Mr. T. J. Ewing has resigned the pastorate at Waterbeach, Cambs.—Mr. John Birtt has resigned the pastorate at Bardwell, Suffolk.—The Rev. J. Pearce has resigned the pastorate of the church at Malden, Surrey, and is open to engagements.—The Rev. J. T. Gale has resigned the pastorate of the church at Darwen, Lancashire, and has accepted a unanimous invitation to the ministry of Union Church, Putney, London.—The Rev. John Price has announced that his ministry at Amersham will terminate on the 1st of May.—The Rev. — Roberts, from Newport, Monmouthshire, has accepted the unanimous invitation of the church at Newtown, Montgomeryshire.—Mr. T. A. Pryce, student of the College, Haverfordwest, has accepted the unanimous invitation of the churches assembling at Manorbier and Cold Inn, Pembrokeshire.—The Rev. John Lewis has resigned the pastorate of the church at Truro, and will close his ministry there early in May.

### PRESENTATIONS.

ARTHUR-STREET, WALWORTH, Feb. 16th.—The Rev. S. Cowdy, an elegant time-piece from the members of the ladies' Bible class.

LEOMINSTER, Feb. 15th.—The Rev. T. Nash, a handsome Bible in commemoration of the eighth anniversary of his pastorate.

OAKHAM, Feb. 25th.—The Rev. J. Jenkinson, the Life and Works of John Howe, from the Rutland Association of Ministers.

BRIGHTON, Feb. 25th.—The Rev. J. Isaac, a purse of gold from his flock.

STEPNEY, Feb. 23rd.—The Rev. J. Harrison, a purse of gold, and Dr. W. Smith's Dictionary of the Bible.

### ORDINATION AND RECOGNITION SERVICES.

CANNING-TOWN, ESSEX.—On Feb. 16th the recognition of the Rev. W. H. Bonner, as pastor of the church meeting in the Public-rooms, Barking-road, took place. The hall was crowded in every part. The Rev. J. H. Hinton, M.A., presided. After singing, the Rev. D. Taylor implored the Divine blessing. The Rev. W. H. Bonner explained the circumstances which led him to this sphere of labour, and gave an exposition of the doctrines he intended to enforce, after which the chairman offered a prayer in behalf of the pastor and his flock. The church and congregation were severally addressed by the Revs. D. Katterns, J. Curwen, J. W. Coombs, E. Schnadhorst, G. W. Fishbourne, and J. Smith.

STOW-ON-THE-WOLD.—On Feb. 22nd, a meeting was held to recognise the Rev. S. Hodges as pastor of the church. W. Bliss, Esq., Mayor of Chipping Norton, occupied the chair. The devotional exercises were conducted by the Rev. W. Cherry, Milton, and the Rev. W. R. Warburton (Wesleyan), Stow. Addresses were delivered by the Rev. John Christien (Independent), Moreton; by the Rev. J. Wassall, Blockley; and by the Rev. H. J. Lambert.

BROUGHTON, HANTS.—On March 3rd, a public meeting was held on the occasion of the settlement of Mr. J. F. Smith, formerly of Regent's-park College, London, late of Gottingen University, as pastor. H. M. Bompas, Esq., M.A. LL.B., presided, and addresses were delivered by Messrs. Dead (deacon of the church), Smith (pastor), Parsons, of Abbott's Ann, and Millard, of Andover.

### MISCELLANEOUS.

REV. J. H. HINTON'S WRITINGS.—We are happy to learn that Mr. Hinton's Theological Works are in the press, and that the first volume may be expected about Midsummer. Some persons having fallen into the error of attributing

the book, entitled "The Destiny of the Human Race," to our honoured friend Mr. Hinton; although such an announcement can be scarcely required by readers of the *Baptist Magazine*, we beg to state that Mr. Hinton's only responsibility for anything in connection with that book is to be found in the very able and adverse criticisms of it, which have appeared in our pages.

**NEW PUBLICATIONS.**—Those indefatigable purveyors of Continental Theology, Messrs. T. and T. Clark, of Edinburgh, have in the press "Lange's Life of Christ," "Hagenbach's History of Religion in Germany in the 18th Century," and "De Pressensé's work on the Atonement." Further details will be found in our advertising pages.

**THE SOCIETY FOR THE RELIEF OF AGED AND INFIRM PROTESTANT DISSENTING MINISTERS.**—We commend to the attention of our readers the Annual Report of this excellent Society, which will, we believe, accompany this number of the Magazine. Ministering to the necessities of Christ's aged ministers, is a work that can in no wise lose its reward.

**SCARBOROUGH.**—The hall of the Mechanics' Institute, in this town, well-situated, and capable of accommodating from 350 to 400 persons, has been engaged by a few friends, with a view of establishing a second Baptist church on the open communion principle. During the season the influx of visitors is very large; and among them there are, as may be supposed, not a few belonging to different Baptist churches, desirous of the opportunity of associating their Christian connections with themselves at the Lord's table. But wholly irrespective of this circumstance, the constant accessions to the resident population fully justify, it is believed, if not imperatively demand the step now taken. Other sections of the Church of Christ have, of late, gone on multiplying in numbers, strength, and influence, while our own has made comparatively little or no advance. The opening services were conducted the first Sunday in last month by Dr. Acworth, now residing in Scarborough. The attendance was, and subsequently has been, very encouraging. For the present, ministerial aid will be sought chiefly from Rawdon Colloge; but during the season the pulpit, it is hoped, will be occupied by some of the well-known pastors of our churches, seeking temporary relaxation from stated duties in this delightful watering place.

**BAPTIST UNION.**—We are requested to announce that the Annual Session of the Baptist Union will be held on Monday, April 25th, at the Mission House. The Rev. J. P. Mursell, will be chairman for the year. Papers on subjects of denominational interest will be read at the meeting.

**ARTHUR-STREET CHAPEL, CAMBERWELL.**—On March 16th, an intensely interesting lecture was delivered by the Rev. F. Bertram, missionary from St. Helena. The lecturer gave a vivid description of the island; and then proceeded to detail eighteen years' labour there, with the remarkable success in the kingdom of Jesus—on listening to which, the hearers must have said, "What mighty works God does accomplish through the agency of one devoted man." It appears that Mr. Bertram has never received one farthing of help from England—and that, by white ants, the mission premises and place of worship, are in ruins—and that now this honoured servant of God seeks British aid to rebuild a second temple. May his heart be cheered with speedy success here.

#### RECENT DEATHS.

*Memoir of Mr. JOHN FREEMAN, who fell asleep in Jesus, Jan. 11th, 1864.*

Mr. John Freeman was born at Chipperfield, Herts, January 20th, 1784. He had not the advantage of early pious training, but at a very tender age evinced a great thirst for knowledge. When only about five or six years old he would amuse himself, and astonish others, by printing names and short sentences on the sand of the common close by his residence. When sent to the village school he soon mastered the mysteries of elementary learning, and could read in the Bible before he was six years old. In 1790, his parents removed to Watford, Herts, and their son John was sent to a school of higher pretensions. The master was a man of excellent moral character, a good scholar, but a severe disciplinarian; the latter feature of character, however, was rarely, or never brought to bear upon the subject of this memoir, as his punctuality in attendance, correctness of conduct, and great assiduity in the prosecution of his studies, warmly commended him to the good graces and tender consideration of his tutor. When he got into trouble at all, it was through helping others out of scrapes. At this school the young scholar

advanced rapidly in knowledge. In season and out of season his active intellect was ever on the search for additional information. His tutor being very fond of science in general, and of astronomy in particular, his youthful pupil was encouraged by him to spend much of his time in observing the phenomena of the heavens with appropriate instruments; he would also often go out into the fields to gather the wild flowers and bring them home in triumph to learn their names and properties, and to compare them with the descriptions given in Old Gerard's Herbal; thus early evincing that intense love of nature which was so remarkable a feature in his character. He also acquired the art of making sundials, telescopes, &c. Here, also, the mind of the youthful scholar first tried its powers in the acquisition of other languages than his own native tongue. His first efforts in Latin were to make out the meaning of the headings of the Psalms in the Prayer-book, and his first lessons in Hebrew were taken of two Jew boys, pupils in the school; but he elicited a vast amount of information from his esteemed tutor, whom he revered, and liberally consulted as a living Encyclopædia. This worthy man's name was Icombe. As head boy of the school, the subject of this paper would often have to read prayers in the parish church at Watford in place of his tutor, who was parish clerk as well as schoolmaster. He left this school in 1797. Up to this period, though strictly moral and very studious, the subject of this memoir was a total stranger to evangelical religion. In the year 1799, however, he was led by the gracious guidance of the Holy Spirit to attend the Baptist Chapel at Watford, where, at that time, the Rev. W. Grosier was pastor, (the father of the late respected Editor of the *Baptist Magazine*.) Here his heart was gradually opened to receive the glad tidings of the glorious gospel. Through God's blessing he derived unspeakable benefit from the regular ministry of the Word in that place, and also from the occasional ministrations of other servants of Christ. Among these especial mention should be made of the Rev. W. Shenstone, of Alie Street, who sometimes preached at Watford. In a letter to the church at Bow, dated so recently as January 6th, 1864, Mr. Freeman says in reference to this period of his life—"As early as the year 1799, I saw the glory of the Christian ministry; and, blessed be God, I

trust I felt it, too, or else what should I do now, when on Wednesday week, January 20th, 1864, I shall be eighty years of age, in a conflict with infirmities? In the year 1801, Mr. Freeman joined the Baptist church at Watford, where he was a consistent and active member. In the year 1803, he became assistant in a school at Watford, but removed to Bromley, Middlesex, in the year 1805, where he became assistant in the Rev. Dr. Newman's school. The name of Dr. Newman is still fragrant amongst us, and his praise is in all the churches. Mr. Freeman received his dismissal from the church at Watford to the church at Bow in February, 1806. In the year 1811, he succeeded the Rev. Dr. Newman in the school at Bromley; and in the same year, 1811, he married Ann, daughter of Mr. Joshua Robins, deacon of the church at Bow, one who served Christ and his church on earth with all his heart. The meek, gentle, and amiable character of Mr. Freeman's beloved partner in life (who fell asleep in Jesus several years since), will be best described in the words of a poetical address that accompanied the presentation of a testimonial of esteem and regard to Mr. Freeman from the church at Bow, February, 1863, in which testimonial many of his old friends and pupils also joined:—

"Heir with thee of the grace of life,  
Here dwelt with thee thy sainted wife;  
This House of Prayer, her own she deemed,  
Here always most at home she seemed.  
Though far away on Zion's Hill,  
We dearly love her memory still,  
Meek, lowly, loving, truthful, kind,  
Christian in person and in mind,  
A mother in Israel was she,  
A dear companion unto thee.  
How prayerfully to many a youth,  
She taught propriety and truth;  
And gave to them a mother's care,  
In sickness knelt for them in prayer,  
And to the realms of heavenly day,  
Showed them the path, and led the way."

In every sentiment of these lines the writer most heartily concurs. Mr. Freeman was chosen deacon of the church at Bow in the year 1820. How faithfully, zealously, and affectionately he served the church in this office, for the space of nearly forty-four years, is known to all who had intercourse with him. In a recent letter to the church, Mr. Freeman says—"I have seen the church at Bow through a host of vicissitudes:"—yet in the dark day as well as in the sunshine of prosperity, he was its true, firm, and uncompromising friend. During the long and useful pastorate of the Rev. Dr. Newman, whom Mr. Freeman, with

all others, regarded as a father in Israel, and during the pastorate of other highly esteemed servants of Christ, Mr. Freeman was always found at the post of duty, never flinching from any service, however arduous, and however unpopular; firmly adhering to what he deemed to be right, and in accordance with God's holy word, though such adherence might expose him to censure and blame. He always cherished the most affectionate regard towards his brethren in office, and every member of the church. One remarkable trait in his character was his total freedom from censoriousness. He very rarely uttered a word to the disparagement of any one, and never without a valid reason, and nothing would be more readily checked in others than evil-speaking. He was firm and constant in his friendships, and very heartily appreciated the many acts of kindness and attention shown him by his numerous friends. He was oblivious of nothing but injuries. In a recent note of condolence to the bereaved family, one who stands deservedly very high in the estimation of the Baptist denomination and of the Christian world at large, says of the deceased—"His conscientiousness and meekness, and habitual courtesy and firm hold of great gospel truth, with a life-long consistency—all these are memorable, and will long be remembered. It must be now well on to thirty years since I first knew him, and the more I have known him, certainly I have not esteemed him the less."

Space will not permit of a detailed account of the varied literary attainments and public services of the deceased servant of Christ; but it would scarcely be just to his memory to omit mentioning the scrupulous and conscientious care with which he sought to discharge the various duties of a public nature which devolved upon him. As examiner of the students of Stepney College in Hebrew, Chaldee, and Syriac, we have the authority of the tutors for saying, that for many years he rendered the Institution efficient service, and showed an acquaintance with the original languages of scripture remarkable at once for accuracy and extensiveness. As a contributor to the *Baptist Magazine* almost from its very commencement, as secretary of the Bromley, Bow, and Old Ford Bible Association, in fact, in any, and in every way in which he could serve the cause of religion and general advance-

ment, he was ever ready, to his utmost, to render whatever service was asked at his hands. One expression that fell from his lips during his last illness, merits special mention here; it was to this effect—that though he had written a good deal in his time, he had written nothing that he now wished to recall.

But some will say—were there no failings? Yes; assuredly there were, or the subject of this paper would not have been mortal; and this would not be a truthful record, unless some mention were made of them. Perhaps Mr. Freeman's firmness was apt sometimes to overstep its proper limits; his very conscientiousness would often lead him to disregard his own legitimate rights, which rendered it no very difficult thing to impose upon him in temporal matters: perhaps, also, he too readily gave way to discouragement in worldly things, though never in spiritual concerns, and the hand was suffered to slacken, and the spirit to droop through oppressive care and anxiety, when it would have been better and wiser to have nerved himself for greater effort to meet the claims of the world upon him; but as has justly been observed of him, "though a very learned man, he somewhat lacked worldly wisdom;" and as advancing years told upon an originally vigorous mind and body, the little eccentricities, that frequently accompany genius, became somewhat more apparent. The writer feels quite sure, however, that he is only expressing the feelings of the deceased when he says that what was estimable and Christ-like in him is to be ascribed only to Divine grace, and what was defective to himself alone.

But we must hasten to a conclusion. Friends would like to know the circumstances accompanying the closing scenes of life. Mr. Freeman was never very demonstrative. Though ever ready to converse on any subject connected with Divine truth and religion in general, he would say very little about himself, his own frames, feelings, and experience. He would rather friends should judge for themselves of his character from what they saw in him, than from what he might say concerning himself; and after all, this is the very best evidence we can have. For some time before the final close of life, Mr. Freeman had been declining; and latterly was confined to the house. The heaviest part of the affliction, in his estimation, seemed to be that he could not be engaged actively in the



Lord's service. It was at times very painful for him to converse, and he would say that every word cost him a gasp. Under these circumstances, very little in the way of conversation could be expected or desired. The little, however, that was said in the retirement of the sick-chamber was completely satisfactory, showing that the deceased reposed a firm trust on the Atonement of Christ as his only ground of hope and confidence. He was evidently looking forward to a blissful immortality, not as the reward of his own good deeds, but as the costly purchase of his Saviour's blood. On papers found since his decease, these sentiments were recorded as the recent experience of the departed—"I feel the comfort of religion." "I wish to have my mind brought to acquiesce in the will of God." To a kind friend, who called upon him a few weeks before his death, the departed stated it as his expectation that he should spend his next birthday in heaven. This expectation, we doubt not, has been fully realized. It was evident, too, that the welfare of the church at Bow was uppermost in his thoughts and affections. This is abundantly testified in the affectionate letter he addressed to the church only five days before his decease. On Monday, Jan. the 11th, Mr. Freeman, for the first time during his illness, kept his bed throughout the day: In the evening he fell into a slumber, which proved to be the sleep of death. Thus gently, without a sigh or a groan, after a life of great vicissitude and trial, but of active service in the Lord's vineyard, his spirit departed to dwell for ever in the presence of that Saviour whom he loved and served on earth, to join the company of the Angelic host, and to unite with the spirits of the just in heaven, in "singing the song of Moses and the Lamb."

The mortal remains of the departed were interred in the Tower Hamlets' Cemetery, January 18th, on which occasion the Rev. J. H. Blake conducted the service, and a funeral sermon was preached at Bow on the following Sabbath evening by the Rev. W. P. Balforn, from Isaiah 43. 21, to a numerous and sympathising audience. The Rev. C. J. Middleditch also took part in the solemn service.

Mr. T. WHEELER, of Leicester.

Gentlemen,—Within a comparatively short time it has been my pensive task,

to forward for insertion in your pages, the obituaries of three deacons of the church, over which it is my privilege to preside. Mr. G. Viccars, Mr. C. B. Robinson, and Mr. T. Porter, each of them, while with us, most deservedly esteemed and beloved. I have now to ask you to admit these few lines as a passing memorial of Mr. T. Wheeler.

My deceased friend was a native of Long Compton or its vicinity, in Oxfordshire, and lived with his parents, who occupied land there, during the earlier part of his life. While yet a comparative youth he left home, and entered on his first situation at Northampton, from whence he removed to Brington, and thence to Wellingborough, till we find him at Olney enjoying and esteeming the ministry of the excellent Mr. Sutcliffe, of whom he used to speak, in after life, in tones of deep veneration. From Olney he went to Dunstable, and became a member of the Baptist church there, then under the care of the Rev. J. Morris. Leaving this place, he arrived in Leicester in the year 1811, a comparatively obscure youth, and sought an interview with the late Robert Hall, who, by his influence, obtained him a situation, and whose ministry and friendship it became his privilege to enjoy. On my arrival here in the latter part of 1826, I found him in possession of a well-established business, and a member of the church then meeting in Harvey Lane, of which church, in the year 1830, he became a deacon. This office he continued to fill, till having relinquished trade, he removed to Norwich, and became associated with the church of which his nephew, Rev. T. Wheeler, is the pastor. Having spent about five years in that city, he returned with Mrs. Wheeler to Leicester, and was soon re-instated in the relations he had previously held to the church here.

Had Mr. Wheeler been favoured with early and suitable education, he would have attracted considerable attention in circles within which he was but little known, for he possessed a strong, as well as an inquisitive mind, with an agreeable dash of originality about it. There was a tone of health pervading his mental faculties resembling that which lent unusual vigour to his bodily frame; he was formed to be a wrestler alike with mental, and with physical difficulties. He was thoughtful, without being morbid, reflective without being sad, with perceptive powers quicker in their

action than the untrained observer would imagine. He possessed great breadth of judgment, associated with an indomitable will and untiring energy, and withal could taste the pleasures of humour, and appreciate the sallies of wit. There were, in him, all the elements of a fine mind, elements which, had they been moulded by favourable circumstances, would have resulted in a structure, combining symmetry with strength. His natural character partook of the terseness of his intellect, it was the appropriate bulwark of the stern tenant within. While courteous to all, he cringed to none. He would never barter his self-respect for the smiles or the blandishments of the high or the low, nor advance his secular interests by carrying into the business of life a spirit of meanness, trickery, or connivance. No one in the whole range of society, who was brought into contact with him, could, at any stage of his life, or in any department of action, call in question the innate integrity of his spirit. Somewhat more of outward polish and of amenity of manners, might possibly have conciliated towards him the feelings of some whose good opinion he did not care to inherit—those who confound firmness with severity, and a due measure of self-respect, with want of kindly emotions towards others. A truly generous, and even susceptible heart lay nestled however within that seemingly rocky nature, a heart which *suppressed* more sympathy than it was forward to show. Really, if we could only invert human nature, we should often verify the saying of the Great Master, even here—"To him that hath shall be given, but from him that hath not, shall be taken away even that which he *seemeth* to have."

Amidst these native attributes, the religious element found an appropriate home. It threw its light into the understanding, shed its influence on the heart, and turned into a Divine channel the moral qualities of the man. The piety of the late Mr. Wheeler might emphatically be said to have been of the right sort. His reverence for the Sacred Scriptures was unqualified; his views of Divine truth, at once comprehensive and clear, while his thoughts were occupied more with the grand realities, than with the subtleties, of belief. "He walked about Zion, told the towers thereof, marked well her bulwarks, and considered her palaces." Though his

experience was rich and varied, as was apparent to all who knew him well, he seldom talked about it, not from any want of interest in religious intercourse with those whom he esteemed, but from genuine humility, from a low estimate of himself before God, from the slight approach he felt he had made to the standard to which he aspired. Such were his notions of the claims of Divine things, that he would rather bear testimony to them by the life than by the lip. He not only shrank most sensitively from ostentation, but from the very appearance of it, a virtue which it is difficult, too highly to admire in these days of questionable display. "If any man shall say unto you, 'Lo, here is Christ,' or 'Lo, he is there,' believe him not." "The kingdom of God cometh not with observation." Such was his diffidence, his sense of responsibility, that he could not be prevailed on to take part in the exercises of social prayer till comparatively late in life; but when he was persuaded to break through this hesitancy, his friends realized the loss they had sustained in the protracted silence of one so richly qualified to add to the interest of devotional assemblies. His religious character, matured and mellowed with his years, so that the latter period of his life, which was spent in secular retirement, was given to the culture of the soul, to converse with God, to acts of usefulness, and to official engagements. His devotion to the "things which make for peace," did not destroy his delight in inferior good around him. He was cheerful, social, and even playful, down to old age. Eminently attached to the house of God himself, he delighted to see those whom he loved conducted to it, and was thrilled with holy joy, when they said—"Here would we find a settled rest." He lived to see his children walk in the truth, and his children's children passing one after the other into the fellowship of our Lord.

It was evident to his friends, some time before his final illness, that his strength was giving way, and that he was destined soon to follow his deceased brethren, in office, to the grave. The seizure, however, from which he never recovered, was unexpectedly sudden, and so marked as to leave no hope of restoration. Though his sufferings were great, his tranquility was unruffled, sometimes rising into heavenly joy. He said but little; but now and then uttered with

much emphasis a verse of a hymn, or a promise from the sacred volume, assuring his mourning relatives that he was happy, and longing to be gone. The characteristic depression attendant on his disease, which was water on the chest, was accompanied at intervals by a languor which baffled the effort to speak, but even then there were unequivocal signs of his resignation and repose. Leaning on the word of God, which he profoundly esteemed, he walked serenely down into the mysterious vale, and though his stalwart frame reluctantly yielded to decay, on Wednesday, the

29th of December last, at the advanced age of seventy-nine, he bowed his head and died.

Verily, so numerous are the instances of death, and so rapid their succession, that as we advance in life a local cloud of witnesses seems to gather around us—familiar faces to smile upon us from the skies. Well—

"One army of the living God,  
To His command we bow,  
Part of the host have crossed the flood,  
And part are crossing now!"

J. P. MURSELL.

Leicester, Feb. 24th, 1864.

## Correspondence.

TO THE EDITORS OF THE *Baptist Magazine*.

Gentlemen,—The following short narrative, relative to what may be designated one of our Denominational Charities, will, no doubt, interest many of your readers. The numerous members of the Thirty Churches, or "*Congregations of particular Baptists*," as they are designated, and who are beneficially interested in the Will of the late Mary Marlowe, of Leominster, will be glad of this brief record. It also presents some instructive suggestions to all who would be faithful stewards of the divine Lord. It behoves Christians to maintain a prudent oversight over their worldly concerns, whatever trouble it may involve. And surely it is the duty of all to make just and wise testamentary arrangements, with all promptness and decision. The injunction of the wise man, "what thine hand findeth to do, do it with thy might," is specially worthy of consideration by such as are conscious of not having made a wise disposition of their worldly affairs, but who, from one cause or another, postpone the duty, forgetting that "there is no work, nor device, nor knowledge, nor wisdom in the grave."

The excellent lady, whose name is introduced above, was not, indeed, unmindful of the duty and privilege of attempting to carry out her pious and generous intentions by duly executing her Will, and seems to have enjoyed the

repose of a quiet mind, and a heart no longer over-charged with the cares of this life. She was unmarried, and being possessed of considerable property, with a disposition to serve her Redeemer in all acts of a devout and benevolent life, was eminently useful in the town of Leominster, where for many years she was an influential member of the Baptist church, then under the pastoral care of the Rev. Joshua Thomas. It was her wish to appropriate £6,000-3 per cent. stock to such purposes, after her decease, as she had aimed to promote during her life. Accordingly, in a very elaborate and admirably constructed Will, allowing for the very lengthy repetitions it contains, she made the numerous bequests here referred to. Her seven trustees were Revs. Dr. Stennett, J. Reynolds, B. Francis, J. Butterworth, J. Thomas, Z. Thomas, and T. Phillips. And these have been succeeded by eleven new trustees, chosen from time to time, as death removed their predecessors. The form in which the legacies are left, is that of assigning to each of ten English churches, enumerated, "the yearly dividend on £150 stock to the minister for the time being, as long as the said congregation shall exist"—and "the yearly dividend of £50 stock to be distributed amongst the poor members," &c. To each of twenty Welsh churches enumerated the amount bequeathed in the same terms, is on £100 and £50 stock.

Up to this period, our estimable sister, Mary Marlowe, was a pattern of wise and pious solicitude in settling her worldly affairs. And having had bequeathed to her a few years previous £25,000, there could have been no doubt upon her mind but that her estate would be amply sufficient to warrant this pious benevolence. It was, however, known to some of her best friends that her charities had been profuse, and that many loans had been injudiciously granted to persons of inadequate means, and of doubtful integrity. She was urged to investigate her affairs, and to revise her testamentary arrangements. While proceeding to effect this prudent purpose, though still unhappily surrounded with some who had access to her purse, and were disposed to make a free use of it for their own advantage, her life was suddenly cut short! While in perfect health and cheerfulness, without the slightest warning, she suddenly expired!

Her Will was duly proved; but the Executors, apprehensive not only of difficulty, but of pecuniary danger to themselves and families if they attempted to administer, sought the direction and protection of Chancery, as well they might. Several years elapsed, as was customary in those days, before the Lord Chancellor acted; at length he decreed the sale of everything—the payment of all debts and expenses, and the re-investment of the surplus or remainder to be applied rateably for the purposes above specified, and other bequests.

A very minute and accurate calculation was made by the Rev. T. Thomas, not necessary to be stated. Certain it is that the handsome sum total of £6,900 was by all these means, reduced to £1,800! and the legatees, from that time, to the present have received only what may be stated without mentioning Mr. Thomas' fractional calculation, a composition of 4s. 7½d. in the pound! This is the reason why the sums of £1 7s. 9d. and £1 0s. 10d. are paid respectively, when £6 0s. 0d. and £4 10s. 0d. were bequeathed. The same rate of reduction is applied to an annual grant for Bibles, and several of the new trustees, when elected, have received only twenty shillings, instead of twenty pounds, as originally appointed.

Yours, &c.,

JAMES HOBY,  
Acting Trustee.

TO THE EDITORS OF THE *Baptist Magazine*,  
Cranbrook, March 14th, 1864.

Sirs,—As a subscriber to your periodical, I take the liberty of calling your attention to a letter of mine in in *The Athenæum* of the 27th of February. I am induced to do so from the fact, that several periodicals and newspapers have thought proper to copy from it. I did not expect, when I sent this letter to the *Athenæum*, that so much notice would be taken of it. Although I have considered this discovery made by me very important, because by the light it reveals, many things are much more plain and clear respecting the care and solicitude that Bunyan exercised his mind with, concerning his little flocks in the neighbourhood of Bedford soon after his confinement in jail, than we have been able to do from what has hitherto been known of the man and his labours. It does seem remarkably singular that this edition should not have been known before.

Cranbrook, Feb. 22nd., 1864.

In consequence of a very rare original piece of Bunyan's, entitled "Christian Behaviour," having recently been discovered by me, a literary friend has advised me to send you the first public notice thereof. Neither C. Doe, the personal friend of Bunyan, nor Mr. Ofor, who in 1855 exercised the greatest care to procure the *first* copies of the whole of Bunyan's works for republication, had any knowledge that "Christian Behaviour" made its appearance from the pen of Bunyan until after the author's release from prison. Mr. Ofor states, in 1855, that the earliest known edition has no date, but has always been supposed to have first appeared in 1674. The copy just discovered by me has this remarkable finish to it—"From my place of confinement in Bedford, this 17th of the 4th month, 1663." This is eleven years earlier than we have yet had any knowledge of its appearance. The little volume is quite perfect, and is remarkable for having the author's name on the title page, and again at the end of the preface. It has also an owner's name, written in it the very year it was published. It was "printed for F. Smith, at the Elephant and Castle, without Temple Bar." The title page is more full than in any later edition. It has always been considered the nineteenth piece Bunyan wrote; but this proves it to be the sixth.

Yours, &c.,  
W. TARBUTT.

# THE MISSIONARY HERALD

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1864.

THURSDAY, APRIL 21<sup>ST</sup>,  
SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. Dr. Steane will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. J. C. Marshman, Esq., has consented to take the chair. The Revs. T. Evans of Delhi, J. Parsons, of Meerut, A. Saker of Africa, G. H. Rouse of Calcutta, and Charles Carter of Ceylon, are expected to address the meeting. Brethren and friends are earnestly requested to attend.

FRIDAY, APRIL 22<sup>ND</sup>.  
WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Jewin Crescent Chapel, in the evening, by the Rev. Dr. Price, of Aberdare. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 24<sup>TH</sup>,  
ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed. The afternoon services marked thus\* are intended for the young. Special Services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young		Rev. J. D. Bate
Arthur Street, Gray's-Inn Rd.	Rev. A. W. Heritage		Rev. O. Flett
Barking ... ..	Rev. D. Taylor		Rev. D. Taylor
Battersea ... ..	Rev. W. Yates		Rev. J. B. Burt
Belvidere ... ..	Rev. J. Hobson		Rev. J. Hobson
Blandford Street ... ..	Rev. J. Wilshere		Rev. T. R. Stevenson
Bloomsbury ... ..	Rev. T. A. Wheeler	Rev. G. W. M'Cree*	Rev. W. Brock
Bow ... ..	Rev. W. A. Blake		Rev. W. P. Balfern
Brentford, Park Chapel ...	Rev. E. Hunt		Rev. E. Hunt

PLACES.	MORNING.	AFTERNOON.	EVENING.
Brixton Hill ... ..	Rev. J. J. Brown		Rev. W. Walters
Bromley-by-Bow ... ..	Rev. S. Martin		Rev. S. Martin
Brompton, Onslow Chapel ...	Rev. W. Robinson		Rev. W. Robinson
Camberwell, Denmark Place	Rev. F. Tucker, B.A.		Rev. S. G. Groom, B.A.
Do. Cottage Green... ..	Rev. R. P. Mc- Master		Rev. B. C. Young
Do. Mansion House ... ..	Rev. T. Lomas		Rev. T. T. Gough
Do. New Road ... ..	Rev. R. H. Carson		
Camden Road ... ..	Rev. W. Brock		Rev. W. Rosevear
Chelsea, Paradise Chapel ...	Rev. F. H. White		Rev. F. H. White
Clapham Common ... ..	Rev. J. E. Giles		Rev. A. Mursell
Commercial Street ... ..	Rev. C. Stovel		Rev. J. Price
Crayford ... ..	Rev. J. P. Haddy		Rev. J. P. Haddy
Dalston ... ..	Rev. S. A. Tipple		Rev. W. Jones
Devonport Street, Ratcliff ...	Mr. Ward		Mr. Ward
Devonshire Square ... ..	Rev. W. T. Hen- derson		Rev. J. Martin, B.A.
Drayton, West ... ..	Rev. A. G. Fuller		Rev. A. G. Fuller
Edmonton, Lower ... ..	Rev. D. Russell		Rev. D. Russell
Eldon Street (Welsh) ... ..	Rev. B. Williams		Rev. B. Williams
Gravesend ... ..	Rev. S. H. Booth		Rev. S. H. Booth
Greenwich, Lewisham Road ...	Rev. J. Martin, B.A.		Rev. D. Katterns
Do. Bridge Street ... ..	Rev. O. Flett		Rev. W. Yates
Hackney, Mare Street ... ..	Rev. T. C. Page		Rev. H. Dowson
Do. Grove Street ... ..	Rev. S. S. Pugh		Rev. P. Griffiths
Hackney Road, Providence Chapel ... ..	Rev. J. Pywell		Rev. J. H. Millard, B.A.
Hammersmith... ..	Rev. S. G. Green, B.A.		Rev. Dr. Paterson
Do. Spring Vale ... ..			Rev. J. H. Blake
Hampstead ... ..	Rev. T. Hands		Rev. C. Vince
Harrow-on-the-Hill ... ..	Rev. W. Symonds		Rev. W. Symonds
Hawley Road ... ..	Rev. E. White		Rev. E. White
Henrietta Street ... ..	Rev. P. Griffiths		Mr. Templeton
Highgate ... ..	Rev. Jno. Hockin		Rev. Jno. Hockin
Islington, Cross Street ... ..	Rev. C. M. Birrell		Rev. S. A. Tipple
Do. Barnsbury Hall ... ..	Rev. J. H. Hinton, M. A.		Rev. J. H. Hinton, M. A.
James Street, Old Street ...	Rev. J. H. Cooke		Rev. A. W. Heritage
John Street, Bedford Row ...	Hon. and Rev. B. Noel, M. A.		Hon. and Rev. B. W. Noel, M. A.
Kennington, Charles Street... ..	Rev. C. Woollacott		Rev. C. Woollacott
Kensington Palace Gardens... ..	Rev. J. Offord		Rev. J. Offord
Kingsgate Street ... ..	Rev. G. R. Moses		Rev. R. H. Carson
Kingston-on-Thames ... ..	Rev. H. Bayley	Rev. H. Bayley*	Rev. H. Bayley
Lee ... ..	Rev. N. Haycroft, M. A.		Rev. J. J. Brown

PLACES.	MORNING.	AFTERNOON.	EVENING.
Mase Pond ... ..	Rev. A. Mursell		Rev. R. P. Macmaster
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon		Rev. C. H. Spurgeon
Norwood, Upper ... ..	Rev. J. Makepeace		Rev. T. A. Wheeler
Notting Hill, Cornwall Road	Rev. J. A. Spurgeon		Rev. J. A. Spurgeon
Do. Norland Chapel	Rev. J. Stent		Rev. J. Makepeace
Peckham ... ..	Rev. B. C. Young	Rev. T. J. Cole*	Rev. T. J. Cole
Poplar, Cotton Street ...	Rev. J. Price		Rev. G. R. Moses
Regent's Park ... ..	Rev. A. McLaren, B.A.		Rev. A. McLaren, B.A.
Regent Street, Lambeth ...	Rev. R. B. Lancaster		Rev. T. Lomas
Romford ... ..	Rev. Thos. French		Rev. Thos. French
Rotherhithe ... ..	Rev. J. W. Munns		Rev. C. O. Munns
Salter's Hall ... ..	Rev. W. Rosevear		Rev. W. Collings
Shacklewell ... ..	Rev. T. Jones		Rev. T. Thomas, D.D.
Shepherd's Bush ... ..	Rev. W. G. Lewis	Rev. J. Greenwood*	Rev. C. Graham
Shouldham Street ... ..	Rev. J. H. Blake		Rev. J. J. Owen
Spencer Place... ..	Rev. D. Jennings		Rev. J. H. Cooke
Stratford Grove ... ..	Rev. W. Walters		Rev. W. Knibb Lea
Sydenham ... ..	Rev. T. Thomas, D.D.		Rev. J. W. Todd
Tottenham ... ..	Rev. P. Bailhache		Rev. T. Hands
Tottenham Court Rd. (Welsh)	Rev. Dr. Price		Rev. Dr. Price
Twickenham ... ..	Rev. T. T. Gough		Rev. S. Green
Upton Chapel ... ..	Rev. D. Jones		Rev. G. D. Evans
Uxbridge ... ..	Rev. W. Fisk		Rev. W. Fisk
Vernon Chapel ... ..	Rev. C. B. Sawday		Rev. C. Sawday
Walthamstow ... ..	Rev. F. Trestrail		Rev. D. Jennings
Walworth Road ... ..	Rev. C. Vince		Rev. N. Haycroft, M.A.
Do. Arthur Street ... ..	Rev. S. Cowdy		Rev. P. Bailhache
Waltham Abbey ... ..	Rev. S. Murch		Rev. S. Murch
Westbourne Grove ... ..	Rev. H. Dowson		Rev. T. C. Page
Wild Street ... ..	Supply		Supply
Wandsworth, East Hill ...	Rev. J. H. Millard B.A.		Rev. S. S. Pugh
Do. Waterside ... ..	Rev. W. Ball		Rev. W. Ball
Woolwich, Queen Street ...	Rev. W. Teall		Rev. W. Teall
Do. Parson's Hill ... ..	Rev. H. Crasweller		Rev. J. Wilshere

## JUVENILE MISSIONARY SERVICES.

The following Services for the Young will be held in connexion with the Missionary Anniversaries on the afternoon of Lord's Day, April 24th. The services will commence at three o'clock, and close at a quarter past four.

NAME OF CHAPEL.	PREACHER OR PRESIDENT.	SPEAKERS.
Arthur Street, Walworth ...	Rev. S. Cowdy	
Battersea ... ..	Rev. I. M. Soule	
Bloomsbury ... ..	Rev. G. W. M'Cree	
Brompton, Onslow Chapel ...	Rev. A. Saker	
Camden Road ... ..	Rev. J. Parsons	
Commercial St., Whitechapel	Rev. C. Stovel	Mr. R. Boyes and Mr. W. Tresidder
Cottage Green, Camberwell...	Rev. I. Doxsey	
Cotton Street, Poplar ...	Rev. B. Preece	Mr. C. C. Brown and Mr. Keen
Cross Street, Islington ...	Mr. J. Templeton	Mr. J. B. Sunderland
Devonshire Square ... ..	Mr. G. Head	
Denmark Place, Camberwell	Rev. S. G. Green, B.A.	
Greenwich, Bridge Street ...	Mr. T. C. Carter	
Hammersmith ... ..	Mr. F. Andrews	
Highgate ... ..	Mr. McCarthy	
James Street, St. Luke's	Rev. W. Grigsby	
Kingsgate Street ... ..	Rev. F. Wills	Mr. Hannam, and Mr. Rabbeth
Lee, High Road ... ..	Rev. N. Haycroft, M.A.	
Lewisham Road ... ..	Rev. J. Russell	Rev. E. Dennett and Mr. Paterson
Lion Street, Walworth ...	Mr. F. Baron	
Mare Street, Hackney ...		
Maze Pond ... ..		
Metropolitan Tabernacle ...	Rev. J. Makepeace	
Midway Place, Rotherhithe ...	Rev. J. W. Munns	Mr. Lindsey and Mr. Battley
New Park Street ... ..	Mr. F. Brown	
Norland Chapel, Notting Hill	Rev. J. Stent	
Park Road, Peckham... ..	Rev. T. J. Cole	
Providence Chapel, Shoreditch	Rev. W. Collings	
Regent Street, Lambeth ...	Rev. R. B. Lancaster	Mr. Robertson and Mr. G. Freeman
Salem Chapel, Brixton ...	Mr. Dickes	
Salter's Hall, Cannon-street		Mr. Harfield and Mr. Lester
Spencer Place... ..	Rev. P. Gast	Mr. Birt and Mr. Inder
Tottenham ... ..	Mr. W. Cope	
Vernon Square ... ..	Rev. C. B. Sawday	Mr. Crawley and Mr. Rothery
Westbourne Grove ... ..	Rev. W. G. Lewis	
Woolwich, Queen Street ...	Mr. H. J. Tresidder	



## TUESDAY, APRIL 26TH.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## WEDNESDAY, APRIL 27TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. Daniel Katterns, of Hackney, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. Alexander Maclaren, B.A., of Manchester, will be the preacher on the occasion. Service to commence at half-past six.

## THURSDAY, APRIL 28th.

## PUBLIC MEETING AT EXETER HALL,

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which Lord Radstock, has kindly consented to preside.

The Rev. C. H. Spurgeon, the Rev. Thomas Evans of Delhi, the Rev. A. Saker of Africa, the Rev. Kilsby Jones of Bedford Chapel, Camden Town, and Wm. McArthur, Esq., of the Wesleyan Mission, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## YOUNG MEN'S MISSIONARY ASSOCIATION.

The Annual Meeting of the Young Men's Association will be held at the Metropolitan Tabernacle, in the evening of the same day, at seven o'clock. The Rev. Dr. Edmond, Rev. W. Landels, and other ministers will address the meeting.

## FINANCIAL RESULTS.

The necessity under which we lie of going to press before the close of the month, precludes giving our readers the complete results of the very liberal and noble response that the churches have returned to the appeal of the Committee. The statement in the last *Herald* brought the receipts of the Treasurer to the end of January, and left a probable deficiency of £4800. The total amount of special contributions was then £1,241 7s. 11d.

The receipts of February fulfilled our anticipations, and at its close the probable deficiency had been reduced to £1500. The reduction is not owing entirely to special contributions. This item amounted at the end of February to £2,258. The increase on our general purposes fund was very considerable; but as some special contributions are unavoidably mixed up with it, we are unable accurately to state the augmentation in what we may hope will prove the *permanent* income of the Society.

We are thus within sight of a possible termination to our anxieties, by closing the year without any deficit at all. It is, of course, impossible to say at this moment how the receipts of the month of March may affect this conclusion; but at the time we write the receipts have been double what they were during the same part of the month last year. One third of the month has yet to expire, and if the receipts only equal those of last March, the Society will end this year of anxiety with little, if any, debt at all. Should this anticipation be fulfilled great will be the obligation to Him whose is the silver and gold, and who has so graciously helped us in our difficulties and trials. Even as the matter stands, the warm expressions of sympathy, the generous help, the Christian self-denial, that the crisis has evoked, are a large return, and we may read in them a renewed proof of the care and goodness of our God.

The happy effects of this crisis will not be confined to the churches at home. From the mission field itself we are beginning to receive very precious tokens of interest and sympathy. Our young missionary brother, the Rev. H. Pigott of Colombo, Ceylon, sends us the following gratifying information. He had arranged to visit during the month of February the eleven jungle stations which constitute the district in which he labours, to lay before the converts the state of the Mission funds, to incite them to the support of their own pastors, and to stimulate them to a larger liberality in the cause of God. At the time of his writing two only of the stations had been visited, and here is his report:—

“On Tuesday, Feb. 9th, at a meeting at Weiligama, I found the people all willing to help; though very poor. Their annual subscriptions have been about sixteen shillings. They are to contribute three pounds this year. At Hanwelle they will increase their subscriptions from fifteen shillings to £7 10s., and hope to send me names for thirty or forty shillings more.”

Although the meeting of the church in Colombo was fixed for March, as it was thought desirable to learn what the native churches in the jungle would do first, at a church meeting held on the 4th Feb. the brethren determined at once to begin their collections. Twelve persons subscribed £121 5s., and Mr. Pigott adds,—“We expect more from members, and perhaps £100 more from the public.” The members of this church are for the most part Burghers and Europeans.

Our converts in Africa are not less liberal according to their ability, and we have received from the Rev. R. Smith the following very interesting account of the manner in which their hearts have been stirred:—

“Last Monday evening, Jan. 25th, we had a deeply interesting missionary meeting. After Mr. Fuller and I had addressed them, several of the members spoke of the blessings that the gospel had brought them, and their desire to contribute something. Towards the close of the meeting an aged African woman came up to the table, and placed a shilling thereon,

saying, 'I don't know about my food to-morrow, but my heart say I must give this to God.' She had scarcely spoken, when a number left the chapel to bring something. Several poor men who do not earn more than a shilling a day, came with smiling countenances and said, placing two shillings and a threepenny piece down, 'Dis for me, dis for my wife, and dis for my child.' One very poor woman said, 'Me no get money; I go give two bunches of plintain.' Just as we were leaving the chapel a young man (an inquirer) came running in with a shilling and a bar of soap, saying, 'Take this for missionary.' Since the meeting others have brought starch, mattocks, and fowls. The result of the meeting is cash £2 0s. 2d.; goods 10s. 9d; total £2 10s. 11d. And we may expect other donations."

"Is the question asked," continues Mr. Smith, "what influence has the gospel upon the minds of cruel and benighted Africans? Why, dear Sir, some who were at that meeting and gave liberally, once refused even a cup of cold water to the missionaries."

Thus abroad, as well as at home, the crisis of this year awakens the deepest solicitude, and calls forth a generous and self sacrificing liberality.

### MISSIONARY LABOURS IN HAYTI.

BY THE REV. W. H. WEELEY.

I shall begin with St. Raphael. We found here, as Baumann has informed you, about twenty-three Christian people, saved from the wreck of perhaps some ninety or hundred persons, who had been baptized by unworthy men calling themselves Missionaries of the Cross. A young, pious, intelligent Brother, Metellus Menard, was engaged in preaching the Word to them, and endeavouring to keep them together. During the two days we spent with them, we had frequent opportunities of conversing with them, and of forming our judgment respecting them. So pleased in every respect were we with them, that, on the second day after our arrival, we called them together, held a meeting with them, formed them into a church, got them to choose two deacons and a pastor, and gave them all the advice we could respecting church membership and discipline. In the evening we held a very interesting service, ordaining a pastor, marrying a couple, and administering to them the Lord's Supper. Metellus is a worthy, good, devoted young man. The senior deacon, good old Fouquett, is also a fine man, an old soldier, a thorough disciplinarian, keeping the members in as good order as he would a regiment of the line, and, above all, a man with a sort of puritanic piety. His fellow deacon is his son-in-law, and is also a devout Christian of long standing. Here, then, is a native church formed in Hayti, just upon the plan you so much desire, with its own native pastor, supporting himself by his calling as judge of the peace, and not so much as entertaining the idea of support from any foreign society. They are now engaged in building a chapel. Four or five have been added to them during the year, and two more are about to join them, an adjutant-commandant and his wife. Altogether, then, I consider their prospects very encouraging. Metellus corresponds with me pretty regularly, and his letters are always interesting. I have already made out for him a church book, and I am now about to draw up a few rules for their church discipline, and which I hope soon to send to them. Our good Wesleyan Brother, Bishop, who is located at Cape Haytien, forty miles from St. Raphael, also helps them by his counsel and an occasional visit. Indeed, before the church was organized, he baptized for them—of course by immersion—two candidates; and he tells me he never enjoyed a baptism more in his life, it seemed so much like the scriptural

way of doing it. May our Heavenly Father prosper this little church, and raise up many more such in this unhappy, priest-ridden country. So far our journey to the north was not in vain.

#### PORT-DE-PAIX.

Perhaps, before going further, I ought to say a few words about Port-de-Paix, distant about ninety miles from Cape Haytien, and along the same northern coast. A Baptist mission was begun here January 18th, 1849, by Miss Howard as schoolmistress, and Mr. and Mrs. W. Jones as missionaries, from the American Baptist Free Mission Society. After labouring there for about two years, our good Brother changed his views upon the Sabbath question, became a Sabbatarian, and was recalled by his Society. Since then no other missionary has been sent to them. We found there, however, five Baptist brethren and sisters, and to these two of our members from Jacmel had just been added. We, of course, preached for them; but as we arrived during the carnival, we had few of the town's people to hear us. On the Sabbath afternoon, in a "large upper room" belonging to one of the brethren, we administered to them the Lord's Supper. That was indeed a melting season. They had been deprived of the ordinance for years, and now, on once more partaking of it, they fairly wept for joy, whilst we could hardly restrain our own tears. The town contains a population of perhaps 4,000, and would form a fine mission station, from which the churches of the Cape and of St. Raphael might be reached, the former by sea, and the latter by land.

#### PROGRESS IN JACMEL.

As to Jacmel, we have had a year of severe trial, I in my family, and many of the members in theirs; yet, all things considered, a year of great blessing. During the year we have had three deaths in the church; whilst disease, sorrow, and death, in their own families, or in the families of relatives, have been the portion of many of our beloved people. From these and other causes, therefore, our congregations have very much suffered throughout the year. Five persons have also been baptized, and amongst them Mrs. Baumann and Adelaide. One of the candidates was a young man who resides about eighteen miles distant from here, on the road to Port-au-Prince, in a locality where, by God's blessing, he may be made very useful. He much resembles Lolo in stature, in features, and, what is better, in piety. We rejoice, too, to know that, like Lolo, he is so anxious for the conversion of others, and so zealous in his efforts to bring his relations to a knowledge of the great salvation, two or three of whom he already gets to chapel with him. The other two are quite young girls of perhaps sixteen and eighteen, daughters of members, and whose Christian career we shall naturally have to watch carefully, especially in such a land of temptation to evil as this. One of them Lolo found one day in his garden, behind a bush, and overheard the following prayer:—"O Lord, how is it so many people understand and enjoy true religion, whilst I have been so long hearing about it, and cannot feel it too? Make me to know and love the Lord Jesus Christ, and to enjoy religion." Two others, man and wife, of whose conversion we have every hope, expect also soon to join us. The Lord increase us a thousandfold this year, and revive amongst us His glorious work!

#### THE SCRIPTURE READERS.

As to our Scripture readers, I do not hesitate to say that they do more for the mission than the same number of white missionaries possibly could do; their intercourse with the people, and the confidence the people have in them, being such as foreign agents never could command. Lolo is quite a model Scripture reader, and eminently suited to his work. Every week, as regularly as the Friday comes round, his horse is saddled, and his weekly journey into the mountains is performed. His duty is to go from plantation to plantation, to converse with the people, to read and expound the Scriptures where practicable, occasionally to collect a few families together for reading, exposition, or prayer, and in every suitable way to attempt to bring souls to God. And when I tell you that already he has been useful to the conversion of some four-and-twenty souls,

you may judge how assiduously, zealously, faithfully, successfully he has performed his mission of love. Eliacine, as a wife and a mother, has not, of course, been so regular in her visits as Lolo in his. Still I have little, if any, cause to complain of her. She is a holy, praying woman; has power in prayer with God, and is preeminently anxious to bring souls to God. I called upon her a few days ago to see her on her bed of sickness, and as I prayed for the conversion of poor Jacmel sinners, she burst into a flood of tears. Whenever she can, therefore, she spends several successive days in visiting the people of the town from house to house, reading the Scriptures, distributing tracts, praying with the living, and pointing the dying to the Lamb of God. Only eternity can reveal the good she has done in this way. Some 600 tracts, or more, have been distributed by her this year, besides some fifty Scriptures. As a natural result, therefore,—“for my Word shall not return unto me void,”—many in the town are silently seeking, if not indeed serving, the Lord Jesus, who would openly profess Him, did they not fear a repetition of the hubbub that was raised by the conversion of Adelaide, and who certainly will profess Him some day, in spite of all, if they are true converts to the faith of Jesus. Then, too, marriages have been more frequent in this town this year than we have ever known them to be since we have been in Hayti; whilst a spirit of inquiry truly marvellous now exists amongst the people which one day must bring forth fruit. Let me not, however, be understood to paint or exaggerate. Alongside of these statements we have to record that of late murders have become somewhat seriously common, that some cases of cannibalism have just come to the knowledge of the Government, and that sin in every form is as rampant as ever among the masses.

#### COLOURED IMMIGRANTS.

I must not conclude without saying something of our English immigrants from St. Thomas and Jamaica, to the number of perhaps one hundred or more, and for whom we are doing what we can. My dear wife, especially, occupies herself with this mission to her countrymen, seeks to remind them of home privileges and home habits, gets them together of a Sabbath afternoon for reading, exposition, and prayer, and distributes English tracts and Scriptures amongst them. Amongst them, too, is a pious, godly man, whom we have just secured as cook in our family, who visits his countrymen, converses with them on religious subjects, brings them to the house of God, and certainly does his best to keep them from going astray in this country where so many temptations surround them. I suppose he has distributed this year some two hundred tracts and some fifty Scriptures.

#### THE WATCH NIGHT.

I might add many things more, but will only mention, in conclusion, our usual midnight or watch service, held between ten o'clock and midnight on the 31st December. We have now held it for some years, and it has always been a solemn and blessed service. It was on one of these occasions that Adelaide, invited by Diana, began to seek the salvation of her soul by the “more excellent way.” This year, too, the service was one of blessing. Four members prayed, two new ones, baptized the day previous, received the right hand of fellowship, whilst I preached, and just before midnight administered the Lord's Supper. The five minutes spent before midnight by the whole congregation kneeling and engaged in silent prayer, mingled with strong groans and tears, is one of the most impressive sights I have ever witnessed in our churches. Most of our members were present this year, many of the immigrants, and quite a nice gathering of the town's people. Altogether our chapel was fully two-thirds full, and it is calculated to hold about four hundred. The Lord make this and all our services a blessing to this poor people, and greatly enlarge this year our own piety, patience, and usefulness, and to Him be the glory!

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## MISSIONARY MOVEMENTS.

## CALCUTTA, INTALLY.

Mrs. Kerry is greatly in need of assistance for her very useful girls' school, and appeals to the generous liberality of our friends. The children are the daughters of native Christians, and drawn mostly from the churches to the south of Calcutta. We shall be happy to receive contributions for this most useful school.

## JESSORE.

Mrs. Anderson has arrived safely and well at her former home. Mr. Anderson has been, as is usually the case in the cold season, travelling through the district preaching the gospel. Mrs. Hobbs has also safely rejoined her husband.

## DACCA.

The Rev. F. Supper has been engaged in missionary tours to Comillah, Jangalia, and to a large mela. From this latter he proceeded to visit Mymensing, and another district, in which there are many persons not far from the kingdom of God.

## MONGHYR.

The new English chapel was opened by very interesting services on the 24th October. Although it has cost £3,000, the entire sum has been defrayed by the liberal gifts of the people themselves. Mr. Lawrence has paid a visit to Hajipore mela. The number of people attending the mela was unusually large. Corresponding congregations were obtained, and the interest awakened was very encouraging. The missionaries remarked the absence of opposition, and the avowal by some of the truth of Christianity. The native mind is decidedly becoming favourably disposed towards the gospel. They will even buy the scriptures.

## DELHI.

Mr. Williams reports the baptism of two persons, one a learned munshi, and well acquainted with Arabic, Persian, and Urdu. He will be engaged as a native preacher. The bazaar preaching and the district prayer meetings continue very encouraging.

## MEERUT.

From this station we learn that two Hindoos have been baptised by Mr. Etherington. One of them comes from a distance, and is a mason by trade. He will join the native brethren at Mulliana.

## YENTAI, CHEFOO, CHINA.

Our young friends, Mr. and Mrs. McMechan, reached their station on the 18th December. They have taken a house and will enjoy the assistance of Mr. Kloekers in entering on their missionary life. Mr. Laughton has so far acquired the language as to be able to address the people. He gives a most painful description of the immoralities that prevail around him.

## COLOMBO, CEYLON.

Mr. Pigott has removed from Matakooley to Slave Island, Colombo, to be nearer his work at the Pettah. Mrs. Pigott's boarding school contains ten children; four are supported by friends on the spot, and six pay for their food and clothes.

Mrs. Pigott has now ten children in her girls' school, and hopes to make it self-sustaining. She has also established a Sunday morning class for the children of the Burghers.

## CAMEROONS, AFRICA.

Although the natives are more peaceable, there is some fear lest the slaves should rise and overpower their masters, whom they greatly exceed in numbers. From Bell's Town two very interesting candidates have offered themselves for church fellowship; one was a drummer and a leader in their dark superstitions. The school at Mortonville was opened on New Year's day with forty children.

## FULLER'S FIELD, JAMAICA.

Mr. Burke, a student of Calabar, in May last became the pastor of the church at this station. Since the beginning of the year he has enjoyed many tokens of God's presence with his labours. The Lord's day services are better attended, as also are the prayer meetings. His ordination took place on the 30th December. The day school he has established receives a good deal of his personal attention. It contains forty scholars.

## STEWART TOWN.

Our native brother the Rev. W. Webb writes, that although the last year has been one of great depression and trial, the new year opens with very cheering prospects. Numerous enquirers have joined the classes, and an effort is about to be made to erect a new chapel at Gibraltar.

## HOME PROCEEDINGS.

We regret to state that the health of the Rev. J. Parsons having given way, owing to a severe attack of bronchitis, who is now however much better, he was unable to finish his engagements with Dr. Evans in Scotland. The brethren, J. Watson and J. Walcot of Edinburgh, S. J. Davis of Aberdeen, and J. C. Brown of Perth, kindly assisted in the emergency; and we have great pleasure in stating that the remittances have been, hitherto, most liberal.

A conference of pastors, deacons, and brethren connected with the Churches in Glasgow, Greenock, Paisley, and Rothesay, was held in the former city, at which between fifty and sixty brethren were present. The Secretary, Mr. Trestrail, at their request, entered very fully into the present financial position of the Society. In reply to inquiries relating thereto, and on some parts of the mission field, he supplied the needed information. Resolutions were passed, and subsequently circulated among the Churches, expressive of satisfaction with the statements presented, and of a united determination to help in the present emergency, as well as of sympathy with the Committee, and of confidence in their general direction of the Society's affairs.

Dr. Underhill has been engaged at Kingston, and, with Rev. A. Saker, at Islington and Tottenham; the latter has also visited Luton, Eythorne, Dover, and Folkestone, and Loughton with Rev. F. Trestrail; who has also advocated the Society's claims at Cheltenham with Rev. C. Vince, and at Wolverhampton with Rev. F. Tucker of London, and B. C. Young of Coseley. The Rev. George Pearce has fulfilled his numerous engagements in Herefordshire, and at Harlow and Bishop's Stortford; and Rev. T. Evans has been able to continue his active services in the Principality, and with increasing success. Our excellent friend, the Rev. T. Pottenger, has been engaged during the month in visiting Sheffield, Nottingham, and other places, prosecuting the work which he has undertaken in the North. The Rev. T. Kingdon has attended meetings at Oakham and Biggleswade, where he was joined by Rev. C. Vince. The Rev. G. Rouse has represented the Society at Bedford, having previously been associated with Rev. A. Saker in Kent. The Rev. Sella M. Martin and W. H. Watson, Esq., have done similar service at High Wycombe; and the Saffron Walden district has engaged the services of the Rev. T. Hands. The foregoing statements will show how actively employed our friends have been during the past month, and the reports of these various meetings are most encouraging.

The Committee have had, with deep regret, to place on record resolutions occasioned by the recent decease of two most valued and beloved friends, who had long, and ably, served the Society—Joseph Howse Allen and John L. Benham, Esqrs., whose last moments were such as might be expected from lives adorned by earnest piety and large beneficence.

It is with the greatest concern that we apprise our friends that the last letter from the Rev. C. B. Lewis brought the painful intelligence of the decease of Mrs. Trafford of Serampore, after a short but severe attack of cholera, Feb. 20th. This sudden and unlooked-for event has spread great gloom over the mission families in the neighbourhood, and completely prostrated her bereaved husband. He will have all the support which the presence and sympathy of the friends about him can render. For him and his children, thus early deprived of a wife and a mother, of no common excellence of mind and character, we reiterate the request of Mr. Lewis that our friends would remember them at the throne of grace. May the comfort and support of religion abound where they are so much needed!

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Feb. 21st to March 20th, 1864.

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

Extra Collections and Contributions towards the expected Deficiency, are marked *Special*.

£ s d.		£ s d.		£ s d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		<b>Canning Town—</b>		<b>Do. Fyfield &amp; Cothill</b>	
Beeby, Mrs. ....	2 2 0	Collection, <i>Special</i> ..	1 0 0		3 15 8
Bilbrough, Mr. W. H., Fir Grove Farm, near Whitchurch .....	1 0 0	Less printing.....	0 8 0	Less expenses ..	2 0 0
Bloomfield, Rev. J. ....	0 10 6		0 17 0		41 0 0
Butterworth, Mr. W. A., Surbiton, for <i>China</i> ..	1 0 0	<b>Hackney, Mare Street—</b>		<b>Faringdon—</b>	
Do. for W. & O. ....	0 10 0	Contribs. on acc. ....	50 0 0	Collection for W. & O. ....	0 15 0
Edwards, Rev. F. ....	1 1 0	<b>Harlington—</b>		Contribs. for N. P. ..	2 12 11
Edwards, Mrs. ....	1 1 0	Contributions .....	8 10 0	<b>Wallingford—</b>	
Evans, Rev. W. W. ....	0 10 6	Do. for W. & O. ....	1 0 0	Contrib. for N. P., <i>India</i> .....	0 15 0
Poster, R. S., Esq. ....	1 1 0	<b>Islington, Cross Street—</b>		<b>Wautage—</b>	
Gurney, Joseph, Esq. ....	50 0 0	Collection for W. & O. ....	5 0 0	Collection, <i>Special</i> ..	4 1 7
Rogers, Mr. W. ....	0 10 6	<b>Kensington Palace Gardens—</b>			
Smith, W. L., Esq. ....	2 2 0	Collection for W. & O. ....	6 11 0		
Webster, Rev. J. ....	0 10 6	<b>Regent's Park—</b>			
		Contribs. for N. P. ..	15 5 10		
<b>DONATIONS.</b>		<b>Shouldham Street—</b>		<b>BUCKINGHAMSHIRE.</b>	
A. B. ....	5 0 0	Contributions on acc. ....	9 0 0	Contributions .....	4 0 0
"A Dorsetshire Baptist" Do. for W. & O. ....	3 0 0	<b>Stoke Newington, Salem—</b>		<b>Haddenham—</b>	
A Friend .....	50 0 0	Contributions .....	3 7 7	Contributions .....	9 11 6
A Friend, "Thank-offer- ing," <i>Special</i> .....	5 5 0	<b>Tottenham Court Road—</b>		Do. Sunday School ..	2 15 0
A Mother, for <i>India</i> ....	0 10 0	Contributions .....	1 15 7	<b>Weston Turville—</b>	
Bible Trans. Soc. for T. ....	400 0 0	<b>Walworth, Lion Street—</b>		Contributions .....	0 6 4
Clowes, Mrs., Lynn, Nor- folk, <i>Special</i> .....	1 1 0	Contributions, <i>Special</i> ..	40 0 0	Do. for W. & O. ....	0 7 2
Dutton, Miss .....	1 1 0	<b>Westbourne Grove—</b>		Do. for N. P. ....	0 4 0
Fyson, J., Esq., Faken- ham, <i>Special</i> .....	10 0 0	Contribs. on acc. ....	26 0 0		
Peerless, W., Esq., the Hermitage, East Grin- stead .....	1 1 0			<b>CHESHIRE.</b>	
Wagstaff, Mrs. A., Bas- singham, Newark, <i>Spe- cial</i> .....	1 0 0	<b>BEDFORDSHIRE.</b>		<b>Cockermouth—</b>	
Woolacott, Rev. C. ....	0 10 6	<b>Dunstable—</b>		Contributions .....	4 0 0
Under 10s. ....	0 7 6	Collection for W. & O. ....	1 7 6	<b>Crewe—</b>	
Do., <i>Special</i> .....	0 5 0	Contributions .....	40 12 6	Contributions .....	2 1 0
		Do. for <i>China</i> .....	0 10 0		
		Do. Sun. School ..	0 6 0	<b>DERBYSHIRE.</b>	
		Less expenses ..	0 13 6	<b>Riddings—</b>	
			42 2 6	Contribs. Sun. School, <i>Special</i> .....	2 1 0
<b>LONDON AND MIDDLESEX.</b>		<b>Leighton Buzzard—</b>		<b>DEVONSHIRE.</b>	
<b>Bloomsbury—</b>		Contrib., <i>Special</i> ....	0 5 0	<b>Appledore—</b>	
Contributions .....	50 18 9	<b>Ridgmount—</b>		Collection for W. & O. ....	0 13 8
Do. <i>Special</i> .....	124 12 9	Collection for W. & O. ....	0 15 6	Contribs. Sun. Sch. for N. P. ....	0 13 0
<b>Brixton Hill—</b>		Contribs. for N. P. ..	1 0 0		1 6 8
Contribs., <i>Special</i> ..	121 17 11			Less expenses ..	0 0 4
		<b>BERKSHIRE.</b>			1 0 4
		<b>Abingdon—</b>		<b>Collumpton—</b>	
		Collection for W. & O. ....	1 4 9	Collection .....	8 8 0
		Contributions .....	36 14 8	Do. Sun. School ..	1 12 0
		Do. Sun. School ..	1 4 11		



£ s. d.		£ s. d.		£ s. d.	
Exmouth— Donation .....	5 0 0	Winchcomb— Contributions .....	0 19 1	Hitchin— Collection for W. & O.	5 9 8
Honyock— Collection .....	2 0 0	HAMPSHIRE.		Contributions .....	53 7 4
Torquay— Collection for W. & O.	2 10 0	Ashley— Contribs. Sun. School	1 10 0	Do. Sunday School	4 2 6
Do., Special .....	9 7 6	Beaulieu— Collection, Special ..	1 13 0	Do. for <i>Intally Sch.</i>	4 0 0
Contributions .....	27 3 6	Contribs. Sun. Sch. ..	0 6 4		
Do. for N. P. ....	1 1 9	Do. for N. P. ....	1 0 3	Less expenses and amt. acknowledged before	66 3 11
		Crookham— Contribs. for N. P. ..	0 15 6		
Less exps. and amt. acknow. before ..	23 19 11	East Parley— Collection .....	2 0 0	Markyate Street— Contribs. for N. P. ..	2 2 11
		Freshwater, I. of Wight— Contributions .....	0 10 1	Contributions .....	6 2 0
		Forton— Contribs. Sun. School	3 0 0	Do., Special .....	1 0 0
North Devon Auxiliary, by J. Darracott, Esq., Treasurer.		Niton, Isle of Wight— Contributions .....	3 15 7	St. Albans— Contribs. on acc. ....	10 0 0
Grant .....	30 0 0	Do., Special .....	2 1 6	Ware— Contributions .....	1 11 6
Special Contributions.				Do. for N. P. ....	0 10 0
Appledore .....	3 7 0	Romsey— Collection, Special ..	1 17 10	HUNTINGDONSHIRE.	
Brayford .....	0 13 0	Contributions .....	2 2 2	Bucken— Collection for W. & O.	
Combmartin .....	1 2 6			(moiety) .....	0 2 6
Croyde .....	0 15 6	Less expenses ....	4 0 0	Kimbolton— Collection for W. & O.	
Dolton .....	0 10 0		0 5 0	(moiety) .....	0 17 2
Friethelstock, &c. ....	1 4 0			St. Ives— Donation, Special ....	2 10 0
Hatherleigh .....	0 13 8			Spaldwick— Collection for W. & O.	
South Molton .....	0 5 0			(moiety) .....	0 9 2
Swimbridge .....	0 13 0			KENT.	
Tawstock .....	0 15 0	Southampton, Carlton Rooms— Contribs. for N. P. ..	1 16 6	Ashford— Collection for W. & O.	1 0 0
DORSETSHIRE.		Do., Portland Chapel— Collection for W. & O.	2 2 3	Contributions .....	11 3 7
Lyme Regis— Collection .....	1 10 0	Southsea, Ebenezer— Collec. Sun. School, Special .....	2 10 0		
Poole— Collection, Special ..	4 17 7	Wellow, Isle of Wight— Collection for W. & O.	0 10 0		
Contribs. for N. P. ..	2 0 5	Do., Special .....	1 4 0	Less expenses ..	12 3 7
DURHAM.		HEREFORDSHIRE.			0 19 0
South Shields, Barrington St.— Contribs. on acct. ....	22 0 0	Crowhill— Collections .....	2 5 0	Blackheath, Dacre Park— Contribs. Sun. School	1 3
ESSEX.		Enias Harold— Contributions .....	0 14 4	Borough Green— Contributions .....	6 0 0
Harlow— Contribs. on acct. ....	40 0 0	Fownhope— Collection for W. & O.	0 6 6	Crayford— Collection for W. & O.	1 10 0
Langham— Collection for W. & O.	1 10 0	Contributions .....	5 3 7	Contribs. for N. P. ..	1 16 7
Contributions .....	17 11 4	Gorsley— Collection .....	3 5 0	Folkestone— Collection .....	7 13 7
Do. Sun. School ..	1 0 8	Hay— Contributions .....	2 0 9	Gravesend, Windmill St.— Contribs. (moiety) ..	12 5 10
Do. for N. P. ....	1 8 6	Hereford— Contributions .....	13 0 0	Lewisham Road— Contributions .....	10 3 0
		Longtown— Collection .....	1 0 9	Do. Special .....	1 0 0
Less amount acknow- ledged before ....	18 1 6	Orcope— Contributions .....	2 7 11	Maldstone— Contribs. for N. P. ..	1 14 0
		Peterchurch— Contributions .....	15 0 0	Smarden— Contributions .....	4 5 6
Langley— Collection for W. & O.	0 13 0	Ross— Collection for W. & O.	0 19 0	Ryarth— Collection .....	0 12 3
Contributions .....	1 10 6	Contributions .....	6 0 6	Suton-at-Hone— Contribution .....	0 10 6
		Stansbach— Contributions .....	1 13 2	Do. Sun. School .....	1 5 0
GLOUCESTERSHIRE.		Do. for N. P. ....	0 5 9	LANCASHIRE	
Cheltenham— Contributions .....	3 12 0	Whitstone— Contributions .....	5 6 6	Birkenhead ..	10 0 0
Do., Cambray Chapel— Contributions .....	1 6 0			Donation, Special .....	10 0 0
Chipping Sodbury— Collection, Special ..	1 0 0			Bootle— Contribution .....	1 0 0
Do. for China .....	1 0 0			Chowbant— Contribs., Special ....	12 5 4
Do. for N. P. ....	1 0 0	Less expenses ....	3 9 4		
Contributions .....	4 7 0				
Do. Sun. School ..	1 1 0				
Lydney— Contributions .....	4 3 4	HERTFORDSHIRE.		Liverpool— Donations, Special ..	235 0
Do. Sun. School ..	1 11 8	Buntingford— Contributions .....	1 0 3	Do., Brunel Street— Contribs., Special ..	13 13
Slymbridge— Collection .....	0 18 9				





		£	s.	d.			£	s.	d.
Treforest—					Sardis—				
Contribs., Special, by Rev. T. Evans, of Delhi	2	2	0	Collection	0	19	0	CANADA.	
				Less exps. and amt. acknow. before ..				MONTREAL. £ s. d.	
				251 14 6				Thos. M. Thomson, Esq., Special Donation .... 20 0 0	
				241 11 0				JAMAICA.	
Ystradyfodwy, Nebo—					By Rev. J. E. Henderson, Treasurer, Contribs. for African Mission for year 1863-4.				
Collection for H. & O.	0	5	6	Alps and Ebenezer—					
Contributions	2	1	6	By Rev. P. O'Meally 10 0 0					
Do. for N. P.	2	9	6	Annotto Bay and Buff Bay— By Rev. S. Jones .... 5 0 0					
				145 12 0				Belle Castle—	
Less exps. and amt. acknow. before ..				70 16 3				By Rev. H. B. Harris 5 0 0	
				74 15 9				Bethlehem and Hastings— By Rev. G. R. Henderson 4 10 0	
MONMOUTHSHIRE.					Brown's Town & Bethany— By Rev. J. Clark .... 15 0 0				
Abergavenny, Frogmore St.—					Clarksonvill & Mt. Zion— By Rev. F. Johnson.. 6 0 0				
Contribs., Special	10	0	0	Coutart Grove— By Rev. J. Steele .... 4 10 0					
Argoed—					Dry Harbour and Salem— By Rev. J. G. Bennett 3 0 0				
Contributions	13	5	6	Falmouth— By Rev. T. Lea..... 5 0 0					
Blaenavon, Ebenezer—					Fuller's Field— By Rev. W. Bourke... 1 2 0				
Contributions	2	11	3	Gurney's Mt. & Mt. Peto— By Rev. C. E. Randall 9 0 0					
Do. for N. P.	2	15	6	Hay's Cross & Water Lane— By Rev. A. Duckett.. 1 11 8					
				5 0 9				Luca, Fletcher's Grove, and Green Island— By Rev. W. Teale.. 10 0 0	
Less expenses				0 0 9				Montgo Bay and Wat- ford Hill— By Rev. J. E. Henderson 10 0 0	
Ebbw Vale—					Mt. Lebanon & Whitfield— By Rev. J. Elliott .. 10 0 0				
Contribution	0	12	6	Mt. Carey and Bethel Town— By Rev. E. Hewett .. 12 10 0					
Ebbw Vale Brynhyfryd—					Mt. Noho & Moneague— By Rev. J. Gordon .. 5 0 0				
Contribution	3	10	6	Mt. Merrick & Point Hill— By Rev. R. E. Watson 2 0 0					
Pontthir—					Port Maria & Oranbessa— By Rev. C. Sibley... 10 0 0				
Contribs., Special	1	2	0	Refuge and Kettering— By Rev. E. Fray .... 10 0 0					
Do. for N. P.	2	0	1	Rio Bueno— By Rev. D. J. East .. 6 2 5					
Michaelstonevedow Tirzhd—					St. Ann's Bay & Ocho Rios— By Rev. B. Millard .. 20 0 0				
Contributions	4	15	4	Spanish Town & Sligo Ville— By Rev. J. M. Phillippo 10 0 0					
Do. Sun. School	1	6	3	Salter's Hill and Maldon— By Rev. W. Dendy .. 5 0 0					
Tredegar, Eng. Bap. Chap.—					Shortwood— By Rev. J. Maxwell .. 3 0 3				
Contributions	7	0	0	Stewart Town & Gibraltar— By Rev. W. M. Webb 4 0 0					
Ty Dee, Bethesda—					Thompson Town— By Rev. G. Moodie .. 4 0 0				
Collection	6	8	0	Waldensia & Unity— By Rev. J. Kingdon.. 5 0 0					
Do. Sun. School	1	5	0	196 6 4					
PEMBROKESHIRE.					Remitted in excess 3 13 8				
Bethlehem—					Jericho—				
Collection	2	4	0	Contribs by Rev. Jas. Hume ..... 12 10 0					
Blaconin—					Montgo Bay— Contribs. by Rev. Jas. Reid ..... 9 4 0				
Contributions	6	8	10	Mount Hormou— Contribs. by Rev. Jas. Hume ..... 5 10 0					
Do. for N. P.	0	14	5						
Do. for China	2	5	0						
Do. Sun. School	3	0	9						
Broad Haven—									
Collection	1	10	6						
Camrose—									
Collection	0	10	0						
Fynnon-Well Na Bwch—									
Contributions	11	4	4						
Groesgoch—									
Contributions	7	13	10						
Haverfordwest, Bethesda—									
Contributions	151	19	3						
Do., Special	50	0	0						
Monachlogddu, Bethel—									
Contributions	3	10	0						
Pope Hill									
Collection	0	10	6						
Rhydwlwym—									
Contributions	4	7	6						
Do. Sun. School	3	15	6						
Salem—									
Collection	1	1	0						
SCOTLAND.									
Contribs. on acct. by Revs. F. Trestrail and Dr. Evans					386 3 1				
Dundee, Euclid Street—									
Contribs., Old Scotch Independ. Church..	4	0	0						
Contribution	1	0	0						
Edinburgh—									
Contribution	1	0	0						
Do., Charlotte Chapel, Rose Street—									
Contribs. (additional)	2	10	0						
Do. Dublin Street—									
Contributions	84	8	1						
Less expenses	2	8	1						
					82 0 0				
Falkirk—									
Donation, Special	5	0	0						
Glasgow, Hope Street—									
Ordinary and Extra- ordinary Contribs.	100	1	1						
Do., North Frederick St.—									
Contribs. by Church Vote	6	6	0						
Hawick—									
Contribs. for N. P.	0	10	0						
Do. for Africa	0	5	6						
Do. for India	0	5	6						
Irvine—									
Contributions	5	11	0						
Stirling—									
Contributions	12	7	0						
Tobermory—									
Contribs. for N. P.	0	10	0						
IRELAND.									
Dublin—									
Contributions	4	1	0						
FOREIGN.									
AUSTRALIA, SOUTH.									
Gunneracka—									
Contribs. from Kenton Valley Bap. Sun. Sch. by Mr. H. Lower Tuck					3 15 0				

# IRISH CHRONICLE.

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APRIL, 1864.

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## THE ANNUAL MEETINGS OF THE BAPTIST IRISH SOCIETY.

ON WEDNESDAY EVENING, APRIL 20TH, A JUBILEE MEETING will be held in UPTON CHAPEL, Barkham Terrace, Lambeth Road. The Rev. C. H. SPURGEON has engaged to pr sided, and the following Gentlemen have promised to speak :—

THOMAS PEWTRESS, Esq., the Treasurer of the Society; Rev. HUGH STOWELL BROWN, of Liverpool; Rev. GEORGE D. EVANS of Upton Chapel; Rev. STEWART GRAY, late of Waterford; Rev. JOHN STOCK, of Devonport; and Rev. CHARLES STOVEL, of London.

*\*\* To commence at Half-past Six o'clock.*

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THE ANNUAL MEETING OF MEMBERS OF THE SOCIETY will be held in the Library of the MISSION HOUSE,

ON FRIDAY, APRIL 22ND.

The Chair to be taken at Eleven o'clock by the Treasurer, THOMAS PEWTRESS, Esq.

The following persons are entitled to attend and vote at this Meeting : viz., Subscribers of 10s. 6d. a year or upwards, Donors of Ten Guineas or upwards at one time, and every Baptist Minister who makes an annual collection in behalf of the Society.

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## JUBILEE SERMON.

ON FRIDAY EVENING, APRIL 22ND, THE JUBILEE SERMON will be preached in KINGSGATE CHAPEL,

By the Rev. THOMAS FOX NEWMAN, of Shortwood.

Service to commence at Seven o'clock.

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## ANNUAL MEETING.

The Annual Public Meeting will be held in BLOOMSBURY CHAPEL,

ON TUESDAY EVENING, APRIL 26TH.

The Chair to be taken at half-past Six o'clock, by SIR S. MORTON PETO, Bart., M.P.

The Rev. JOHN ALDIS, of Reading; the Rev. J. P. MURSELL, of Leicester; the Hon. and Rev. BAPTIST W. NOEL, M.A.; S. R. PATTISON, Esq., of London; and the Rev. W. TARBOTTON, Secretary of the Irish Evangelical Society, have engaged to speak.

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*\*\* The Committee have much pleasure in announcing the above arrangements, and trust that the attendance of friends of Evangelical truth in Ireland will shew that their attachment to this important Mission is earnest and devout. The present year being the Jubilee of the Society the Meetings will be of more than usual interest.*

## COLERAINE.

Mr. TESSIER, the pastor of the church in this town, writes :—

“Ireland still crieth out for help. Poor temporarily, her spiritual need is far greater. The fertility of her soil is a contrast to her spiritual barrenness. To help the needy is the work of Charity. This poverty may be traceable, in a great degree, to the withering influence which Popery hath over every true religious principle. We thank God that there are some green spots in this desert. All parts of Ireland are not alike unfruitful. The clear gospel ring is heard from many pulpits, and Christ is preached as the way to the Father. Ireland’s great need is the gospel. We cannot boast, as a denomination, of having numerous churches in Ireland, but we can rejoice in the few who remain faithful to primitive institutions. The society renders valuable assistance to our churches, and is a means of preserving the Baptist interest. Baptists in Ireland have as much to contend with as Baptists anywhere. The strong Presbyterian element that prevails throughout the north, is a barrier to Baptist principles. The poverty of the people hinders them also in their desire to spread evangelical doctrine. Independent of this, Popery withstands the heralds of the Cross. The constant migration from the shores of Ireland is felt in most religious communities; many of the brightest young men, the hope of the church, going elsewhere to seek more remunerative employment. I do not know whether any of our ministers, as yet, are found sitting upon the stile weeping the loss of their congregations, and preparing to depart to the land of “bread” and “sunbeams;” but the population is certainly moving. There are multitudes, however, who remain behind, that need religious instruction, and many are hungering for the bread of life. Need I say that there is a wide field for Christian labour in Ireland? All parts will not be alike productive. In large towns, and in thickly populated districts, there is hope of our cause prospering. Influences favourable to the growth of a church in England are essential here. That church prospers where God is. “Where two or three are gathered together in my name, there am I in the midst of them.” Let me assure you still of the spiritual prosperity of the church at Coleraine. If a note were out of tune, I should not better by striking it. Our harmony remains unbroken.

The Word is still acceptable to the people. We ask the prayers of our brethren that it may be blessed more and more.”

Rev. C. J. Middleditch.

Mr. CARSON, of Tubbermore, gives the following narrative of proceedings during the last year :—

“MY DEAR BROTHER—

“March is come again, and matters here are pretty much as when I made my last annual report. In referring to our church book, I find that we have lost considerably by dismissals during the past year. Not less than ten are on record. I know of no cause except the continued depression in this country, and the cheering prospects abroad. Five of our number have been removed to their eternal rest, leaving behind them pleasing remembrances of their faith and joy. One of them—a wife and a mother—made a most touching allusion on her death-bed to the time and occasion of her conversion. It was in the Sabbath school, she said, under the earnest appeals of our late beloved brother Graham she learned Christ; and oh! how ardently she spoke of the value of that institution, and of our brother’s labours; pressing on me, as I sat by her side, the importance of looking well after the young.

“During the past year five have been received into fellowship, concerning whom we have the most satisfactory evidence that they have turned to God. But against this we must put on record the exclusion of four, who belonged to the number admitted during the Revival season. There was, as we now see, some chaff among the wheat; but blessed be God! we can say only *some*. By far the greater part continue steadfast, and adorn their high calling.

“We have just been revising our Church Roll, and in doing so, we have found in it names that ought to have been removed years ago, but through some oversight, still remained. These we have now removed; and the total number now remaining, after this and all other deductions, is 226.

“The Sabbath school prospers. It contains all, or nearly all, the young connected with our people, very many of whom come from great distances. Our young people we regard as the hope of the cause; and we are most anxious to have the seeds of truth and Christian duty early implanted in their breasts.

There are some pleasing indications that a good, though silent, work, is going on among them.

"I am happy to report favourably of the attendance at public worship. It is, indeed, most encouraging; and I am doing what I can further to improve it. Here, perhaps more than in any other station in Ireland, this is the *centre* of action. At this point the cause must be consolidated, and from it our efforts must gradually extend themselves. I feel this now more than ever; and I am resolved to act accordingly.

"I ought to mention that we have just completed the re-flooring and re-seating of our chapel. The entire work has cost us about £150, which amount, with the exception of a few pounds still to be gathered, we have raised among ourselves. It has been a considerable effort; but we are more than rewarded by the increased comfort and convenience of the place.

"Pray for us, dear brother, that the great Head of the Church may own and bless our labours.

"Rev. C. J. Middleditch."

## A TALE OF IRISH LIFE.

### SECOND PART.

"MY DEAR BROTHER,

"In my last I gave you my recollections of your first and earliest agency in this country. Kindly now allow me to enter more into detail. No one travelling through Ireland, at least Connaught, at the present time could form any conception of the manners and habits of the peasantry fifty years ago. Then on the threshold of every door there was an 'asses' shoe' to keep 'fairies' and all 'evil spirits' outside; 'charms' for toothache; 'charms' to prevent the butter being taken from the dairy; stations for Pennance, numerous; devotional in the morning—in the evening drunkenness and fighting attended by thousands. The Reek Moyne, the Krese in the west witnessed these gatherings; the Reek or Croagh Patrick especially, where St. Patrick, with a hazel stick, was supposed to have entered into deadly conflict with the largest and last of Irish serpents, called, by way of distinction, 'the Devil's Mother.' In my last I referred to the state of society, but not fully have I described that state, for so low was order, that actually young men would assemble and play at cards for a wife; of course, often the most beautiful and worthy would be won by the lowest of

the gang, and carried off by night. Last Saturday I met at Rahue, Captain Judge and another gentleman, who requested me to accompany them on an errand of mercy to Durrow, some four miles from Rahue, just the locality where the Earl of Norbury was assassinated some years ago; when Mr. Judge told me that, in that very parish, himself and party rescued, in 1821, one of these fair damsels thus won at a game of cards by one she had never seen or heard. This state of things was aggravated by Ribbon and White Boy Societies. To this I may add, that the first missionaries preached, and slept in houses where cocks, hens, geese, ducks, pigs, and cows, were present. I slept myself in one house where, in the room with me, there were a bull and several cows; add to this, damp beds, little or no tea, after wading through a bog, or half swimming across deep, and dangerous rivers. I had myself, up to my breast in a deep river, after preaching on the opposite side, to carry one of my congregation on my back. Now, thank God! all these things have passed away; no charms; no asses' shoes; no pilgrimages; few stations; no pigs or cows in the congregation; well-aired beds; the social and comfortable cup of tea—security in one's lodging. One night, in the west, there was a fight where I slept, and the balls flew like hail about my ears—a peaceful and peaceable and sober population! Who, remembering as I do, what was, and witnessing what is, can forbear exclaiming, 'What hath God wrought!' and that our mission was blessed in aiding largely this social and moral change, I am sure, will be acknowledged by all the good and pious in these districts. The spiritual change is also apparent. I do not wonder that brother Stokes, in his youth, should be desponding, but more mature age, will give him hope, for there is, indeed, a great change; for, by no means, have the priests the power, or the disposition to exercise the kind of power in exercise fifty years ago; but not only are the people generally better disposed, and more under the influence of the light of the day, but many of them have become true and decided Christians. I know that some of your early missionaries can furnish you with more ample detail, and more abundant fruit, yet my recollections enable me to place before you no inconsiderable band."

Mr. Berry gives a long list of converts whom he himself knew, and adds—

“These with others, whose names I cannot recollect. All these, through your agents, have renounced sin, and accepted a free salvation through the blood of Christ. Others whom I have known, declared that, when they had arrived in America, they would openly profess the one Lord, the one faith and baptism. Surely I have cause of deep gratitude to God for all His mercies, and I trust I am grateful; grateful to your mission; just then having been, like all Irish lads, proud and ambitious. I lived on the bold, grand,

shores of the Atlantic—a magnificent mountain behind our dwelling. As early as the lark, with my dog, before ten years of age, on the mountain top, or with my fishing-rod plunged to the middle in the grand, great sea; but when the Bible was read, and the Lord Jesus revealed, these vain thoughts passed away, and a higher and nobler ambition took possession of me.

“Yours affectionately, &c.,  
 “THOMAS BERRY.”  
 “Rev. C. J. Middleditch.

*Contributions received in behalf of the Baptist Irish Society, from February 18th, to March 17th, 1864.*

	£	s.	d.
<b>LONDON—</b>			
A Dorsetshire Baptist	1	1	0
A Friend, by Rev. F. Trestrail	60	0	0
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The thanks of the Committee are presented to Mr. R. Hannam for a Parcel of Magazines, and also to Mrs. Risdon, of Pershore, and Mr. Scorey, sen., of Wokingham, for very valuable packages of clothing.



THE  
BAPTIST MAGAZINE.

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MAY, 1864.

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ADDRESS DELIVERED AT THE ANNUAL SESSION OF  
THE BAPTIST UNION, APRIL 25th, 1864.

BY THE REV. J. P. MURSELL,—LEICESTER.

PERMIT me, Gentlemen, and Christian Brethren, to ask your attention to a brief paper on recent events, and on the obligations they appear to me to impose.

Since the last Session of the Baptist Union, circumstances have transpired which have filled thousands among us with surprise, which are destined sooner or later to be productive of momentous results, and which will occupy a conspicuous place in the historic story of the day.

Some time ago, a volume known by the name of "Essays and Reviews" appeared, the production of men of distinction and position, which was widely circulated and read. This is not an occasion for pronouncing an opinion on the merits of these works, for criticizing their respective or comparative literary claims, otherwise than just to observe that they present us with the results of daring, rather than of profound thought, and tend to undermine the foundations of our faith, and to prejudice those views of Divine truth which are held sacred by the great evangelical school. These papers, written by gentlemen holding official stations in the En-

dowed Church, occasioned, very naturally, much commotion among the members of that Institution. The charge of heresy was preferred against one of the authors, and argued before the suitable judicial tribunal, and after a long and learned investigation, the writers of the objectionable works were acquitted of having published anything which legally disqualified them for holding official place in the communion they preferred.

The members of the Baptist body would be the last persons in her Majesty's dominions to abridge the right of private judgment, to limit the freest circulation of opinion, or to arraign the decision of the highest court in the realm. They are accustomed to regard the jurisprudence of the country, whether in its principles or its administration, as being, with all its defects, among the highest ornaments and strongest bulwarks of the land. They may, in their fanaticism, anticipate the arrival of a day in which lords spiritual and civil, grave lawyers, and graver divines, will not be required to sit in solemn conclave, and decide on the merits of Christian doctrine by prayer-books, and articles, and homilies

—the compilations of men—rather than by the unerring Word of God.

But what appears so strange to those of us who are not within the favoured pale, who stand outside the fence within which the great pugilists contend, is, that the opinions broached by the Essayists, and embraced by their admirers, should be received as though they were novel,—that notions as old as the Gnostics, gathered up and put into systematic form in a later age by Faustus Socinus, which have periodically bewildered the great dreamers of Germany and haunted like pale ghosts the purlieus of the Church of God in all times, should be treated as a vision, as the discovery of more than usually enlightened and puissant minds. It is recorded of the Gibeonites, in olden times, that “they put old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.”

It appears to us an anomaly that such opinions should be promulgated within the precincts of a church whose creed, services, and sacraments are prepared for it, stereotyped and imposed by authority,—within which no one who ministers at its altars can legally change a petition or introduce a collect. Such a deviation from recognized standards would not be tolerated in the free churches of the land. Any pulpit among Dissenting communities, which should be the seat and centre of contradictory tenets, of doctrines as varied in their import as human fickleness could render them, would soon be purified from its inconsistency, or the preacher would become as one crying in the wilderness. Is the *Established* Church, as it is sometimes vauntingly called, to be the most unstable and equivocal preceptress in the realm?

But the strangeness of the spec-

taele grows upon us, as we observe those who hold the tenets so openly avowed, retaining their connection with the Church. If the thunders of the law cannot disturb, the whispers of conscience might admonish. Secession from any community is open to us all, and moreover is eminently graceful when our sympathies with it are impaired. But division is a vice, and one we have been accustomed to associate with vulgar or envenomed minds. We have a right to think as we please, but we have no right to sow discord in the bosom of an associated community. It is easy to frame palliatives for such a course, and to dress them in plausible guise, but sensitive honour and true nobility of nature recoil alike from the sin and its excuse. It is the obvious duty of those who conscientiously imbibe opinions at variance with those retained by the body, they may for a season have approved and served, to leave that body in uninterrupted possession of the doctrines and practice it prefers. Dissenters from the English Church have been denounced as schismatics, but this is the name proper to those, whatever their rank or pretensions, who renouncing her leading tenets, still continue within her pale. Attempts are made to cover this policy under the veil of independency of thought. None of us would interfere with the entire freedom which this phrase implies—we claim it for ourselves, and courteously and heartily concede it to others; but let us take the penalty with the privilege. Others exercise their thoughts as well as we. If the great majority of those with whom I have been accustomed to unite in the way of instituted fellowship, see that my ideas on matters vital to its healthful and harmonious continuance are utterly at variance with theirs, and I readily admit it, and yet

I cleave to the fellowship—if I cease to sustain those views and truths which I was solemnly sworn to build up, but yet I remain in the communion, I am doing my utmost to destroy; this is not independency, but licentiousness of thought. When men take to thinking through the medium of their desires, they are in danger of leaving the bracing region of independency, and of straying into the relaxing precincts of expediency.

Like all other innovators, these gentlemen give us nothing in return for that which they take away. Treading in the footsteps of their school, they follow the path of negative theology, a course which, when once entered, it is not usual to forsake, and which opens out into wide but most dreary wastes. They quietly, moreover, ignore the thinkers and writers who have preceded them. Grotius, Lardner, Warburton, Whitby, Howe, Owen, with the galaxy to which they belong, are left in the oblivion which awaits all who reject the philosophy of a progressive Christianity, who believe that as a scheme of truth it is perfect, sufficient and divine. Yet, strange to say, these enlightened instructors who would be the guides of others, do not agree among themselves, but indicate varying attainments in their new researches, so that it is difficult to choose among them, or to decide at whose feet to sit. They agree only in removing the ancient landmarks, and indulging in conjectures of their own.

The state of affairs is rendered the more complex by the presence of a large and exemplary body of evangelical labourers in the bosom of the Church. It is not for us as lookers-on to dictate to these gentlemen the path they should pursue. They can best appreciate the difficulties as well as the responsibilities of their position. Should the voice summoning them to separation wax louder and

become increasingly distinct, we have too high an opinion of the great body of them to suppose that the endowments they inherit would render them deaf to its appeal. The self-sacrifice involved in such a course would meet with an ample reward, and the material benefits relinquished be more than compensated by those which would be speedily created. The hope of amendment may lead them to hesitate to rend themselves from the Institution they adorn, a hope, however, which, since the memorable decision of the Privy Council, rests, in our opinion, on very slender grounds. When the Queen, as its Head, decides through her highest Court that every variety of religious opinion may be held by those who take orders in the Episcopal Church, the door is thrown open by a hand which no inferior power can paralyze, and it needs no great sagacity to see that less regard than ever will be had to doctrinal tenets by those who seek admission to its pulpits. If the latitudinarian ground taken in the "Essays and Reviews" be pronounced legally consistent with the subscription, oaths and solemn asseverations which meet the novice on the very threshold of the Church—if Episcopal ordination, with the prestige of apostolical descent, can be enjoyed by those who hold doctrines of which the Apostles never dreamt, and deny those which these inspired teachers conveyed, he must be sanguine indeed, who sees notwithstanding all this a prospect of improvement. No, there is in it the presage of increasing spiritual decay—"a kingdom divided against itself cannot stand." The light of example bright and strong is not wanting to guide thoughtful and conscientious men amidst their embarrassments. Who among them can forget the early Reformers?—or affect to ignore the Puritan Fathers?—or fail to call to mind a Whittfield

and a Wesley?—or wipe from his memory the more recent imposing secession in the North? Is there, in the sons of the English Church, no spark of that spirit which kindled into high and holy resolve in the breasts of a Chalmers, a Candlish, a Guthrie, and others? Nor need the fear of results detain them from taking this momentous step, when the time in their opinion, has come; for a free Episcopal Church, with its ceremonial, its liturgy, and a purified ministry, would be a popular institution, would attract to itself both wealth and intelligence, and neutralize a large portion of the Nonconformity of the realm.

But we have not so much to do with the duties of others, as with those which are incumbent on ourselves. In looking then at the strange features which spread themselves around us, it becomes us *rightly to estimate their gravity*. No one with the slightest pretensions to true religious sympathies can be a listless spectator of the great ecclesiastical drama which is passing on every hand. If there be those who are disposed to regard it as a dreamy thing, as a transient and passing pageant, they may trace their mistake in the interest it has awakened, and in the glee it has occasioned among the avowed enemies of evangelical truth; that its stage, its characters, and its scenery, are not unreal but substantial, is indicated by the delight with which these parties prognosticate that the age of what they call bigotry is on the wane. Certainly if we look at society through the medium of the Endowed Church, with its rampant rationalism on the one hand, and its equally assertive sacerdotalism on the other, with the mixed elements which fill up the intervening ground, and observe at the same time what is passing without, we must infer that the tendency

of the times is to laxity of principle, to an utter repudiation in the instance of religion of all that is positive, definite, and abiding, and to the ushering in of a day of indiscriminating indifference. If the recent sale of livings, the bartering of the souls of men under that highest sanction in the kingdom, with the late decision of the Privy Council, fail to shock the moral sensibilities of the nation, we must have already made most ominous strides towards general torpor and death. There is, moreover, a presiding secular spirit obtruding itself upon us in relation to spiritual things. A forgetfulness of propriety, of becoming reserve, and of an appropriately dignified demeanour with regard to them has been considered hitherto as belonging exclusively to the lower strata of Dissent, to that fanatical class which has been regarded as the dregs of secession. This unenviable notoriety is no longer confined within such limits, but the most solemn verities are beginning to be treated in high places with a flippancy which would be unbecoming far inferior themes. The most awful mysteries of our faith are bandied about by ecclesiastical notabilities, and by the potentates of a political hierarchy, with a total disregard of true refinement, to say nothing of the absence of the profound reverence which they claim. The pages of the newspaper are now and again rendered the vehicles of unseemly strifes, and of embittered discussions, on subjects which fill the thoughtful mind with indescribable awe. Commercial advertisements and great Christian dogmas are found in juxtaposition, the exchange and the eternal destinies of men jostle each other and take a common level. There is a sort of spiritual vandalism abroad, before whose withering touch all that is sacred shrivels and dies. The Goths have rent the veil, and

rush with ruthless step into the presence of the cherubim, the ark, and the mercy-seat, while before their stolid gaze the Shekinah itself is scared, and withdraws. They must be negligent observers and superficial thinkers who fail to perceive the influence of this confusion of tongues, this ungodly contention, this desecration of divine mysteries within the avowed temple of conformity, upon the national mind—this rude violation of those susceptibilities which constitute the most precious inheritance of our nature. "Take thy shoes from off thy feet, the place whereon thou standest is holy ground." The times which pass over us, either for evil or for good, do not spend their influence on themselves; they survive their date; they send their undulations on to succeeding years. They determine the characteristic features of unborn ages. Who can calculate the effect of the occurrences we are deploring, on the youth who throng our Universities and who are destined to be the statesmen, the judges, and the preachers of the next generation? Who can gauge their influence on the literature of our age, and on the modes of thought which may prevail in our families and our homes—among those, that is to say, who are to determine the complexion of coming times?

It is obvious, then, that on the one hand there is a subtle agency at work, which seeks to plant among us empty and fruitless speculations to the utter subversion of all dogmatic instruction, and that there is another which aims to merge personal responsibility in priestly interposition, and to lull us to sleep beneath the shade of a blighting superstition. These are the two extremes to which the unwary and the thoughtless have from time immemorial been at once attracted and impelled,

and which have assumed a somewhat prurient notoriety in our day. It would be bootless to attempt to measure their respective declivities, or to indicate the depths of disappointment and dishonour to which they separately conduct, but it is enough for us to know that these are the two gaunt presences which confront us, which we have to meet with a steady eye and a determined will, with which we are to hold no dalliance, and to admit no compromise, but to resist each with an unflinching voice, in the language of the Great Master:—"Get thee behind me Satan, thou savourest not the things that be of God, but those that be of men."

And should we not, my brethren, guard against a *too indiscriminating sympathy with the æsthetic spirit of the times?* Society, like individuals, has its impulses, its moods, and its antipathies. These are so silently occasioned and formed, that we are unable to detect the process; they slide into and supersede each other so subtilely, and are so gradually taken in through the interstices and pores of social life, that almost all we know of them is, that they exist; and so Protean are they, so transient comparatively is their stay, that we can trace them only in their relics. Whether from the restless activity of great animated masses, from a freer intercourse with foreign nations, from the spirit of ingenious enterprise, or from these and other causes combined, it is not requisite to decide, but it is clear that the present age offers no exception to the rule—that it differs, that is to say, in its superficial features, from those which have preceded it. But change does not necessarily intend improvement, nor a love of ornament indicate refinement. *Æsthetic* tendencies do not always bring with them corresponding conceptions, any more than intellectual proclivities necessarily in-

volve mental power. It would be difficult, I think, with all our progress, to detect any very marked advancement in true taste, either in the architecture, the fashions, or the manners of the day. The tone which prevails in general society has shown itself in religious communities—and among others, in our own—in the altered style of our chapels, the modes of our worship, and the tendencies towards the imposing and ornate. If we admit that in these respects we have taken a step in the right direction, is there no danger, my brethren, of our going too far—of the spirit of competition and the passion for display impelling us too fast? May we not bound forward in this direction with a force which will entail and demand a corresponding recoil? Are we in no danger of falling into the gross notion, of drinking in the far too common, but very subtle feeling, that human artifice commends itself to the Divine complacency?—that material grandeur comports with the spiritual essence?—that garnished temples are pleasing to God? An error which we must admit, pervades all superstitions. “But where is the house that you will build unto me,” saith the Lord, “and where is the place of my rest?” May we not go on till the forms of our worship endanger and overlay its spirit, till screens and vestments, and intonations, and chants, become substitutes, instead of auxiliaries, to the intelligent devotion of the sanctuary, and so call down the rebuke, “Bring no more vain oblation”? Is it altogether certain that we may not adapt our religious houses and services to the cravings of novelty until we appeal through them to the imagination rather than to the understanding, and render them channels of agreeable excitement, rather than sanctifying means of grace? Is there no danger of the sword of the Spirit

itself losing its edge while brandished amidst so much that is incidental and artistic? While giving all proper attention to the tastefulness and commodiousness of our places of worship, and to the order, impressiveness, and decorum of their sacred engagements, we will not forget, brethren, that we have nothing to do with an age when all was typical, whether buildings or ceremonies, or sacrifices, from the golden bell and the pomegranate that adorned the robe of the priest, to the Urim and Thummim which glistened on his breast, from the altar before which Solomon stood spreading forth his hands towards heaven, to the gorgeous temple itself, beneath whose vaulted roof he poured forth his sublime prayer;—but the rather we will bear in mind that whether we convene in the lowly cottage or in the well-appointed sanctuary, we “come to Mount Zion, to the city of the living God, the heavenly Jerusalem, to the innumerable company of angels, to God the judge of all, to the spirits of just men made perfect, to Jesus, the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than the blood of Abel.”

It is incumbent on us *to nourish as wisely as we can in the youth of our congregations a profound reverence for the Word of God.*

The most artful, and certainly the most successful way of getting rid of evangelical truth, is to weaken the influence of the book which contains it; this, therefore, has always been the policy of the free-thinking school. “If,” say these men, “you wish to dispose of the unction about which the saints talk, break the vase which holds it, for whatever impairs the power of the Bible strengthens the cause of rationalism.” They attempt their work of demolition by setting the Scripture at variance with nature and with science, by calling in question

its historic records, by magnifying the few blemishes which time and transmission may have occasioned in its renderings, by denying its inspiration, by arraigining its mysteries at the bar of reason, and by covering it with human glossaries. It might be allowed, I think even by such persons, that we are not so much overdone with information respecting subjects of the highest interest to rational and accountable creatures, touching things which lie beyond the range of sense, or the scope of trained and cultivated intelligence, or with regard to the secrets of an unexplored future, as to wantonly dispense with any helps which have come down to us from the past, or as to lightly set aside a volume which brings to us great thoughts adapted to awaken solemn musings, and to inspire animated hopes! Instead of trying to supersede it, good taste, true self-interest, and enlightened benevolence, would conspire to lead us solicitously to retain it, and so far from rejoicing in extinguishing it, to mourn at the thought of being deprived of its light. It is a bad sign when men can deface or pull down a venerable, stately, and chaste fabric without a sigh! But we venture to defy their assaults. Their predecessors have tried it before them—coarse hands have attacked it, polished weapons have been hurled at it—the common herd have insulted it—the schools have risen up against it. “Essays and Reviews” may be multiplied, and may carry, if they dare, their teachings to their legitimate issues; but there stands the Bible still, and there it will abide, unscathed, unshaken, unsullied! Though a scratch or a fly-speck here or there may slightly deface the productions of a Raphael or a Titian, the genius of the great masters will gleam through notwithstanding, and, after all its avowed enemies or false friends may

do, the inspiration of the Sacred Scriptures will shine through all, with matchless and unabated splendour; the faithful guide from heaven will still remain with us, “fair as the moon, clear as the sun, majestic as an army with banners.” Let us, brethren, as aforesaid, give its leaves broadcast to the winds; let us tell its simple story to the child, and propound its deep philosophy to the sage; let its beams penetrate the hovel, and give an unwonted radiance to the palace; let us commission it to every clime, and render it into every tongue; let us fearlessly invite towards it scrutiny and research, and confidently laugh at the pestilential breath of malignity and hate, for “not one jot or tittle of my word shall fail.” If it would not savour of arrogance or presumption, I would appeal to the Denomination to which I belong, to rise as one man, and, amidst the times which are passing around us, swear renewed allegiance at the shrine of inspired truth!

There is reason to fear that the opinions we deprecate have found acceptance in Nonconforming circles; that they have in some instances tainted the teacher and captivated the hearer; but it is difficult to imagine a greater calamity overtaking us than their unimpeded diffusion. The professed Christian Church has always had those about it who have advocated a historic rather than a confiding faith—such a faith as that we have in Alexander, in Julius Cæsar, or in Attila—while those have not been wanting who have magnified a theoretic beyond a living experimental belief,—a belief akin to that we may have in Faber’s Theory of Prophecy, in Harvey’s Theory of the Blood, or in Newton’s Theory of the Heavens—while a third class have vaunted an assumptive instead of a practical belief, choosing to forget that “faith without works

is dead." But now we are threatened with the destruction of theories themselves,—with the overthrow of the very structure of our religion, and are invited, by professed Christian instructors, too, to adopt premises, which if conducted to their legitimate consequences, will land us in the infidelity of a Bolingbroke and a Hume. Happily, however, the dispensation under which we live, while it provides for a stated ministry, recognizes no priesthood, so that the influence of the pastor is rather moral than official, and is made to depend more on his fidelity than on his position. The Christian fellowship, not the officers whom it may elect, is the guardian of the truth. To the Church, not to its instructors, the keys of the kingdom are entrusted,—nor can they, permit me to say, be in safer hands. Men who have received evangelic truth, who appreciate its sacredness, and know its incomparable worth, are its best protectors; others may run about the walls of Sion, but it is theirs to guard its citadel. It is, therefore, for the churches of Christ to fulfil their mission, and not to betray their trust by tolerating equivocal and unscriptural teachings in their midst. "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."

There is no feature more remarkable or more honourable among Dissenters, as a rule, than the respect and esteem in which they hold the ministry, and those who suitably represent it; but this is no reason why they should be expected to render a blind and indiscriminating obedience; it is rather the legitimate spring of that jealousy with which they regard the vast interests involved. But the insidious leaven is as yet only very partially diffused, and as its pernicious results

become patent to intelligent and thoughtful men, who may have regarded it with a too lenient eye, its influence will be more restricted still, since its tendency is to substitute for earnest Godliness a kind of gaseous inflation, and to distend with unhealthy humours rather than to give muscle and sinew to the frame. As a Denomination, our wisdom and strength lie in resisting it, in encountering it by the faithful, plain, persevering, affectionate preaching of the great doctrines of the Cross. We might, without impropriety, call to encourage and to cheer us, the shades of our fathers, the character and deeds of our predecessors in the faith and patience of Christ; men of ripe faculties, of manly mould, and of apostolic zeal, "of whom the world was not worthy." But we the rather repair to the fount of evangelic law, and to the example of inspiration itself,—to one who writing to early believers says, "And I, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God."

We, my brethren, as a section of the visible Church, are but slightly—if at all—affected by this malady; but if our pulpits are to occupy the place which belongs to them in this great conflict, and effectually to resist the insidious and cankerous encroachments of error, it is obvious that weighty obligations rest on those on whom has devolved the training of the rising ministry of



the body; and it is inevitable that we should turn towards our collegiate institutions with mingled pride and solicitude. They have won the confidence, and secured the prayerful interest of the majority of our people, and they will, by their unabated consecration to the interests of evangelical truth, continue, we are sure, to command them. "Doth a fountain send forth, at the same place, sweet waters and bitter?"

Let me add that it is our sacred obligation to maintain, in the spirit of the Gospel, an increasingly conscientious separation from the *Endowed Church of the realm*.

Could we be persuaded to look upon the important ecclesiastical movement around us exclusively through the medium of Dissent, we might be tempted rather to rejoice than to repine; but there are interests, whatever our accusers may pretend, far dearer to us than those which such a relative position to surrounding parties implies; interests which lived long before the English Church was framed, and which will survive when that Church has passed away. It may not be a matter of indifference to us whether the Episcopal, the Synodical, or the Independent form of Church Government prevails; but this is, after all, but a trifling consideration when compared with the honour of our Great Redeemer, and the progress of His cause in the land. When, therefore, we find men of high celebrity circulating doctrines not according to godliness, and observe them encouraged in their course by the highest sanction of law, and witness their conduct, receive the *imprimatur* of the most august authorities of the realm, we hold it to be an occasion, not for triumph, but for lamentation and woe,—we mourn as civilians, as Christians, and as patriots. But surely this spectacle is

adapted to nourish our principles, and nerve our purposes as seceders from the Church of England. If the representatives of that community be sincere in their expressed desire to recall us to her fellowship, they adopt strange measures to secure it. What possible inducement is there to seek the shelter of a body which has pomp without power, canons without unity, and ambition without freedom?—a body, which, however regally attired, grows pale and motionless under the patronage of senators and princes, and which, had it not called to its aid the principle on which free-churches repose, would by this time have been a stately corpse. What temptation could be adequate to attract us from our chosen seclusion, into the midst of a theatre, the stage of which is crowded by a motley group of clergymen of every grade accompanied by councillors from every court contending about the first principles of revealed religion, with a polished acrimony which inspires thoughtful spectators with shame and disgust? We, as a body, in conjunction with other sections of the Dissenting community, yield to none in loyalty to the Queen, and in attachment to her dynasty, and shall not cease to offer our prayers at the throne of the heavenly grace for her prolonged happiness and for the continuance of her line—we honour and obey her as the head of the civil authority of the empire. But we repudiate with renewed determination the connection which subsists between the Church and the State, and conscientiously believe it to be dishonouring to God and to be fraught with manifold and grievous mischiefs to men; so that its dissolution would conduce to the promotion of pure religion and to the honour and progress of the Commonwealth. The connection which subsists between

cause and effect must be strangely disturbed and the laws which imperceptibly determine the processes of decay must have been mysteriously suspended, if recent events do not hasten this issue. It is contrary to the reports of all history and utterly discordant with the experience of ages, that prolonged internal contentions should not unsettle and weaken the communities or institutions they disturb,—that contending policies and conflicting interests should not engender incongruities and consuming animosities, which are the forerunners of decay. Beside the fatal disease they feed and influence within, they inspire by degrees, distaste, and aversion from without, so that spectators stand prepared for their overthrow. The hour may be delayed and the process be apparently slow, but the catastrophe is inevitable and such as no human strategy can avert. In the meantime, it is for us to hold fast the liberties we have won, to use all peaceful means to sweep away the petty tyrannies that remain, to substitute equality for toleration in all

that relates to conscience and to right; and while labouring in the vineyard of the Great Master with increasing solicitude and care, and wishing “grace, mercy, and peace, to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,” serenely to await the day, when, emancipated from all worldly policies, an unfettered Christianity shall summon the nations to liberty and life.

I have, then, my brethren, ventured to point to some of the features of the times, and to their attendant obligations. In observing the one, and in fulfilling the other, we shall, I venture to submit, be acting worthily of our ancestry, have the approbation of conscience, and the smile of our common Lord; shall conduce to the prosperity of our beloved country at home, and to its augmented moral influence abroad, while each in his turn descends to the grave, enrolled among those who, through evil report and good report, have sought the establishment among us of that spiritual kingdom which can never be moved.

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## THE FALL OF BABYLON.

### PROPHECY AND HISTORY CONFIRMED BY RECENT DISCOVERIES.

ONE hundred and seventy years before the event, the Prophet Isaiah foretold the destruction of Babylon. She was then the “glory of kingdoms,” the centre of civilization and empire. The period of her greatest magnificence was when Nebuchadnezzar lavished upon her temples, her palaces, her hanging gardens, her walls three hundred feet high, her fortresses, and her brass-leaved gates, the wealth his conquests had procured.

But the inspired man sees beyond the splendour the ruin into which the metropolis of nations should fall, and foretells that her battlements should be forsaken, her palaces become caverns, in which the beasts of the wilderness would dwell, and her fertile fields be turned into swamps, echoing with the bittern’s cry. She should be plunged into the very gulf of destruction.

So clear is the vision of the

divinely-inspired seer that he forecasts the name of the conqueror, and describes with wondrous minuteness the circumstances of Babylon's fall. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him. . . . 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." Flushed with victories over the nations of Western and Central Asia, Cyrus should hasten with his conquering Medes, to the plains of Chaldæa, from their northern mountain homes, to "put an end to the arrogance of the proud, and bring down the haughtiness of the terrible." The assault on Babylon should be sudden, and the success complete. Her throne should be exchanged for a seat in the dust; her fall be like that of a noble maiden, the child of luxury, reduced to the indignity of grinding meal. Her astrologers, her augurs, her soothsayers, with all their sorceries and enchantments, would be unable to avert her doom. It should come in the "night of pleasure," when the carousals of the palace and the revelry of the watchmen would cover the noise of the tramp of the armed host, as it bursts upon the riotous multitude from the dried channel of the river's bed. Then should Bel bow down and Nebo crouch. Then should "all hands be faint, and every man's heart melt;" and the "golden city," the "ornament of the pride of the Chaldees, become the prey of the spoiler. It shall come as a destruction from the Almighty."

Time rolls on, and Nebuchadnezzar reigns in Babylon. Fifty years are yet wanting to complete the tale of her iniquities when Jeremiah stands forth to renew the warning, and to remind her of the approaching day of doom. Again does the seer point

to the north, to the nations of the Medes, as the quarter whence the thunder-clouds of the Divine wrath should come. On their approach the sower should be cut off from the field, the reaper should cease to gather in his harvests from the open country. The warriors should be content to hold watch and ward on the walls to which they hasten for safety. But a snare should be laid for them; the waters of the river should be dried up, and in the night of feasting, when Babylon's defenders are drunken,

"Her dwellings are burned,  
Her barriers are broken in pieces.  
Courier runneth to meet courier,  
And messenger to meet messenger,  
To announce to the King of Babylon,  
That his city is altogether taken;  
That the passages are captured,  
That the stockades are burned with fire,  
And the military thrown into confusion.  
And Babylon shall become heaps,  
An abode of jackals:  
An object of astonishment and derision,  
Without an inhabitant." \*

No prophecies of Scripture are more precise than the above, or present more points by which to test the reality of their inspiration; and providentially secular history has preserved to us ample proofs of their accuracy. Three historians may be adduced, by whom the story of the fall of Babylon is with more or less minuteness recorded, while in the book of Daniel the Prophet, we have vividly described what was passing in the palace of the monarch on that fatal night.

Herodotus, the father of history, is the first of the secular historians who relate the conquest of Babylon by Cyrus. He informs us that the expedition of Cyrus was undertaken against Labynetus, who was the king of the Assyrians. After some delay, occasioned by the rapid tor-

\* Jeremiah, Ch. li., vs. 30, 31, 37. Henderson's Translation.

rent of a tributary to the Tigris which he had to pass, he marched forward against Babylon in the early spring. The Babylonians, encamped in the open fields, awaited his coming; but defeated in battle, they withdrew to their defences. Secure as they thought behind their lofty walls, and provisioned for many years, they hoped to hold out for a long time. Their resolve perplexed Cyrus. No progress could be made in reducing the place, so strong were the ramparts, so watchful the defenders. At length Cyrus thought upon the plan of diverting the Euphrates from its bed. This was accomplished. "Hereupon the Persians who had been left for the purpose at Babylon by the river side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town."

The Babylonians were taken by surprise. The street gates that opened on the river were found open, and the walls unguarded. "Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced; but as they were engaged in a festival, continued dancing and revelling until they learnt the capture but too certainly."\* How it fared with the monarch, Herodotus does not say.

Our next authority is Xenophon. Herodotus wrote a hundred years after the event; the date of Xenophon's work is about fifty years later. The book in which this eminent writer records the overthrow of Babylon, is usually regarded as a work of fiction, written to display the virtues of Cyrus, and to recommend to the Greeks a form of government that Xenophon approved.

It cannot, however, be doubted that he embodied many of the events of the life of Cyrus in an authentic form, the knowledge of which he acquired when he led the ever memorable retreat of his ten thousand Greeks through Persia. The first step of Cyrus on arriving before Babylon, Xenophon says, was to reconnoitre the city. From information derived from a deserter, as well as from seeing the strength of the defences, he was induced to change the position of his army, and to determine on reducing the city by famine. The idea of diverting the river from its course then occurred to him, and he immediately gave orders for digging trenches, and building towers to defend the workmen, and which at the same time would lead the Babylonians to suppose that he intended only to blockade the city. "But those who were on the walls laughed at this blockade, as being furnished with provisions for more than twenty years." They were still more amused when Cyrus ordered his allies, the Phrygians, Lydians, Arabians, and Cappadocians, to guard his trenches; for these nations were deemed more friendly to the besieged than the Persians.

"The trenches were now dug, and Cyrus when he heard that there was a festival in Babylon, in which all the Babylonians drank and revelled the whole night, took, during the time of it, a number of men with him, and as soon as it was dark, opened the trenches on the side towards the river. When this was done, the water ran off in the night into the trenches, and the bed of the river through the city allowed men to walk along it."

Cyrus now summoned his hosts around him and addressed them. He urged them to enter boldly; they would find their enemies intoxicated and asleep; and consternation would

\* Rawlinson's *Herodotus*, i. 188, 191.

render the foe defenceless. He placed at their head two Babylonian deserters, and the word to march was given. "They went forward"; of those that met them, some were struck down and killed, some fled, and some raised a shout. They that were with Gobryas, one of the deserters, joined in the shout, as if they were revellers themselves, and marching on the shortest way that they could, arrived at the palace. As a great clamour and noise ensued, those who were within heard the tumult, and as the king ordered them to see what was the matter, some of them threw open the gates and rushed out." The soldiers of Cyrus burst in, and found the king standing with his sword drawn. "The party of Gadatas and Gobryas being numerous, mastered him; those who were with him were killed, one holding up something before him, another fleeing, and another defending himself in whatever way he could." Cyrus then sent his cavalry throughout the city, subduing and disarming the inhabitants, and made arrangements for its future government.\*

We now turn to the Jewish historian, Josephus, who has preserved a very valuable extract from Berosus, a Babylonian priest. He wrote a history of the Chaldeans, founded on the archives of his native country. His means of information were therefore of the best kind, and such as were denied to Herodotus and Xenophon. After relating how certain conspirators put the crown of Babylon on the head of Nabonnidus, he proceeds:—

"In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen; but when he was come to the seventeenth year of his reign,

Cyrus came out of Persia with a great army, and having already conquered all the rest of Asia, he came hastily to Babylonia. When Nabonnidus perceived he was coming to attack him, he met him with his forces, and joining battle with him, was beaten, and fled away with a few of his troops with him, and was shut up within the city Borsippus. Hereupon Cyrus took Babylon, and gave order that the outer walls of the city should be demolished, because the city had proved very troublesome to him, and cost him a great deal of pains to take it. He then marched away to Borsippus, to besiege Nabonnidus; but as Nabonnidus did not sustain the siege, but delivered himself into his hands, he was at first kindly used by Cyrus, who gave him Carmania as a place for him to inhabit in, but sent him out of Babylonia. Nabonnidus spent the rest of his time in that country, and there died."†

If now we turn to the Scripture account,‡ we find some important points of correspondence with these narratives, and also what appear at first sight to be some very important differences. It was on a night of revelry and feasting that the city fell. It was when the city was wrapt in fatal security, and the revellers "drank wine and praised the gods," that the handwriting on the wall, interpreted by Daniel, announced that the kingdom was about to be taken away on the victorious assault of the Medes and Persians. But according to Daniel, the name of the reigning king was Belshazzar; on "that night was Belshazzar, the king of the Chaldeans, slain." In the general circumstances of this fearful event our authorities agree; but in the last two points the disagreement appears striking and irreconcilable. All modern writers affirm that the Labynetus of Herodotus and the Nabonnidus of Berosus are one and the same person; but by no etymological craft can either of these names be tortured into Bel-

† Whiston's Josephus, cont. Apion i. 20.

‡ Daniel chap. v.

\* Xenophon's *Cyropædia*, Book vii. ch. 5, Watson's Translation.

shazzar. And the living Nabonnidus of Berosus, cannot by any method be shown to be the slaughtered Belshazzar of Daniel.

In this difficulty, some commentators, like Hengstenberg,\* identify Belshazzar with Cyaxeres, or with the successor of Nebuchadnezzar, whose name was Laborosoarchod, and deny the correctness of Berosus; while critics of the sceptical school openly say, with Professor Newman, "No hypothesis will reconcile this account with the other, since it is certain that Nabonnidus is the *last* king in the one narrative, as Belshazzar in the other."†

The ruins of Chaldaea have solved the problem. A clay cylinder, now in the British Museum, disinterred from the ruins of Mugheir (the ancient Ur of the Chaldees), by its revelation of a hitherto unknown and unsuspected fact, brings into wonderful harmony all known events, and removes the apparent discrepancies which the sceptic pronounces irreconcilable. This antique memorial, after relating how Nabonnidus rebuilt a temple more ancient than his own days, proceeds to invoke the moon, to whose worship the structure was dedicated, and ends with the following prayer:—

"And as for me, Nabonnidus, King of Babylon, preserve me in the pure faith of thy great divinity! Give me abundance of length of days, even to overflowing! And to Bel-sar-ussur, my eldest son, my rising hope; fix firmly in his heart the awe of thy great divinity! And like the duration of the moon itself may the splendour of this temple endure!"‡

Three other cylinders, all of the same tenor, were found besides the above. Sir Henry Rawlinson thus applies the facts they disclose to the elucidation of the above difficulty:—

\* Genuineness of Daniel, p. 253.

† Kitto's Cyclopædia, art. Belshazzar.

‡ Journal of Royal Asiatic Society, vol. 19, p. 195, translated by H. F. Talbot, Esq.

"The eldest son of Nabonnidus was named Bel-sar-czer, and he was admitted by his father to a share in the government. This name is undoubtedly the Belshazzar of Daniel, and thus furnishes us with a key to the explanation of that great historical problem which has hitherto defied solution. We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnidus, leading a force to the relief of the place, was defeated, and obliged to take refuge in the neighbouring town of Borsippus, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honourable retirement in Carmania."§

This very remarkable explanation finds additional support in the reward promised to Daniel by Belshazzar, should he unravel the meaning of the mystic writing on the wall. "If thou canst read the writing," said the king, "and make known to me the interpretation thereof, thou shalt be the third ruler in the kingdom." Why the *third*? Because Nabonnidus was the first, and Belshazzar himself the second. To no higher rank than the third place in the government could Daniel be advanced. In this incident the statement of the cylinder receives a most remarkable and undesigned confirmation.

From this discovery, the long-disputed problem, therefore, receives a simple and complete solution. Its bearing on the authenticity of the Book of Daniel is of the first importance. If the book had been composed at a later period, by some other hand—in the time of the Maccabees, for instance—it is highly improbable that the writer would have known a fact of which all the secular historians, Herodotus, Xenophon, and Berosus, were ignorant. The book is not simply original; it is

§ Athenæum, No. 1577, p. 341

drawn from sources open to no other author. Whoever he may be, he clearly possessed an accuracy of knowledge which only a man in the position of Daniel could acquire. He must have been an actor in the scenes he describes.

It is time that both commentators and sceptics learnt to abstain from hasty conclusions and wild hypothe-

ses, and to await the revelations which Divine Providence is ever making in confirmation of God's written word: "He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Dan. ii. 21, 22.

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## JOHN CALVIN.

BY THE REV. J. M. CRAMP, D.D., ACADIA COLLEGE, NOVA SCOTIA.

### IN TWO PARTS.—PART I.

HE was born at Noyon, Picardy, July 10, 1509. His father was secretary to the bishop, and fondly hoped that by devoting his son to the priesthood he would raise his family to high distinction. A chapelry in the neighbourhood, to which a small salary was attached, was bestowed on the boy when he was only twelve years old, and he received the first tonsure, sealing him to the ecclesiastical life. Two livings were afterwards given to him, the emoluments from which helped to defray the expenses of his education.

Calvin entered the College de la Marche, in the University of Paris, in the year 1523. There he had for his Latin tutor Matthew Corderius, whose name suggests a book with which some of our readers were familiar in their boyish days. Corderius was an enthusiastic scholar, and delighted in such a pupil as Calvin. When he saw how he was absorbed in his studies, and how he distanced every competitor, he confidently predicted the glory of the lad's future life.

In 1526, Calvin became a member of Montaign College, one of the

theological institutes of the university. His classical pursuits were continued, and to these he added logic, dialectics, and philosophy. He commenced also the study of theology, according to the fashion of the times—not in the Word of God, but in the writings of the schoolmen. Duns Scotus, Bonaventura, and Thomas Aquinas were his favourite authors. He perused them with great zest, and would doubtless have become a profound scholastic, had he persevered in that line of inquiry.

But in the year 1527 a great change took place. Ten years had elapsed since Luther began his conflict with the Papacy. The results of his efforts, and of those of Zwingli and others in Switzerland, were known in France, and the new doctrines were talked of everywhere. Some approved; some condemned; some wondered at what they heard, and were greatly perplexed by the opposing statements of the disputants. At first, Calvin was indignant, for he was at that time a true son of the Church, and in his eyes it was a sin to think otherwise than as the Church taught, or to doubt her

authority. Pierre Olivétan, afterwards a celebrated translator of the Scriptures into French, showed him a more excellent way. He took pure biblical ground, arguing that the final appeal must be to the Word of God, and exhorting his young friend to examine the sacred page for himself, in order to find out the truth. So reasonable did this appear that the advice was followed. Calvin became a Bible student. He had not proceeded far in his search when his mind was filled with great anxiety and distress, arising from pungent convictions of sin. Such views of his iniquities he had never had before. Fearfulness and terror seized him. He sought the aid of a confessor, who gave him absolution; but the agony returned with accumulated force, and he seemed as one sinking into the "horrible pit and the miry clay." The help of another confessor was implored, from whom he received the very unsatisfactory direction to invoke the saints, in the hope that they would represent and recommend his case to God. Painful struggles ensued, but at length the distressed soul found peace in Jesus, and being "justified by faith" entered at once into light, and liberty, and joy. Calvin became a Christian, and could exclaim with the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In the autumn of the year he went to Orleans to study the law, in deference to his father's wishes, who now thought that worldly advancement might be more easily obtained in that connection. There, also, he shot ahead of his companions, and was universally acknowledged to be one of the most promising students in the university. Melchior Wolmar, a celebrated professor of Greek, and an eminently pious man, was teach-

ing there at that time. Under him Calvin resumed his classical studies, and experienced also a remarkable development of Christian character. It could not be hid. Sympathising believers learned his history, and gained his friendship, and many an evening did he spend with them, conversing on religion, and offering explanations of Scripture. His talent in that department of instruction soon revealed itself, and attracted general attention.

Next year he was at Bourges, studying law in the university of that city under the learned professor Alciat. Wolmar had also removed thither, and he profited again by his instructions. There, too, he engaged in evangelical labour. The inhabitants of many villages in the neighbourhood of Bourges heard from his lips the soul-comforting truths of the Gospel, and it is said that once, at least, he preached in a parish church. While on a hasty visit home he officiated in the same manner in the Church of Pont l'Eveque, the second of the livings which had been given to him. Returning to Paris, he spent three more years in study:—at first, in the languages, law, and philosophy; finally, renouncing all other pursuits, he gave himself entirely to theology and to God. The secret assemblies of the godly were assiduously attended, and there was a constant demand for his services. During all this time he was providentially under training for the great work which he was to perform at Geneva, and at Geneva for Europe.

Driven from Paris by persecution, he traversed various country districts of France, doing the work of an evangelist. In 1534 he resigned the offices which he held in the Church, finding that separation from it was a duty no longer to be delayed, and that if he would serve God according to his Word, it must



be in union with those by whom that word was held as supreme authority. Early in the next year he was at Orleans, where he published his second work, entitled "Psychopannychia," a treatise in confutation of those who maintained that the soul sleeps from death till the resurrection:—his first, an edition of Seneca "De Clementiâ," with a learned Commentary, had been issued from the press at Paris in 1532. Proceeding thence to Basle, he resided in that city a year or more. There he learned the Hebrew language, and there he wrote and published the first edition of his celebrated "Institutes"—a very extraordinary production for so young a man (he had not completed his twenty-seventh year), indicating a breadth and depth of thought, and a maturity of judgment, rarely obtained.

Having visited his native place for the purpose of attending to some family affairs, Calvin intended to return to Basle, and to settle for a time there, or at Strasburg, waiting the guidance of God as to his future movements. The disturbed state of the country rendered it unsafe for him to take the ordinary route, and he was compelled to travel round by Geneva. This was in August, 1536. His arrival was soon made known to Farel, the eminent Reformer, by whose means, principally, the inhabitants of Geneva had been induced to free themselves from the yoke of Romanism, and who had laboured among them upwards of a year, amid many difficulties and discouragements. He hastened to the inn and obtained an interview with Calvin, to whom he gave full information respecting the state of affairs, concluding with an earnest request that he would remain and take part in the great work. Calvin shrunk from the responsibility of

such an undertaking. He could not think himself competent to it. Besides, it was rather his vocation to write books than to enter upon such a stormy life as would await him at Geneva. He must proceed to Strasburg, and give himself to study. But Farel had determined to secure him. As if impelled by a prophetic instinct, he solemnly assured the young man that it was a call from God, which he would disobey at his peril; and that if he withdrew into privacy at such a time a heavy curse would rest upon him. "William Farel," he observed twenty-one years afterwards, "detained me at Geneva, not so much by counsel and exhortation, as by a dreadful imprecation, which I felt to be as if God had from heaven laid His mighty hand upon me to arrest me."

He was immediately appointed Professor of Theology, and one of the pastors of the city. He entered on his new employments with characteristic ardour, and soon achieved a high reputation. His lectures and sermons were listened to, with deep attention, and his church was crowded with hearers, who were attracted, not by flimsy declamation or tinsel eloquence, but by truth, clearly explained, forcibly defended, and urged on the conscience by the weightiest motives. They admired and praised him, and Geneva was envied by her neighbours for the possession of such a prize. This pleasing state of affairs lasted, however, but two years. Calvin and Farel longed for a pure church, but did not find it in Geneva. Laxity of manners, and immorality in some of its most disgusting forms, prevailed to an alarming extent. The preachers lifted up their voices in vain against the abominations of the place. Their remonstrances were disregarded; their entreaties failed of effect; and to other sources of disquiet were added

the animosities of opposing factions. At length the disorders rose to such a pitch that it was deemed a profanation of the Lord's Supper to administer it to a community in so deplorable a condition. Advantage was taken of this resolve to excite the fury of those who were already sufficiently embittered, and in 1538, Calvin, Farel, and Courault (a blind minister, worthily associated with them in labour) were banished—not for crime, but because they would not defile their consciences by communion with sin.

Calvin fixed his residence at Strasburg, where he was received with great joy. He lectured on theology to large classes of students. The French Church in that city being committed to his care, he organised the congregation meeting there, in agreement with his views of church polity. An enlarged and improved edition of the "Institutes" was published. Twice he visited Germany in company with other divines and delegates, in order to watch over Protestant interests, and ward off threatening attacks. His attendance at the Diets of Worms and Ratisbon gave him the opportunity of becoming acquainted with Melancthon, and many other German theologians.

Geneva discovered that the expulsion of Calvin was a blunder, a disgrace, and a loss not to be easily repaired. A desire for his return began to prevail, which increased and strengthened till all opposition vanished, and a vote was unanimously passed, by which he was entreated to resume his former functions. He was not at first disposed to comply, having obtained a comfortable settlement at Strasburg, a quieter place than Geneva, and freer from faction and turmoil, where he had also married, and hoped that the leisure for literary pursuits which he

had long desired would be graced and gladdened by domestic comforts. But the earnestness of the solicitation, together with the advice of many brethren, overcame his repugnance, and on the 13th of September, 1541, he re-entered Geneva.

A brief sketch may be given of the manifold and burdensome engagements which occupied his time, and employed his powers, during the remainder of his life.

His first care was to establish ecclesiastical regulations. The Presbyterian mode of government was substantially adopted, the ministers, six in number, together with twelve laymen, constituting a Consistory, to which body was committed the entire management of religious affairs, including the excommunication of persons convicted of immoral practices or of infractions of Church order. Calvin acted as president, and was the guiding spirit. A Catechism and a Liturgy were prepared by him for the use of the congregations, and he exerted himself to the utmost to maintain purity of communion. That was the greatest difficulty he had to encounter. It involved him in perpetual perplexity and annoyance.

As Professor of Theology and chief pastor of the city, his duties were necessarily numerous and weighty. Besides the ordinary services on the Lord's Day, he preached three times in the week. On two other days he delivered Theological Lectures. Once in the week he met the Consistory. Many other engagements arising out of the pastoral relation, especially the visitation of families, and the care of the sick and afflicted, engaged his attention, and consumed his time.

Law, as well as Gospel employed Calvin's powers. A revision of the code of legislation being judged advisable, the Council appointed him one of the Commissioners for that purpose. The advantages gained by

his legal studies now appeared. He sat down to the work as if he had been a practised councillor, learned in the law, and he produced such an improved digest, or code, that Montesquien said: "The Genevese ought to bless the moment of the birth of Calvin, and that of his arrival within their walls." Nor was this the only manner in which his services were required. He was always at the call of the Council. If there was a wavering between justice and mercy in the case of a convicted criminal;—if some refugee had entered the city, and it was doubtful whether he should be allowed to remain;—if there were disputes with neighbouring cantons;—if ambassadors were to be sent to foreign powers;—if there were tumults or riots;—if famine or the plague desolated the country,—"Master John Calvin" was sent for, and his opinion or advice, always received with the greatest respect, was generally followed, as pointing out the safest and most honourable course of procedure.

The constant arrival of travellers and refugees at Geneva occasioned another and very serious demand on Calvin's time. Some repaired to the city that they might enjoy the benefit of his preaching or lectures. Many more were driven to it by persecution;—from Germany, in the time of the Interim—from France during the terrible scenes of the reigns of Francis I. and Henry II.—from England after the death of Edward VI.—from Italy, fleeing from the Pope,—from Spain, to escape the Inquisition. All these sought Calvin's house, and found sympathy, generous hospitality, and such instruction, direction, or help, as their several cases required. The intrusions on domestic privacy were incessant, and he was often compelled to make up for the interruptions of the day, by spending great part of the night in study. While his good

wife lived, (she was taken from him in April, 1549) these inconveniences were less felt, as she relieved him of all anxiety respecting household affairs. The Council, too, evinced kind consideration when they fixed the remuneration for his services. The following item appears in their records:—"Salary of Master John Calvin, who is a man of great learning, and favourable to the restoration of the Christian Church, and is exposed to heavy expenses from strangers who come this way—whereupon it was resolved that he should have for wages, yearly, five hundred florins, twelve measures of wheat, and two casks of wine." The pecuniary portion of the salary would be now equal to about one hundred and twenty pounds sterling, and was probably regarded as a handsome income in those days.

His correspondence was immense. Letters poured in upon him from all places, asking information or counsel on all manner of topics. The concern which he felt for the welfare of the churches of Europe, and especially his sympathy with sufferers for conscience sake, impelled him to address to them letters of consolation or caution, which were often of admirable use to those to whom they were sent. Many of his replies to applications for advice from various parts of France were treated as authoritative decisions, and embodied in the permanent laws of the French Protestant Church. A large collection of his letters has been published, and many more, it is said, still remain in the archives of Geneva. They are distinguished by Christian affection, boldness in maintaining truth, or reproving evil, and great sagacity. So laborious was this correspondence, coupled as it was with the fact that his pen was never idle,—some publication or other being generally in hand—that the help of an

amanuensis became necessary, and it was furnished him at the public charge.

As an author, Calvin was continually before the public. Scarcely a year passed without the issue of some treatise, or commentary on Scripture. Whatever form of error presented itself during his life, an exposure and an antidote were quickly supplied. His "Institutes" were subjected to perpetual revision. He translated the work into French in 1545 (it was originally written in Latin), and continued to correct and enlarge it till 1559, when it received his last touches, and assumed the form in which it now appears. His Commentaries included the Pentateuch, Joshua, Job, the Psalms, the Prophets, and all the books of the New Testament, with the exception of the Apocalypse. They were expository discourses, delivered in his Church, and many of them taken down in shorthand by zealous friends, of whose notes the author availed himself in preparing for the press. It is presumed that to this circumstance may be referred much of the freshness and point by which the Commentaries are distinguished. They combine the freedom of oral discourse with the precision of carefully written compositions.

In these labours the great man wore himself out. His constitution, feeble from the first, sunk under the unnatural pressure, and he was borne to the grave before he had completed his fifty-fifth year. All his life long, after he became a public man, he was subject to neuralgic pains in the head, and derangement of the digestive organs, to counteract which, he had recourse to fasting. "For the last ten years," Beza says, "he never dined, taking no food at all till supper," and sometimes he "abstained

from food for thirty-six hours in succession." There are frequent references to his ailments in his letters; they were often written or dictated in bed. During the last two years he suffered greatly. Asthma, gout, colic and other diseases attacked him, and kept him in constant pain. His last sermon was preached on the sixth of February, 1564. But though he was unable to occupy the pulpit any longer, he could not be prevailed on to desist from labour. When his brethren entreated him to spare himself, and to suspend dictation and writing, for a time, he replied, "What? would you have the Lord find me idle?"—on Easter Sunday, the 2nd of April, he attended the Church for the last time. "He received the Lord's Supper," Beza states, "from my hand, and sung the hymn along with the others, though with tremulous voice, yet with a look in which joy was not obscurely indicated in his dying countenance." From that time he gradually declined. The Council waited on him in a body on the 27th of April, and received his parting admonitions. Next day his colleagues in the ministry assembled in his room for the same purpose. Those interviews were sad and solemn, and many tears were shed. But he lingered on longer than had been expected. "The interval to his death," says Beza, "he spent in almost constant prayer. His utterance, indeed, was much impeded, but his eyes, which to the very last were clear and sparkling, he raised toward Heaven with an expression of countenance in which the ardour of the supplicant was fully displayed!" At length, "the weary wheels of life stood still," and John Calvin (such is the simple entry in the Register Book of the Consistory) "went to God, May 27th, 1564."

## THOUGHTS SUGGESTED BY SOME OF THE SIGNS OF THE TIMES.

It is beyond doubt that the unexampled prosperity with which God has blessed this nation of late, has been connected with the removal of those restraints and taxes which an unwise legislation had imposed upon commerce. No statesman would think of reverting to the obsolete policy even of the last generation, and much less to the political maxims of olden times; and if there were to be found such a re-actionist, an indignant nation would instantly dispose of his pretensions to share in the government. The consequence of these things is, that the ground has been gradually cleared for the discussion and re-adjustment of questions which have been by consent of all parties in the State, set aside as so difficult in themselves, or so complicated in their relations, that they demand the best statesmanship and tranquil times to deal with them. And as Parliament wisely proceeds in removing from the statute-book everything which cripples commercial enterprise, the public mind will be prepared to entertain questions of public policy which under other circumstances would not have easily gained a hearing.

Every one in and out of Parliament admits that Ecclesiastical questions are daily becoming more urgent, and that they demand a calm and thoughtful review by the members of both Houses, as well as by the nation at large. The extension of the Anglican Episcopacy to the colonies and other dependencies of the Crown, and the attempts made to introduce it into other countries—such as the Sandwich Islands, Central Africa, and the Orange River Free States—have raised many

points which statesmen and theologians find to be difficult to dispose of; whilst the constant seething of incongruous elements in the Church at home—pleasantly called “the *United Church of England and Ireland*,”—has gradually unsettled the bases upon which its zealous friends were accustomed to build their arguments in its support. It is becoming every day more certain that the relations of the Church and the State in this country must be settled anew.

With such convictions, we should hail with sincere pleasure any indications on the part of Members of the Legislature, of a careful preparation for the inevitable discussion which must soon arise; and with equal regret do we observe any proofs which are obtruded upon us of utter unfitness on their part to take an intelligent share in it. When Mr. Gladstone published his work on “*The State in its relations with the Church*,” some five-and-twenty years ago, everyone who read it felt that he had laboriously striven to master his subject, and that he was duly impressed with the gravity of the matter under his review. Churchmen and Nonconformists were equally ready to applaud the thoughtfulness with which so young a member of the House of Commons had entertained one of the gravest problems of statesmanship. The book showed that whenever he might take part in an ecclesiastical debate in the House of Commons, he would be entitled to a respectful hearing, because of his general acquaintance with the subject; and the book further gave proof of such loyalty to truth when apprehended

by his subtle mind, as would assuredly lead him, if so persuaded, to a re-construction, sooner or later, of his theory. There were a few sanguine men who indulged the hope that under the influence of such an example, other men of conspicuous ability belonging to the two great parties in the State, would have thoroughly studied the question, and made themselves ready for an intelligent handling of it. But these hopes have been sadly blighted, and as if to warn all Englishmen of the small modicum of knowledge and ability which can pretend to legislate upon the union of Church and State, we have been invited by Lord Robert Montagu to consider his account of "Four Experiments" upon it.

It would have been a new thing under the sun, if this son of a duke had shown himself competent to discuss his self-chosen theme with the learning, the thoroughness, and the candour which it demands. His early habits and training necessarily unfitted him to do so. He imbibed prejudices against the "vulgar Dis-senters," almost with his mother's milk, and grew up amidst the complacent beliefs of his ancestral Toryism that "whatever is, is best." Such young gentlemen usually associate with men of their own class, and try to fortify themselves in the conviction that "they are the people, and wisdom shall die with them." As a matter of fact, they generally succeed in entrenching themselves to their own satisfaction, and certainly this Lord Robert must have done so to his heart's content. Yet let him have due praise for what he has done. He has actually read Edwards' "Gangræna," to learn what sort of people the Nonconformists are, and he has collected a few sentences from Baxter, and Owen, and Bishop Hall, to confirm

that *charming* and *candid* writer! Prodigious! Is not such a profoundly learned writer "a second Daniel come to judgment?" And ought not all England to listen in solemn silence to such a noble lord?

But what we wish our readers to observe is, that this young nobleman is a type of the average statesmanship of the House of Commons, and may be fairly taken as above the average of his class in society. And we are very anxious that they should take into serious consideration the fact, that it is by such men as Lord Robert Montagu the religious future of the nation will, so far as Parliament can determine it, be settled. Are we then as Christians owing allegiance to Christ, prepared to admit such statements as the following to be true?

"This is the very essence of a statesman's business—to operate upon every man, and couch his inner eye."

Of course then, "a statesman" sees clearly; for no one would trust a doctor suffering from amaurosis to couch a patient suffering from cataract. Lord Robert is "a statesman" by profession; and of course as he protests that it is his business "to operate upon every man," he sees clearly. Let us judge for ourselves, before we sit down in the chair, and allow him to begin upon us.

"The Bible does not contain doctrines. If it did rehearse doctrines, then it is a work of supererogation to make out doctrines outside the Bible and put them into books. Divines pretend to draw their doctrines and theologies from the Bible. If they found them there all ready made, it would be far more sensible to leave the Bible alone to tell its own story. Surely God's word is better spoke than theologian's paragraphs. The Bible, however, gives no intellectual conceptions of God or of anything else."

"Thou bringest certain strange things to our ears," Lord Robert, "we

would know, therefore, what these things mean!" Let us listen again.

"Understanding and argument have nothing to do with godliness; for they breed polemical rancour and party differences. Most of the bitterness and bloodshed in the world have come from theologians and their detestable churches built upon doctrines. The object and aim of a National Church, on the other hand, is not to appeal to man's understandings, but to raise their moral condition; not to give everyone a creed, but to sharpen his sense of right, and purify his feelings; not to teach him doctrines, but to awaken in him the sense of the personal presence of a God who is ready to help and to guide him. . . . If we repudiate the National Church, then unity is impossible, unless we accept the Roman form, and acknowledge a visible infallible authority."

Perhaps this young lord has never read "His Majesty's Declaration," prefixed to the Thirty-nine Articles,— "That the Articles of the Church of England . . . do contain THE TRUE DOCTRINES of the Church of England agreeable to God's word; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession THEREOF, and prohibiting the least difference from the said Articles; which to that end we command to be now printed, and this our declaration to be published therewith:"—and in that case he may have been unaware of the contradiction between his statements and the facts of the case *as it originally stood*. But what then are we to think of his fitness to pronounce upon such matters? We shall presently have somewhat to say about the *teaching* of the Anglican Establishment; but meanwhile let us string together a few pearls taken almost at random from his lordship's pages.

"According to the Anglican theory, the Church and the State are only two views of the same thing. That is to say, the Church of England is truly a National Church.

"The Church is not an institution for

what is called 'edification.' Its object is not to satisfy the cravings of a selfish anxiety about a future gain, apart from 'secular amelioration,' or the common good of all. It is an association for putting down evil *generally*.

"It must not, however, be regarded as an association within the State. It is not a clique or party; quite the contrary. The idea of a church shuts out all partisanship. For this association or society is the nation itself; the Church is the State. . . .

"The first aim of the sectaries is 'edification.' Each of them seeks the 'edification' of himself; all he cares for is to 'save his soul.' This is a selfish, isolating, dividing motive. Their is alienation and hatred bound up with it. . . .

"The right of private judgment is an euphemism which is used to denote the right of private opinion carried to its utmost limits. This term implies an utter want of judgment, for judgment is an universal thing. It should be called the right of individual opinion. . . . The whole congregation follows a popular minister, and holds whatever opinions he chooses to assert. . . . None of these think for themselves; none form any judgment. If they did really judge, they would no more call that judgment 'private,' than a man would call truth or reason a possession peculiar to himself. The claim of 'private judgment' is therefore dishonesty and hypocrisy, or else it means nothing but a self-willed determination to hold peculiar opinions."

We could multiply similar illustrations of the calm wisdom with which Lord Robert treats this great question; but we have given sufficient to show his claims as "a statesman" upon our confidence. We decline to be operated upon by him, and should think it as wise to trust ourselves in the hands of a blind monomaniac for the recovery of impaired vision, as to admit the pretensions of this young lord to be "a statesman." His arrogance of manner is but on a par with his information and his uncharitableness. We hope that years may bring him wisdom; but he has yet to learn that "if a man think himself to be something when he is nothing," according to St. Paul, he "deceiveth himself," and, as

experience proves, seldom wins respect or influence amongst his fellows.

But is it not for lamentation that the gravest questions are left to such incompetent men? The religious future of England at the disposal of such "statesmen" as Lord Robert Montagu! Even a decent self-respect should make all Englishmen feel that we want as legislators at the present time men of the most cultivated minds, and of the most cautious habits of induction. We need the ripest and richest scholarship of the nation, the most practical and discriminating wisdom in the land, to ascertain and apply the true principles of government to this, as to all other questions. But how are we to obtain them? If Nonconformists are indifferent about the fitness of candidates to deal with the rights of Christians, and with the relation of Churches to the State, who are we to expect to bestir themselves? The Bishops and clergy of the dominant sect? Or are the landowners, and the hangers-on of the aristocratic upholders of things as they are, to rouse themselves, that Christ's Church may be set free from the trammels of the State? It is our deliberate conviction that the settlement of this great question is made in God's providence, to depend upon the faithfulness of the Nonconformists to their principles, and their dutiful, but constitutional, assertion of the crown rights of Him who hath said, "My Kingdom is not of this world."

We are by no means insensible to the many influences which combine to repress all zeal in this direction. They are, beyond doubt, unworthy and contemptible for the most part; but they are strong notwithstanding. By all means let argument and persuasion be used to the utmost to show Nonconformists their errors; but since these may chance to be met

by arguments more weighty on the side of Nonconformity, recourse is had, in the smaller towns and rural districts more especially, to other and more effective weapons. Customers leave the shop of Dissenting tradesmen, and the most studied slights are put upon them for their Dissent. As an illustration we may mention a case which came under our notice a short time since. A notice to make a Church-rate was posted on the door of the parish Church, in a small market town, and a godly man who was a bookseller and stationer in the place, but withal a sturdy Nonconformist, resolved to attend the Vestry and oppose the levy of a rate. He did so with good temper and considerable ability. But he became a marked man from that day forward; and soon afterwards he received a message from a noble lord, of immense wealth and influence in the neighbourhood, who sometimes bought small parcels at his shop, that if he continued to act in a similar manner, his lordship would withdraw his custom forthwith. Our friend returned for answer: "tell Lord — that a crust of bread satisfies hunger, and a common pump gives me all I ever care to drink, and that I have confidence in God to secure me both." It came to our knowledge that the nobleman in question soon after said to a batch of his chums—"I can do nothing with that fellow, for he's content with bread and water. There's no chance of doing anything with him." And so, after a while, he found his way back again to the shop. But our readers will feel that it is not every tradesman who is as independent in spirit as our friend, and they will admit that the power of wealth is great to hold principles in check.

Unhappily for the country, it must be acknowledged that those who pretend to be ministers of the Gospel *par excellence*, have taught the public



by their own conduct that principles are secondary to clerical promotion and social rank. When the Gorham case was decided, how many of the clergy resigned their benefices rather than connive at the denial of sacramental grace in baptism? None but the few who found a home for themselves in the Papal communion? Drs. Pusey and Neale, Messrs. Keble and Denison, and their numerous following, retain their benefices in the Church to this day. And now that the Privy Council have decided in the celebrated case relating to the "Essays and Reviews," that the Inspiration of the Scriptures is an open question, so that any clergyman may deny the Inspiration of any part or parts of any book of Holy Scripture, provided he do not deny the canonical authority of that book—now that the clergy may affirm or deny Justification by faith in our Lord Jesus Christ, and may assert or deny the eternity of final punishment, not a man amongst them gives any sign of quitting a sect which has no longer any settled form of doctrine to teach the people. Mr. Keble says that this judgment, when viewed in relation to the case of future punishment, is "even more shocking and calamitous than what we [*i.e.*, his High Church friends and himself] have before had cause to complain of from the same most inadequate tribunal;"—that it is worse than the decision in the Gorham case, worse than "that of Dr. Lushington in the Court of Arches, preliminary to this Appeal, whereby among other things it is made lawful for a clergyman to deny the prophetic character of the Old Testament;"—and that "it surpasses both in its direct and most disastrous tendency to corrupt and ruin the souls for which Christ died:"—but he is Vicar of Hursley still! He declares that "the effect of it will remain, not only as a scandal and

reproach to us throughout Christendom, and as a provocation to restless and fretful spirits, otherwise inclined to separate from us; but still more frightfully in ways we shall not know of, until we have to measure the amount of the mischief by the souls which it shall have helped to ruin!" and he publishes a Litany to be used "in the present distress," but gives no sign of sacrificing everything for the sake of the truth! Nothing can be more pernicious in its tendency than conniving at the corruption of the truth; and in spite of the Oxford Declaration signed by thousands of the clergy ("for the love of God" forsooth!) it is notorious that the doctrines which the clergy may lawfully teach to their flocks must be learnt from the decision of the Committee of Privy Council, and not from the vague language of their newly-framed "fortieth Article." These gentlemen who have signed the Declaration, hold their livings and other preferments by virtue, among other things, of submitting to the Ecclesiastical supremacy of the Crown; and the common sense of their countrymen demands that that supremacy be honourably, and not in a non-natural sense, acknowledged by them. And as they are too wise in their generation to call it in question in set terms, the conclusion is inevitable, that they admit the Queen to be Defender of the Faith, equally as it is set forth by their definitions, and by the statements of Dr. Williams and Mr. Wilson. They are like showmen in a fair who answer the natural enquiries of their patrons as to which is which by saying—"As you please, my dears; you pay the money, and take your choice!"

The mischief does not end here. The authority of the Bible has already been lowered amongst the students in our Universities, and some of the upper classes in this

country. There is no reason to believe that this evil will be circumscribed by its present boundaries. As the Tracts for the Times diffused their influence throughout the country, so may we expect scepticism to spread on every hand. It is the natural recoil from superstition : and as the clergy have the chief direction of national education, we may reckon upon witnessing the effects of their teaching in this form. Have they counted the cost of this disparagement of the Bible? And have they weighed well the results of their success? For with the depreciation of the Bible something more is connected than the weakening of Protestantism ; the power of Christianity itself is crippled, and its Divine authority is trampled in the dust. The Very Rev. Dr. Faber (who has but recently passed away from amongst us) thus wrote in a preface to the *Life of St. Francis, of Assisi* :—

“Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose grotesque fanaticism, its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. It has been to him all along as the silent, but O how intelligible, voice of his guardian angel ; and in the length and breadth of the land there is not a Protestant with one spark of reli-

giousness about him whose spiritual biography is not in his Saxon Bible.”

It is, therefore, an awful responsibility which they incur, who, without just cause shown, tamper with that authority which *has made, and can yet make*, the man of God perfect, thoroughly furnished unto all good works. And it becomes proportionally important that all who receive the Scriptures as given by inspiration of God should watch against the insidious influence of those who would treat them only as the voice of devout reason, and the voice of the congregation. Indifference at such a time, and upon such a topic as this, is little short of treason against God.

To whom, then, should England look at the present crisis in her religious history, but to the Non-conformists of this country, and especially amongst *them*, to the Baptists? *We* at least do not recognize Apostolic traditions (so-called), for which we have not the sure warranty of Apostolic writings ; and on this account we occupy a vantage-ground which gives us pre-eminent opportunities to serve our generation by the will of God. Our position is thus sketched by a high authority in the “*Christian Remembrancer*” for April, 1864, and we commend his description to our readers :—

“We know that of all Dissenting sects Anabaptists are those who alone give some trouble in replying to their arguments. We imagine that there are not many clergymen who, in arguing with a Baptist parishioner, have not been told : ‘Well, sir, granting that it was the custom in what you call the Primitive Church to baptize infants (not that there is a word about it in the Bible), I have been told by our minister that so it was to give them the Sacrament. Was that so or not according to your belief?’ ‘And who could deny that it was?’ ‘Well, then, I have heard you say in your sermons that when our Lord is speaking to Nicodemus about

being born again, He is speaking of baptism.' 'Most certainly you have.' 'And you have said that the necessity of baptism is clear from those words of our Saviour.' 'Yes.' 'And I have also heard you teach that when our Lord says, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," He refers to Holy Communion.' 'Most truly you have.' 'If, then, one saying includes infants, so must the other; and yet you baptize babies and never give them the Sacrament. *What do you say to that?*' And how can one reply to that, but—what no Dissenter would receive—by some such argument as this: "Most undoubtedly, in the Primitive Church, children were communicated as well as baptized. But, in point of fact, for eight hundred years, children have not received Holy Communion in a full half of the church, while, through the whole church, they have been baptized. Can we imagine that the dear Lord who said, 'Lo, I am with you always, even to the end of the world,' would allow half of His church so far to go wrong on a vital truth, on a matter of salvation, as the non-communicating of infants would thus involve? That the cessation from the practice is a corruption, I willingly allow; but still, the two great Sacraments do not, in regard to babies, stand on quite the same footing, &c., &c."

The writer says nothing, it will be observed, about *the other half of the Church*, which, according to him,

"the dear Lord has allowed to go wrong."

The conclusion, then, to which we are led by this review of the state of things around us is, that it is of the highest consequence that the members of our churches should be well grounded in their principles as Non-conformists, and should prepare themselves by a careful study of the New Testament for that assertion of the spirituality of Christ's kingdom, which they can, with unquestionable consistency, make in the presence of their fellow-Christians and all men. And, above all, as it is our privilege no less than our duty to maintain the sufficiency and authority of Holy Scripture in all things pertaining to godliness, let it be our ambition, by constant study of those Scriptures under the promised guidance of the Holy Ghost, to become manifestly the epistles of Christ before all the world. For the religious future of England, and of the world, is involved in the holiness and the unbending integrity of those who know and love the truth as it is in Jesus.

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## DEMONOLOGY.—No. II.

### DEMONIACAL POSSESSIONS.

Is the human family influenced in any way by the existence of demons? Do they possess any power over the minds, or bodies of men, and if so, of what character, and to what extent? These are questions to which the perusal of our previous paper would naturally give rise, and which we shall now endeavour to answer. To the temptations of Satan to which the Christian is constantly exposed;

to "his devices" by which he endeavours to ensnare, and ruin the souls of men; to the power which he wields as "the God of this world;" to his workings in "the children of disobedience;" to his "going about as a roaring lion, seeking whom he may devour;" to these and kindred points we shall not refer; not because they are unimportant, but because all are familiar with them, and they are

continually referred to, from the pulpit. To what may be termed the material rather than the spiritual operations of the hosts of hell, to the influence exerted by demons on the bodies rather than the souls of men, our present inquiry will be directed.

In this part of the subject, as in the preceding, speculation will as far as possible be abstained from, and information be sought simply from the Word of God.

The first point claiming attention in considering the agency of demons, is that of demoniacal possessions. Every reader of the New Testament must be impressed by the constant mention of parties into whom demons had entered, or who were possessed of a devil, or demon. These parties seem to have been for a time, body and mind, given up to the power of the demon, or demons who had entered their bodies, and who used all their members as they pleased. Peter in his address to Cornelius, and his friends, said that Jesus, "went about doing good, and healing all who were oppressed of the devil." Acts x. 38.

The Canaanitish woman falling at the feet of Jesus cried unto him, saying, "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil (or demon.)" Jesus told her that the demon was gone out of her daughter, and it is stated that when she came to her house she found that the devil was gone out. The most graphic and instructive account of possession is found in the fifth chapter of Mark's Gospel. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been

plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus thou Son of the Most High God? I adjure thee by God, that thou torment me not." For he said unto him, "Come out of the man thou unclean spirit." And he asked him, "What is thy name?" And he answered, saying, "My name is Legion: for we are many." And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, "Send us into the swine, that we may enter into them." And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country."

Some persons have endeavoured to account for the demoniacal possessions of the New Testament by natural causes, and to prove that those who are said to be possessed by demons were simply under the influence of some disease, as for example, epilepsy. It has been stated that persons in epileptic fits have manifested all the symptoms of the demoniacs of the New Testament, have displayed similar physical power, and have delighted in torturing their own bodies. If such be the case it would, we contend, be much more reasonable to suppose that such persons were possessed by

demons, than to attempt to reconcile the phrasology of Scripture respecting demoniacs with descriptions of merely natural disease. They are said to be possessed by demons. Christ and his disciples are said to cast out demons. The demons on all occasions know Jesus to be the Son of God. They are obedient to Him. They converse with him. In one instance quoted, they wished when ejected from the man to enter a herd of swine. Christ gives them permission. They enter the swine, and cause their destruction. Now, is there any possible way of understanding these statements, unless these demons were real existences, and actually took possession of the bodies of men? Who ever heard a disease speak? Who ever knew a disease increase the knowledge of men? How could a disease leap from the bodies of men into beasts at a distance? The mere supposition is absurd and monstrous. Let it be remembered that these statements are historical facts. They rest on the evidence of eye witnesses, and if we place any confidence in the inspired historians, we must believe that demons had entered the bodies of men, and were ejected by Christ: or else, we must disbelieve the Scriptures.

Two or three questions naturally suggest themselves here.

Why did the demons desire to inhabit material bodies? Did this desire arise from a disposition to injure man? did it spring from malice, jealousy, and hatred? Was it a manifestation of the malignity of fallen spirits towards the inhabitants of this world, which since the temptation of our first parents has never decreased in virulence? Was it a display of spite against God whom they could not strike; an attempt to exercise their revenge on the Almighty by acts of cruelty upon

feeble man, the object of God's tender solicitude and love? Or was the occupation of a body productive of increased perceptions, either pleasurable or painful; and would it, by bringing them into relation to space and matter, afford them media of speech and motion? It is noticeable that when ejected from the human body, they on one occasion asked permission to enter the swine: and that previous to ejection, they asked Christ not to torment them.

Another question suggested is, How did they know Christ? Was it through any knowledge they acquired as spirits who at times could approach the throne of God? Was it through any power of communication which spirit has with spirit? Did they recognize in Jesus Him whom equal with the Father they had beheld in Heaven the object of worship, and whom as subdued rebels they were compelled to obey? Did they feel the restraining influence of one thus holy and mighty, and was this the torment they endured in his presence? Either of these conjectures, if correct, would account for their recognition in Jesus of the Son of God, and their implicit subjection to him.

A third question occurs: Are these spiritual beings in the same circumstances and possessed of the same powers now, as in the time of Christ? Or, in other words, are there demoniacal possessions in the present day?

In order to the solution of this question, let us enquire if there be any reason for supposing a change to have taken place in the economy of demons. Why should they not exist under precisely the same circumstances, possessed of the same powers, and influenced by the same passions and desires? We find no intimation of any change in the Word of God. The end of the world

is their period of judgment; and why should any change take place in their condition or operations before that period? The death of Christ produced no change. Demoniacs were found after his resurrection as well as in his life time. The influence of Satan over the mind is still felt, and why may not his influence over the body, which must be considered a less evil, be also felt? The death of Christ then cannot have produced any change in the economy of the demon world except that the gradual advancement of truth causes a gradual decrease in Satan's dominions.

It has been supposed that in order to render the miracles for the establishment of Christianity more convincing, demons were allowed in the time of Christ and his Apostles to take possession of the bodies of men and torture them. Such a supposition does not consist with the mercy and benevolence of God. It can scarcely be believed that God would permit such tortures to be inflicted on men merely to add splendour to the miracles wrought by Christ and his disciples. We blame a philosopher who puts one of the brute creation to pain in order to illustrate a point of science, and can we conceive it possible that man should be given as a prey to the wanton malice of demons, merely that Christ might be magnified in their ejection? This supposition is opposed by the belief in demoniacal possessions held both by heathens and Jews before the time of Jesus. Demoniacal possessions in New Testament times seem to have excited no surprise. They are narrated by the inspired historians in the same manner as ordinary occurrences. It would seem by a remark of Jesus on one occasion to his enemies, that not only were demoniacal possessions common, but that the Jews were accustomed to

cast out demons; "If I by Beelzebub cast out devils, (demons) by whom do your children cast them out? Therefore they shall be your judges." Mat. xii. 27. Jesus could not thus have silenced his enemies if they had not practised, in reality or pretence, the ejection of demons. It will not meet the question then, to say that demoniacal possessions were peculiar to the times of Christ and his Apostles.

The question can only be answered by an appeal to facts. Are there any demoniacs now? There are not any so denominated by us: but are there any under another name? Or, to put the question in another form; are lunatics, or madmen, identical with demoniacs?

Let us not shrink from this investigation from superstitious horror, or from an unwillingness to allow that persons are under the cruel influence of demons. It would argue nothing unfavourable to persons thus grievously afflicted if their afflictions were the result of the agency of demons. There is no reason to suppose that the demoniacs of the New Testament were more wicked or more hateful to God than their neighbours. Mary Magdalene, out of whom seven demons were cast, became one of the most faithful and loving disciples of Jesus, and there is not a single intimation that before their ejection she was an abandoned woman, or especially obnoxious to God's displeasure. No man could be more grievously tormented by Satan than Job was, and yet no man has ever been more highly commended by God. "There is none like him," says God, "in the earth, a perfect and an upright man, one that feareth God and escheweth evil." To be possessed by a demon, then, would not be any more an evidence of sin, or of God's displeasure, than to be afflicted by any of the or-

dinary diseases, which also, may possibly be the result of demoniac agency.

To return then to the evidence of facts—are there any diseases now analogous to demoniacal possessions?

That there are diseases very similar to demoniacal possessions, may be argued from the circumstance that many have endeavoured to prove, that the possessions of the New Testament were merely natural diseases.

For many centuries after Christ, the Fathers believed in the continuance of demoniacal possessions.

The nervous melancholy, and raving madness of the present day, bear great resemblance to "possession."

One from whom a demon was cast out by Christ, is called in Matthew a lunatic. "A certain man came to Jesus, saying, 'Lord, have mercy on my son, for he is lunatic and sore vexed.' 'And Jesus rebuked the devil (demon), and he departed out of him.'" The Jews were accustomed to impute madness to demoniacal possession. They said concerning Christ, "He hath a devil, and is mad."

The general enmity to God and religion manifested by madmen, and their well-known proneness to oaths and blasphemy, can with difficulty be accounted for, except on the supposition of demoniacal possession, especially in the case of individuals of exalted piety in their intervals of sanity. The change of feeling sometimes produced by madness may perhaps somewhat account for this phenomenon; but it seems hardly sufficient reason for the disposition to curse and swear, which is the almost universal accompaniment of raving madness.

The immense accession of strength in madness, presents another very striking point of resemblance to de-

moniaccal possessions. To what extent nervous energy will account for such immense accessions of strength as are frequently seen, it is difficult to determine.

It does not materially affect the argument, that under medical treatment the virulence of the disorder is mitigated, or that it may be traced to natural causes. There is nothing harsh or unnatural in the supposition that the demon may take advantage of some mental or physical weakness to obtain possession of the human frame; and as our own spirits are powerfully influenced by the condition of the material body, may not the felon demon, who has taken violent possession, be in a similar manner influenced by the body or the spirit, the lawful occupier? Moreover, all God's dealings with men appear to be intimately associated with natural causes; and may not the agency of evil spirits be similarly associated with, and dependent upon, natural causes? For instance, when Saul's mind was wounded by the popularity of David, the evil spirit came upon Saul, and the soothing influence of music enabled him to overcome the demon. Paul's thorn in the flesh was said to be a messenger of Satan to buffet him, and at the same time to be given him, that he might not be exalted above measure; given him not by Satan, who would not wish to keep Paul humble, but by God. This thorn in the flesh was probably an imperfection of speech, for his enemies said that his speech was contemptible, although his letters were weighty and powerful. Such impediment would be a great hindrance to the effectiveness of Paul's preaching, and therefore would be a great grief to him, and gratification to Satan. Such impediment would also be the natural result of the revelation which had been granted him by

God. He had been caught up to the third heaven, into Paradise, and had heard unspeakable words, which it was not lawful or possible for a man to utter. Such was his ecstasy that he could not tell whether he was in the body or out of the body. His whole nervous system would most probably be affected, and the thorn in the flesh naturally follow. Whatever the thorn in the flesh may have been, it is generally supposed to have resulted from the vision. It would then seem to have proceeded from three distinct sources—viz., Natural causes,—Satan's malignity,—and God's care. Satan appears to have taken advantage of Paul's state of body, induced by the ecstasy, to fix the thorn in the flesh with intent to injure him, whilst the same is permitted, or appointed by God, not for Paul's injury, but for his good, that the evil inflicted by Satan might keep him from being unduly elevated and puffed up by the revelation that had been granted him. And may it not be the case frequently that our afflictions, which may be traced to natural causes, are the result of de-

moniac agency, and at the same time are given us by God to preserve us from much greater evils, and work out our everlasting good?

From this investigation it appears that there are no reasons why demons may not now mingle among men as in the time of Christ, or for supposing their power diminished;—that demoniacal possessions are still possible;—that for several centuries after Christ demoniacs were thought to exist;—that some of the diseases of the present day bear a strong resemblance to demoniacal possessions;—that there is nothing necessarily revolting to the mind in the idea of a demon possessing or tormenting a human body; but—that God may, through the agency of demons, work out His purposes of mercy and love in the children of men; and that, too, when demons are gratifying their own malevolent desires, and through those evils which apparently spring from circumstances and things, entirely under human control.

The subject of the next paper will be Witchcraft.

## FLOWER PHYSIOGNOMY.

A VERY little pupil once asked permission of her teacher to make her first essay in the department of written composition, the request was willingly complied with, and the child was left free, moreover, to select any subject preferred. For a moment or two the child-mind travelled out in quest of a theme, heart-love made the choice, and then the small fingers penned laboriously as the initiatory thought, the somewhat broad proposition, "Play is the science of

happiness." There was no waste of argument to establish it; it was manifestly self-evident, an article of the creed, on which a controversy had never been raised. Now, of course, we grave, elder folk have outgrown our faith in that axiom; yet there is we believe, an element of truth in it, too much overlooked in this busy, practical, everyday life of ours; we are somewhat afraid of "play," we will allow ourselves rest, but not much recreation. Yet in so doing



we sin against ourselves, for gladness of heart is wonderfully helpful to success in all kinds of labour, and it will never consort with a life of unremitting toil. But forgetful of this, the bow is bent, always bent, and hence there is a good deal of nerveless work done, and our endeavours often fall short of the mark, when a little more vigour would have made them unerring and true. Some of our readers have had perhaps a long winter of dry work, and their work has been done too, it may be in the midst of the excitements of town life, and the unhealthy competitions of business. If so, in all probability, their physical powers are worn and exhausted, the mind is jaded, and the heart, at times, seems almost loveless: to such an one the budding, beautiful Spring, does not directly bring health, but rather a consciousness of sickness. It appears to awaken an instinct within them leading them to seek the curative power, so richly stored up for them in Nature by the bountiful hand of the all watchful Father. Hence, where any amount of culture and refinement of feeling obtain, the almost heart-sick yearning for the quiet woods, the breezy hill side and a glimpse of the wild free sea-waves, and the longing too for a wrestle on cliff or shore with the bracing winds that have swept over them. Well, it is for those who have resources which enable them to obey such impulses: They are friendly monitors, warning of danger, and inviting to remedial processes as pleasant as they are salutary; well is it too if there be a corresponding wisdom which, foreseeing the peril and loss waiting upon every infringement of Nature's laws, hastens by obedience to her promptings to avoid her punishments, and to gather in her blessings. And here, by the way, one thought of pity for those—

the hard-working poor of our towns especially—who have the toil without the release; one movement of leniency towards them that may temper a judgment, apt perhaps to be harsh in condemning the coarse excitements and gross sensuality too, often forming the staple of the amusements they seek. The heart of man craves pleasure as the body in cold and hunger craves warmth and food; but when the whole frame is stupified by incessant toil, it is only a strong stimulus that has power to excite a sensation, and where the healing and blessed influences of true religion are unknown, it is little marvel that this is sought, and that pleasure is purchased, at almost any price. And all honour to the noble men and women who, through all temptations incidental to a life of poverty and labour, have kept their faith with their God, with themselves, and with those whom he has given them to cherish and to love. One plea, too, for the little ones in our households. Would that parents who are town-dwellers the long year through, could only know the importance to their children of an annual migration to some of those sweet rural spots, which despite the encroachments of man, God has still preserved here and there around our cities, mementos of the unchanging love and kindness which at the first planted a garden, and a garden of Eden for the earliest of the human race, which His power had created. As an element, in the education about which so many anxieties gather, it holds no inferior position; it yields not an iota in value to any school-room training, or book lore, however complete and perfect. Without the sweet teachings of Nature young hearts and minds must always of necessity prove barren of healthy growths, both parents and children

will suffer if the boon be withheld for any trivial and insufficient reason. We often, however, cannot understand the restorative process by which, in our pleasant country sojourns, our wasted powers have been recruited; or, at least, we do not thoroughly comprehend those parts of it which, by subtle and delicate agencies, affect the mind and spirit. Change of scene, full draughts of pure fresh air, sufficient muscular exercise, a gladdened heart and a resting brain, will sufficiently explain the improved state of bodily health; but a change has been wrought in us more interior still, which these things do not sufficiently explain. What longings have been begotten in us for a holier, purer, better life, a life more earnest, simple, kindly, and true; grateful tears of penitence have watered our recognition of past shortcomings. "Seeds of hope and of prayer" have been sown for the future: we feel the results. Whence the power and how has it wrought? Of course in the new life of the Christian, which is wholly of Divine workmanship, the power is one, the renewing, sanctifying energy of the indwelling spirit of God. We can but trace the subordinate means by which He works, and these are manifold. In these brief pencillings we purpose only to touch lightly upon one amongst the many, and in making selection shall pass by the most prominent, and restricted by our subject to the flower creation, shall only raise the question springing from it. What kind of work in this ministry of blessing has been done for us by those lowly neighbours of ours, the flowers of garden, forest, and dale, with which we have been communing? Now we have sometimes thought that as the building up of character in all Divine rectitude, is to the mind of

God one of the most momentous duties He has laid upon man, and as the earth, fashioned and furnished to be His abode, was planned by Him in perfect adaptation to all His necessities, as these stand revealed to Infinite knowledge, there would be in the dwelling and its furniture a large expression of sympathy with the life-work of the inhabitant, and plentiful aid richly provided for his help in its prosecution. That this is the case, we have ample proof; mighty tempests career through it, inspiring a salutary awe and fear; fruitful seasons minister joy and gladness, and excite him to gratitude and praise, but we have sometimes felt that there are other auxiliaries, not less real, but of gentler influence, less obtrusive, and therefore not so easily recognized, which he might make mightily helpful in the task of adding to the substantial buildings of solid virtues those graces and adornments of character, which are needed to perfect it in beauty and completeness. "For

"'Tis not timber, lead, and stone  
An architect requires alone,  
To finish a fine building,  
The palace were but half complete  
If he could possibly forget  
The carving and the gilding."

To some of us, at least, there are such auxiliaries in the direction we have already indicated, for there, in countless forms of living beauty, we find in flower-life exemplifications of those lovelier attributes of human character which God would have us cultivate, which we covet for ourselves, and admire and esteem in others. Is it without design that year after year the snowdrop reveals her stainless purity, and the violet nestling in shady nooks, lends her fragrance and her beauty to commend to us the fair grace of modesty? and whence is it that lessons of humility have always been conned from the

sweet bells of the lily of the valley? Oh! some will say, these are mere poetic imaginings with which the flowers have been invested; but these have sprung from existing analogies, and resemblances too varied and too striking to be entirely resolved away by ascribing them all to the creative power of fancy. We think that it must at least be granted that the capacity they discover for receiving, retaining, and henceforth exhibiting, in resemblance, appropriate attributes of character assigned to them, is sufficiently remarkable to excite some amount of wise thoughtfulness in the minds of any who are lovingly searching the works of Nature, that they may therein read the manifested thoughts of God. We do not, however, claim for Flower Physiognomy a higher rank than this, that it may be included amongst our possible mental recreations, and we grant that in its practice we may be often disporting ourselves with fancies, yet even these will be found of healthy and purifying tendency. Let us make the trial as the summer growths of floral grace and beauty are gathering around us, and we shall as-

surely be the richer in many sweet influences, ministering to greater purity and simplicity of life. Who has not admired the wistful, timid glance, with which some of our flowers look out upon this disordered, unlovely life of ours; who has not felt in their society the unworthiness of mean low desires, and unholy thoughts? Let us look oftener into their friendly faces, and take to ourselves their teachings, and remembering that intercourse creates assimilation, let us not turn aside from this, or any other treasury of help, however lowly; the flowers have often ministered to us unconsciously, but recognizing their help, and seeking it, we shall find there are good gifts still in reserve. Our highest intercourse is indeed with Him who is the Father of our spirits, and next to that we value with untold appreciation, communion of thought and feeling with earnest Christian hearts, yet the necessities of our inner spiritual life are so varied that we cannot allow a single aid, wheresoever stored, to lie by unused.

S. E.

*Winslow.*


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## Reviews.

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*The Rise and Progress of Religious Life in England.* By S. R. PATTISON. London: Jackson, Walford & Hodder, 1864; 12mo. pp. 368.

Ecclesiastical history is not necessarily a history of religious life. Few of the multitudinous tomes that weigh down our shelves are devoted to the history of that fellowship with the unseen, that

communion with Christ and with God, in which a truly religious life consists. Theology is there; the strife of ecclesiastical parties is there; the rise and fall of churches are duly chronicled; the debates of councils and the errors of heretics are fully set forth. But the story of the men of lowly heart, "who have lived in habitual realization of the

Divine love through our Lord Jesus Christ," receives but scant recognition, and often no place at all.

In looking back over the ages, we see the gradual spread of Christian truth softening the manners of nations, changing laws and institutions, building up hierarchies, and determining the course of history. And with the events connected with this progress church historians chiefly busy themselves. Inadequately as Dean Milner accomplished his task, yet he was the first among the moderns to grasp the idea that the history of spiritual religion was not the same as the history of the Church, and to attempt to trace through the centuries preceding the Reformation that silver stream of real piety, which, in the darkest times, ran its quiet course, sometimes sparkling in the light of joyous recognition, at others hidden beneath the dark corrupting masses of human superstition and hate that overshadowed it. He sought to establish the fact that there existed in every age, a number of persons bearing the Christian name whose lives proved them to be "the excellent of the earth," and whose piety welled up from a heart at peace with God. He found that there was conjoined with this holy and inner life an attachment to the doctrines of grace, from which the bitterest trials could not sever it, and which the fear of death could not quench. In some cases it might be seen burning with calm lustre on a throne, at others sparkling in the cottage of the poor, or darting forth rays of dazzling brilliancy from some cavern, or lonely dell, whither it had been driven by the persecutions of a so-called Catholic Church.

Our esteemed friend Mr. Pattison, in the volume before us, endeavours to do for English religious life what Milner attempted for the church at large. He passes in rapid and too brief review the ages that have elapsed since the first planting of the Gospel in Britain to the close of the eighteenth century, bringing into the clear sunshine some of the many gems of vital godliness that the Divine Spirit has quarried from the mine of human misery. Very beautifully he says:—

"The trump of the archangel will call up strange forms from the grassy graves of our remote forefathers; they will come from oremlech and cairn, from the soil of buried cities, from the margin of the silent Roman roads; but their utterances will be the same:

"They, with united breath,  
Ascribe their conquest to the Lamb!  
Their triumph to his death."—P. 13.

And again:—

"Never has the great theatre of human creation, since our Lord's advent, been totally free from the presence of His followers. The recognitions of heaven will comprise some strange surprises. The motley liveries of earth often separate brethren. Many who have anathematized each other, have nevertheless been together loving the Lord Jesus Christ, though after a strangely separate and incomplete method."—P. 84.

Thus our author has attempted to show that, independently of all surrounding circumstances, there have always been in this country persons who have lived in newness of life towards God and man; in hearty enjoyment of Divine favour; in firm hope of a heavenly inheritance; and in diligent endeavours for the diffusion of evangelical truth.

In prosecuting this object Mr. Pattison rarely walks in the ordinary paths of ecclesiastical history. The story of bishops, and their strifes for pre-eminence, have no attraction for him. He passes by the intrigues of courts and the ecclesiastical politics of parliaments. He fixes attention on the saintly life, the holy words, the devout songs, the heaven aspiring prayers of the true believer. He tracks vital godliness in its desert life among the ancient Britons. The monasteries of our Saxon forefathers, furnish their roll of humble followers of the Lamb, and fervent missionaries of the Cross. The days of Wycliffe and the Lollards give abundant proof how large was that band of "cobblers, weavers, carpenters, trade apprentices, and humble artisans, men of low birth and low estate, who might have been seen at night stealing along the lanes and alleys of London, carrying with them some precious load of books, which it was death to possess, and giving their lives gladly, if it must be so, for brief tenure of so dear a treasure."\*

\* Froude's Hist., i. p. 152.

Of their lowly unobtrusive life Mr. Pattison lovingly says :—

“The humble daisy unfolds its petals at the dawn, and continues open though clouds obscure the sky all day; so these children of God, having once lifted their hearts in faith towards their heavenly Father, continued steadfastly regarding Him, though the firmament of His providence was overclouded during all their pilgrimage.”—P. 81.

The Reformation period next yields our author abundant material to illustrate the advance of genuine piety. Nor does he fail to mark the germ of religious liberty which lay enwrapped in that great movement.

“The principle that man is directly accountable to God, and to Him only, for his personal religious belief, lies at the foundation of all the acts of the Reformers. They felt, that in spiritual things, Christ is entitled to paramount obedience. They sacrificed reputation, comfort, property, and even life itself, in support of their convictions. They denied the authority of the Government to impose on them a creed at variance with their conscientious interpretation of Scripture. But they never saw the correlative truth, that whatever is not within the jurisdiction of Government, cannot rightly affect the Government with any responsibility. If there is no duty on the one hand, there can be no obligation on the other.”—P. 175, 176.

The next age marked the advance of piety from individuals to families. The men who rendered the Commonwealth famous had been brought up in homes where the incense of true worship daily ascended to the Lord of glory. There they acquired that earnestness, that robust faith, that manly endurance, that fearless honesty, that strong faith in God, which made them victors in the senate and the field. It was also the era of “powerful ministers and preachers” who went through the nation, and by “the powerfulness and efficaciousness of their preaching,” as well as by the exemplary holiness of their lives, awoke multitudes from death in trespasses and sins. It was a period of revivals. Wales and Scotland were moved by the outpourings of Divine mercy, and men were prepared for the great struggle at hand between tyranny and liberty, a religion of sacraments and the free grace of God.

We shall not dwell on the period of

the Commonwealth, except to mark our author's appreciation of the piety of Cromwell, and to quote the following passage with which he concludes :—

“We feel that we have been in the presence of one who, with all his faults and failings, was a striking exemplification of the life of God in the soul, a man of prayer and piety. The explicit testimony of Mr. Richardson, a person of calm judgment, keen mind, and independent habits of thought, a contemporary and a Londoner, probably expresses the exact truth :—He hath a large heart, spirit, and principle that will hold all that fear the Lord, though of different opinions and practises in religion, and seek their welfare. I am persuaded there is not a better friend to the nation and people of God among men, and that there is not any man so unjustly censured and abused as he is.”—P. 232.

The somnolency and spiritual apathy that crept over the churches, and the decay of real piety, which ensued on the Restoration, till it deepened into a stillness like death, in the first half of the eighteenth century, are vividly described. Then comes the revival under Wesley and Whitfield, the rapid awakening, the renewed pulsation of life, and the dawn of that great thought which has impelled the servants of Christ to visit heathen lands, there to preach the unsearchable riches of Christ.

Such is a brief sketch of the picture of England's religious life in past ages that Mr. Pattison has endeavoured to draw. But it is impossible in a review like this to give our readers a full idea of the interesting facts selected, of the charming bits of biography set in every page, and of the taste which characterizes the work. There are many wise remarks, and gems of thought, scattered up and down. A few we have already given; but we cannot withhold the following, taken almost at random as we turn over the leaves.

#### THE GATHERING OF THE CHURCH.

“The fulfilment of history in the gathering of the Church of Christ, is one long Roman triumph. Group after group pass on in the stately procession, attired in different costumes, with varying physiognomy, each bearing the spoils of its own warfare, but all intent on the one entrance into the city, whence they hear from afar off the plaudits which arise from around the throne, to which their great Leader has been exalted by the suffrages of an innumerable company.” P. 191.

## ADAPTATION OF CHRISTIANITY TO EVERY AGE.

"Although the foundation, facts, and arguments of Christianity are unchangeable, and the identity of the Divine life in all ages and places unquestionable, yet there is no limit to the adaptations by which it becomes a new power to the individual and to society. All its great organizations have been successfully an outgrowth in connexion with the peculiar events and circumstances of the age in which they were set on foot. They have not been struck out perfect at a heat, but welded piecemeal as the occasion arose. The work of the Holy Spirit amongst men depends upon the earnest faithfulness of the daily orison, 'Thy kingdom come;' and it is given in accordance with the promise, 'As thy day, so thy strength shall be.'"—P. 349.

## GOSPEL TRUTH.

"Wherever and whenever the clear ring of Gospel truth is heard in the air, it acts as an effectual call-note to the souls of men."—P. 284.

## DOCTRINE AND ACTION.

"The essential identity of Christian doctrine in all ages is paralleled by the close correspondence of Christian action in all time."—P. 279.

## STUDY NOT ALONE SUFFICIENT.

"The life of God in the soul, is not often kindled by mere study, and real students are always few in this busy world. The noblest considerations concerning God's ways are devoid of interest, until the soul is touched with power from on high. The latter sometimes surprises with its genial glow the earnest scholar, for it is ever the reward of devout research into the oracles of God; but the multitude are wrought upon by fervid, repeated exhortations, and not by the slower process of study."—P. 297.

The typography of this book is of the first order, and it is printed on tinted paper. It is a book worthy of the widest circulation, and should be in the hands of every family.

*Thy Poor Brother. Letters to a Friend on Helping the Poor.* By Mrs. SEWELL, Author of "Homely Ballads," "Mother's Last Words," &c. London: Jarrolds.

Very few persons know how to give suitable advice to those who wish to help the poor. Many rely upon their own crotchets and plans, others are so fond of patronizing the dependent and confiding, and, still more, have such il-limitable faith in money as "answering all things" amongst the poor, that it is refreshing to take up a sensible and

womanly book like this, and see in every page that the writer knows what she is writing about, and what is the true principle upon which all help of the poor must proceed. No district visitor, however large his or her experience, could read these admirable letters without receiving, if not new hints, at least encouragement in labour which often seems to be unproductive, yet is never really lost; and if our advice can prevail with those Christian matrons among our readers who are anxious that their daughters should be trained to do good in a very unostentatious manner, we strongly recommend them to place this book in their hands, and to converse with them about its suggestions. It is every way fitted to train Christian mothers and maidens to do good to the poor, according to the ability which God has given them, and it has, therefore, our earnest commendation.

The volume contains twenty-one letters: On Scripture encouragements to charity, The labour of love, The pauper spirit, (four on) Visits in a district, The nursery, Nature's teachings, Mother's love, Practical lectures to ladies, The unpauperized poor, The guiding hand, The bonds of circumstance, Complaints, Selfishness and sympathy, Workhouses, Giving away, Affluence and poverty, The monster evil, and a final letter stating succinctly The discouragements and encouragements of the work. A short, but very valuable, appendix on helping "the fallen," fitly concludes the book.

We must find space for a long extract, which is but an average specimen of the Christian wisdom with which all the letters are filled. It is taken from the letter on "the unpauperized poor."

"During the long period of my acquaintance with the labouring classes, I cannot recal to memory more than two or three cases of deliberate ingratitude; but countless touching instances of overflowing gratitude, altogether disproportioned to the benefit conferred.

"Poor people understand the value of our crusts of bread, and worn-out garments; they can calculate pretty well the sacrifice we make in giving them away; and yet, they mostly receive very old things as new ones. To us, it is often a relief to get such things out of the house, especially in a way

that looks like charity. You will think I am throwing stones; if I do, every one of them hits myself first. I know all about the little mean deceptions we practise upon ourselves when our hearts are very small.

"To a very poor woman in London I feel that I owe an everlasting debt of gratitude for lessons of cheerful contentment she unconsciously taught me many years ago. I was a young married woman then, and had come to live in London, in the very heart of the great city. I was taking my first lessons in fog, dirt, noise, and distraction. Till then I had lived in the country, and loved it with the ardent love of childhood and youth. I was a most rebellious scholar; I loathed and hated the place, and I was nearly a stranger in it; I thought it would be impossible for me to bring up my little girl amongst black houses and dirty streets, with never a flower for her little hand to gather, nor a bird's song for her to hear; I used to sit and look over the roofs of the opposite houses, at the floating clouds, and the bit of blue sky, and cry like a child. Great London was to me like a huge cage with iron bars—so did I torment myself, and was almost wickedly discontented with my lot.

"In this state of mind I became acquainted with a very poor woman, who lived with her family in one room, in a small court in Shoreditch. On my first visit I found her washing; she had been confined only four days, and could not afford to pay any one to do it for her, and she said she could not bear to be dirty. She had several children, and her husband, who worked on the wharfs, had not regular employment. I never met with a person more richly endowed with Christian cheerfulness and contentment. She was ever grateful for the smallest thing, and would always say, 'a thousand thanks to God and you ma'am.' She never begged, she never complained, yet as I left her house I used to feel that she had nothing to be grateful for. I often returned from hers to my own comfortable home utterly ashamed of myself, and determined to number my mercies. When my worst fits of misery came upon me, I used to pay her a visit to take a fresh lesson of content, if not of thankfulness. Good woman! She died in the first visitation of the cholera to this country, leaving her little motherless family to feel her irreparable loss. I had a pleasure in helping them for her sake, and have a pleasure in the thought that I may one day meet her again, not in that Shoreditch court, but in the courts above, to thank her for the good works she did to me. . . .

"I have a neighbour now, who is always

putting me to shame by her generosity. The only name that properly represents her is Mrs. Greatheart. She is poor, always ailing, has bad legs, and bad head-aches, and seldom knows the pleasure of living in a comfortable body. Her husband is deaf, and suffers acutely from a cruel disease, but his spirit appears to dwell continually in the atmosphere of praise. 'Praise the Lord' are the words most frequently upon his lips, and not upon his lips only, for he truly does praise Him in his life. Whilst contending with all these difficulties, she preserves the most delicate cleanliness in her person, and in her crazy dwelling, where every article of metal shines with a polish that vies with the little bit of looking-glass on the wall. Neither her daily labour nor her infirmities prevent her often sitting up at night with an old sick deaf neighbour, for whom she washes gratuitously, and spares from her own little comforts to add to hers, and all this without compensation, talk, or display, all springing from the fountain of her large-hearted charity. She has had many troubles, and in the school of suffering she has learned the secret of sympathy. As for myself, I should always be found on the debtor's side of the book, if she kept an account. Her first fruit is sure to come to me; basins and baskets full are smuggled in by contrivance, and I have to manage a kind of payment with as much delicacy as if she were a duchess, lest I should wound her feelings. I can never repay her adequately, because I cannot make the sacrifices for her that she makes for me; she gives out of her poverty, I give out of my comparative abundance, but we are friends, and that is the payment in full to her."

And so the letter runs on, full of loving descriptions of the poor, yet betraying a wisdom in winning and retaining their affection, which would make many hearts happy if they but knew how to secure it. To all such enquirers Mrs. Sewell's book will be an invaluable and practical guide.

*Christian Home Life. A Book of Examples and Principles.* London: The Religious Tract Society. 1864. 12mo. pp. 216.—This very useful work is, we believe, the production of an esteemed minister of our own body. In a series of chapters the author has described the influence which the Bible ought to have on our home life; how piety is to be cherished in the family; the close connection between home piety and home happiness; and how the character of children may be formed. The

topics of family worship, the Lord's Day at home, and social intercourse, are discussed with great judgment. The style is calm, elegant, very thoughtful and earnest; the graver portions being fitly illustrated by examples, and references to the family life of men eminent for their holiness and worth. We can warmly recommend this tasteful volume to our readers, and especially to such as are just entering on the duties and felicities of domestic life.

*Man and Apes. A Lecture.* By WM. BOYD MUSHET, M.B. &c. London: Elliot Stock. 1864. 8vo. pp 43.—This lecture is an excellent reply to the lecture of Dr. Hunt recently reviewed in these pages. It is Mr. Mushet's opinion that there is no trait in the negro's nature that is peculiar to him alone, and which may not be found in other varieties of man.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. W. T. Henderson, of Banbury, has accepted the invitation of the church at Devonshire-street Chapel, London.—The Rev. Fitzherbert Bugby, late of Preston, has accepted the unanimous invitation of the New Union Church, Stretford, Manchester.—Mr. J. Jackson, of the Rev. C. H. Spurgeon's College, has accepted the unanimous invitation of the church at Sevenoaks, Kent.—The Rev. Francis Wills intends retiring from the ministerial duties of Kingsgate Chapel, Holborn, as soon as arrangements are made by the Church to elect his successor.—The Rev. Richard Bayly, late of Newark, has accepted the unanimous invitation of the church at Scarborough.—The Rev. J. Sella Martin has been obliged, on account of ill health, to resign the pastorate of the church at Bromley-by-Bow. He is about to return to America in the hope of being able to labour for the elevation of coloured free men.—Mr. Joseph Joy, of the Metropolitan Tabernacle College, has accepted an invitation to become the pastor of the church at Hatfield, Herts.

### ANNIVERSARY AND OPENING SERVICES.

CANTERBURY.—The new chapel was opened for public worship on Thursday, March 17th. The preachers on the occasion were the Hon. and Rev. B. W. Noel, M.A., and the Rev. J. A. Spurgeon. The building was erected by Mr. H. Wilson, of Canterbury, from plans, &c., furnished by Messrs. Searle, Son, and Yelf, of Bloomsbury-place, and has won the admiration of all who have seen it. In addition to the chapel—which is nearly sixty feet by forty

—there is a noble school and lecture hall, vestries, class-rooms, and every other convenience for public worship and the instruction of children. The fineness of the day brought crowds of people to the service from nearly all parts of East Kent. A large number of ministers came to manifest their sympathy with the Rev. C. Kirtland and his friends. The collections at the opening services amounted to £162 13s. 10d.

UPTON-ON-SEVERN.—The Baptist Chapel and school-room having been closed for seven months, for enlargement, were opened on March 17th, when two sermons were preached by the Rev. Charles Vince, of Birmingham. The pastor, the Rev. John Parker, and the Rev. Stephen Dunn, of Atch Lench, took part in the services. The congregations were very good, and the collections amounted to £25. We are pleased to be able to add that nearly every sitting in the chapel has been engaged.

COTTON, WILTS, March 25th.—The chapel was re-opened after repairs and alterations. A sermon was preached by the Rev. J. Penny, of Clifton, and a public meeting was held at which addresses were given by the Rev. J. V. Toone, the pastor, Rev. W. C. Jones, and Messrs. Hardwick, Llewellyn, and Stent, of Warminster. The whole cost of the repairs, except £13, has been defrayed.

DISS, NORFOLK.—The twenty-sixth anniversary of the settlement of the Rev. J. P. Lewis took place on March 25th. A public meeting was held in the new chapel (now happily free from debt), when the interest of a large audience was sustained by addresses from the Revs. F. Basden, J. T. Wigner, J. Warren, G. Gould, and others.

EYTHORNE, KENT.—On Good Friday,



the annual services in connection with the ancient Baptist church in this place were held. In the afternoon, the Rev. C. Stovel, of London, preached, and in the evening delivered an interesting and eloquent lecture on "Roger Holland, and the last of our Smithfield Martyrs."

**BLenheim CHAPEL, LEEDS.**—On Good Friday, services in connection with the opening of Blenheim Chapel, Leeds, were held, and attracted numerous gatherings of friends from the neighbourhood. The new buildings consist of, a chapel capable of accommodating 600 persons, a school-room in the rear 53ft. by 30ft., a lecture room, and various other apartments. The site is a commanding one, occupying a prominent angle at the corner of Blackman-lane, in Woodhouse-lane. It is contemplated eventually to bring it forward about fifteen feet; the extension of the chapel will increase the accommodation to upwards of 900 persons. The Rev. H. S. Brown, of Liverpool, preached to a crowded audience. The collection at the conclusion of the service amounted to over £50. In the afternoon, the pastor, the Rev. Dr. Brewer, gave a short address, and called upon Mr. Arton Binns, the chairman of the building committee, to submit a statement of its proceedings. The total cost of the land, buildings, and furniture is little over £5,000, towards which about £4,500, is already paid or promised, leaving a balance of about £500, to be raised at the opening services and at a bazaar. Speeches were afterwards made by Mr. Holroyd, Mr. Paull (architect), Mr. Thomas, Dr. Crofts, and Mr. Brown. In the evening the Rev. J. Makepeace, and the Rev. W. Best, B.A., delivered addresses suitable to the occasion.

**HOUGHTON REGIS, BEDS.**—The new chapel was opened on April 7. The Revs. W. Robinson, of Cambridge, C. Bailbache, and J. H. Hinton, M. A., preached. The Revs. D. Gould, H. Leonard, M.A., and T. Hands, took part in the services. Dinner and tea were provided in the school-room, to the latter of which a large number sat down. The sum of £45. was collected.

#### PRESENTATIONS.

**ASCOTT, OXON, March 15th.**—The Rev. W. R. Irvine, an elegant writing desk and Bible. Mrs. Irvine a tea and coffee service.

**BANDURY, March 25th.**—The Rev. W. T. Henderson a handsome time-piece; Mrs. Henderson, a tea and coffee service; on the occasion of their removing to Devonshire-square Chapel after fourteen years' residence and ministry in Banbury.

**WESTON-SUPER-MARE.**—The Rev. E. J. Rodway, a handsome tea service and a purse of sovereigns.

**ELGIN, N.B., March 2nd.**—The Rev. J. Macfarlane, a mahogany book-case from members of his Bible Class.

#### ORDINATION AND RECOGNITION SERVICES.

**HIGHGATE, April 7.**—Services were held at Southwood-lane Chapel, in connection with the settlement of the Rev. John H. Barnard, of the Metropolitan Tabernacle College. In the morning, the Rev. C. H. Spurgeon preached. At the evening service, the Rev. J. Corbin, of Hornsey, Thomas Bousfield, Esq., the Revs. George Rogers, Josiah Viney, S. Manning, S. S. Hatch (the former pastor of the church), Mr. Gracey, and the Rev. William Brock, jun., took part in the services.

**CHELTEMHAM.**—A public service on the settlement of the Rev. J. E. Cracknell as pastor of the Church at Cambray, was held on April 11. The Rev. Thomas Haynes took the chair, and addresses were delivered by the Revs. Messrs. McPherson, of the Scotch Church, Dr. Brown, E. B. Smith (Wesleyan), W. G. Lewis, J. Sargent, and the new pastor.

**Bow.**—Services in connection with the settlement of the Rev. J. H. Blake, as pastor of the Church meeting here, were held on Thursday, March 31. The Revs. W. A. Blake, of Shouldham-street, C. Wollacott, J. A. Spurgeon, W. Stott, G. W. Fishbourne and other ministers took part in the service. The Rev. W. P. Balfern presided.

#### MISCELLANEOUS.

**GOODSHAW, LANCASHIRE.**—The foundation-stone of a new chapel was laid on Good Friday by H. Kelsall, Esq., of Rochdale, to whom a silver trowel was presented. The Rev. J. Jefferson, of Southport, the Rev. B. Evans, D.D., of Scarborough, L. Whitaker, jun., Esq., of Haslingden, Revs. C. Williams, Accrington, R. Evans and J. Stroyan, Burnley, P. Prout and N. J. Stuart, Haslingden, took part in the services. The chapel is to accommodate 750 persons, and will have side and end galleries. The cost, exclusive of land, heating, architect's commission, &c., will be about £2,200. Considerable interest was felt in the services, and at the close it was announced that about £160 had been added to the building-fund by the day's proceedings.

BAPTIST MAGAZINE FUND FOR THE BENEFIT OF THE WIDOWS OF BAPTIST MINISTERS. The following are the initials of the Widows who have participated in the distribution of 1864—

A. A.	Somerset.
E. A.	Monmouthshire.
C. B.	Norfolk.
E. B.	Middlesex.
E. C.	Durham.
A. D.	Carmarthenshire.
E. D.	Essex.
M. E.	Anglesea.
C. F.	Hertfordshire.
C. F.	Berks.
E. G.	Wilts.
J. G.	Hunts.
A. H.	Norfolk.
A. H.	Cardiganshire.
B. A.	Devon.
A. H.	Somerset.
N. H.	Yorkshire.
J. J.	Warwickshire.
E. J.	Glamorgan.
S. J.	Carmarthenshire.
P. K.	Middlesex.
B. McK.	Caithness.
M. P.	Norfolk.
E. N.	Gloucestershire.
M. R.	Herefordshire.
S. T.	Glamorgan.
M. T.	Middlesex.
M. J. W.	Brecon.
M. W.	Somerset.
E. Y.	Hants.

Applications respecting grants to widows should be addressed to Mr. G. Blight, 33, Moorgate-street, and a postage stamp should be enclosed when an answer is required.

LEIGHTON BUZZARD, March 17th.—The foundation-stone of the new chapel, Lake-street, was laid by the Rev. Joshua Russell, of Blackheath. The Revs. G. H. Davies, of Houghton Regis, W. D. Elliston, the pastor of the church, Edward Adey, H. C. Leonard, M.A., of Boxmoor, D. Gould, of Dunstable, and Thomas Hands took part in the services. At half-past six o'clock the Rev. W. Chalmers, M.A., of the Scotch Free Church, Marylebone, preached. About £70 were received by the Treasurer during the day.

LYDBROOK, GLOUCESTERSHIRE.—On Good Friday the foundation-stone of a new chapel was laid by Dr. Batten, of Coleford. The Revs. T. Watkinson (the pastor), P. Prees, Cinderford; M. S. Ridley, Lydney; W. Nicholson, Parkend; J. E. Cracknell, Cheltenham; Messrs. W. Rhodes, Cinderford; C. Roberts, Ross; Mr. Tyndall, of Woodside; Dr. Batten, Mr. Rudge, and Mr. Hancock, addressed the meeting.

STAFFORD.—The foundation-stone of a new chapel was laid on Easter Monday, by

J. H. Hopkins, Esq., of Birmingham. The Revs. W. H. Cornish, pastor, W. Jackson, S. B. Brown, B.A., and other gentlemen delivered addresses suitable to the occasion.

EMENDATIONS OF THE AUTHORIZED VERSION OF THE BIBLE.—As many of our ministerial and learned brethren are known to possess numerous manuscript emendations of the Authorized Version, we have much pleasure in stating to them the fact which has just come to our knowledge, that an amended edition of the Authorized Version, the labour of many years, is now preparing for the press. The author has expressed to us his conviction that its efficiency would be materially increased, by the emendations collected by our brethren, which he is prepared carefully to consider before sending his first sheet to the press. It is a peculiarity of the forthcoming revision that it gives the authority for each emendation, and this important accompaniment would be requisite in each case of assistance. Any suggestions sent to us will be handed to the author; but, to be available, they must be sent with the least possible delay. References should be given to the books, volumes and pages, in which the criticisms are contained that they may be verified.

#### RECENT DEATHS.

##### MR. SIMON WILKIN.

Simon Wilkin was born at Cossey, Norfolk, July 27th, 1790; his parents were both members of the Baptist Church, St. Mary's, Norwich, then under the pastoral care of the late Joseph Kinghorn. His family had for many generations been connected with the cause of Evangelical religion, as he was a lineal descendant of Lord Say and Sele, through his son Colonel Nathaniel Fiennes, (both staunch supporters of the Puritan cause under Cromwell) and also of Dr. Thomas Jacomb, one of the ejected ministers, and author of several well-known works. His mother's brother the Rev. Robert Jacomb was afternoon lecturer at Salter's Hall, in conjunction with the eminent Hugh Worthington, and afterwards for many years Dissenting minister at Wellingborough.

Mr. Wilkin's parents died when he was quite young, and left him under the guardianship of Mr. Kinghorn, whose kind and gentle nature elicited all the affections of his charge, while his calm and dignified placidity held the boy's exuberant spirits in check, and thus a mutual attachment was formed which increased as years passed on, and lasted through life.

During the twelve years spent under

Mr. Kinghorn's roof, his young ward had the opportunity of watching the home-life of one whose character has rarely been equalled, and of entering as he gradually became capable of doing so, into the plans of his action and the operation of his mind; of marking how wholly he devoted himself to the avocations of the position in which he was placed, how every power of his mind was laid out for his Master's glory; how in a word, he was determined to spend and be spent, in the great work for which he had been set apart. Next to his devotion to the Church over which he presided, that to his ward was most conspicuous. His first care was to bring him up in the nurture and admonition of the Lord—"seek first the kingdom of God, and His righteousness," was the burden of his instructions, still more of his example. It was, however, remarkable that Mr. Kinghorn with all his aptness to teach in public, always found it difficult to bring the subject of religion before others privately. It cost him a great effort to speak of the Saviour to his young friends, yet the very greatness of the effort often made his remarks in themselves all the more pointed and striking. One of the earliest remembrances that Mr. Wilkin retained of this kind, was a conversation with regard to prayer, which Mr. Kinghorn always considered should be the spontaneous effusion of the child's heart, and not a taught form. In the course of it he pointedly asked him whether he ever prayed, and the child's answer not being very satisfactory, he made the simple rejoinder, "Well Simon, remember what's worth having is worth asking for." This opened a new idea on the subject of prayer, that it was asking God for what we wanted, an idea which surprized by its very simplicity; and thus the remark never lost its power nor ever failed from the memory.

Mr. Kinghorn had the pleasure of seeing his young charge early brought to a knowledge of the truth; he was baptized and added to the Church in his eighteenth year, the instructions and example of his guardian being mainly blessed to that end. Nor was Mr. Wilkin less indebted to him for the conscientious care with which he discharged his duties as tutor, an office for which his great learning and extensive general knowledge eminently qualified him. He soon succeeded in eliciting his pupil's innate love of learning, and no pains were spared to fit him for that position in society which he was about to occupy. To a liberal English education, a thorough knowledge of the Classics and of several Modern Lau-

guages was added, as well as a considerable acquaintance with Hebrew and with Mathematics; he also devoted himself very considerably to the study of Natural History, under the guidance of his early friends, Messrs. Joseph and William Hooker, the former long since deceased, the latter now Sir William Hooker, of Kew.

On the attainment of his majority and consequent introduction to his property, he gave a proof of his attachment to the cause of God and to the ministry of his revered guardian, by becoming a very large contributor to the erection of the handsome chapel, which was then built to accommodate the great and increasing congregation; and by giving his constant support to the various means of usefulness connected with the Church, and to the religious and benevolent institutions of his Denomination and his country. He also devoted his leisure and resources very largely to the encouragement of science, Entomology being the branch which especially engaged his attention; he had collectors in various parts of the country, constantly adding new or rare insects to his cabinet, which soon became one of the best private collections in the kingdom; it was afterwards purchased by Mr. Vigers, the naturalist, and subsequently passed into the possession of the Zoological Society. Mr. Wilkin became early acquainted with Sir James Edward Smith, the president of the Linnean Society, of which he soon became a fellow, and by him he was introduced to the eminent circle of men connected with science and literature, of which that naturalist was himself the centre. He formed a local Entomological Society, which held its meetings at his residence at Cossey, and also established in his own grounds a botanical garden of considerable extent, and of great interest.

In the year 1816, a sudden reverse of fortune removed the subject of this memoir from the circle in which he had been enjoying the pleasures of social intercourse, and mutual co-operation; and with a resignation which shewed the depth of his religious feelings, and a determination which gave proof of the energy and elasticity of his character, he adapted himself to the strangely altered position in which he suddenly found himself placed.

After a brief interval he entered into business as printer and publisher at Norwich, where old friends and new, soon collected round him, and his Christian character and literary attainments insured him the esteem and friendship of the many excellent men who were prominent in the religious and philanthropic movements of

the city, as well as of those connected with literature and science. The Norfolk and Norwich Literary Institution and the Museum, (now one of our best country collections) owe their origin very much to his exertions and his influence; both were established under his roof, and were located there for several years.

While resident in Norwich, he undertook his well-known edition of the Life, Works, and Correspondence of Sir Thomas Browne. The completion of this work occupied all the time he could spare from more urgent business, for several years; and it is remarkable for the careful research and elaborate elucidation which form the essential characteristics of a good editor. Southey paid a very gratifying compliment to his labours by pronouncing the book "the best re-print in the English language."

In the year 1832, he lost his valued friend and pastor Mr. Kinghorn, whose death overwhelmed the Church with grief, and was severely felt by his numerous friends of every denomination—for Mr. Wilkin it created a blank never to be filled up.

It being thought advisable to add to the number of deacons in the Church he was almost immediately elected to fill that office, which he did with his usual activity and earnestness, carrying on the correspondence of the Church, and opening his house to receive the ministers and others, who came to render service to the cause.

In 1837, he removed to London, and some years later fixed his residence at Hampstead, where he continued during the remainder of his life.

In the Metropolis he associated principally with those, who, like himself, believed in the necessity of baptism on a profession of faith as a pre-requisite to communion and Church-fellowship, and also took a lively interest in Missionary operations. He assisted in the formation of the Baptist Tract and Strict Baptist Societies, and laboured to promote their prosperity.

In 1843, he first made the acquaintance of the modern German reformer, pastor Oncken, of Hamburg, with whose religious sentiments he discovered a most entire agreement, and in whose apostolic labours he at once took the deepest interest. In 1847, Mr. Wilkin visited Hamburg to attend the opening of the chapel which the generosity of British Christians had enabled the Church there to purchase, and which an increase of religious liberty had made it safe for them to occupy. While there he visited many spots of interest connected with the progress of religion and of religious liberty in that city; the prison where Mr.

Oncken was confined, the spot where the first seven were baptized, and the warehouse which they had hired for worship during the times of persecution, and to which access could only be obtained through a passage extending under the adjoining houses.

He also made the personal acquaintance of many devoted men, who had both laboured and suffered for the name of the Lord Jesus, amongst them the first Swedish Baptist, F. O. Nilsson, who travelled to Hamburg for the express purpose of being baptized. We will give the recollections of this event in Mr. Wilkin's own words:

"While I and my family were inmates with brother Oncken, it was no unusual occurrence for him to present to us at dinner some far traveller who had been passing part of the morning in his study, a colporteur, perhaps, or travelling brother returned from a missionary tour, or sometimes a total stranger—a native of some distant land, come to enquire after the truth. On the 27th of July, 1847, we were thus introduced to Frederik O. Nilsson, a Swedish seafaring man. His long habits of commercial intercourse with the United States had rendered him fully conversant with English, and therefore we had long and highly interesting conversations with him, nor shall I soon forget the expression of his earnest, weather-beaten countenance, full of emotion, as he related to us the rough passages of his life, and described the strong and deep exercises through which he was led, when the arrow of conviction had pierced through his conscience. On the following Lord's-day, August 1st, his case was brought before us at the Church meeting. I was appointed with one of the deacons, brother Lange, who spoke English, to confer with the Swede, and to report to the brethren. Lange stated to the next Church meeting, our full satisfaction, and I heartily gave my confirmation. Nilsson was then called in, and after a few questions put to him by brother Oncken in English, and translated with his answers to the Church, he was accepted unanimously and joyfully. This was at noon; after dinner we went in a boat across the Elbe, and there he was immersed into the death of the Lord Jesus, in that majestic river by brother Oncken. In the evening, our Swedish brother was presented with several others at the Lord's Table, received the right hand of fellowship, and united with the Church in commemorating the Saviour's dying love. He sat dissolved in tears of grateful joy, that he had been received with so much cordi-

ality and love by the brethren, and had now obtained a name and a place among them."

This visit increased Mr. Wilkin's interest in the labours of the devoted band of missionaries on the continent; he was ever after the principal receiver of contributions in their behalf. Their leaders have always found a cordial welcome under his roof, and Mr. Oncken, especially, has in all his visits to this country repaired thither as to his English home.

In 1850, Mr. Wilkin, was called to pass through a long and severe illness, which shut him out from the engagements of life, and brought him apparently very near to the borders of the grave; during all this illness those around him had full proof of the power of true religion, in the firm hope which supported him, in his lively sense of God's goodness, even in so severe a dispensation; as well as in the constant cheerfulness of spirit which he manifested.

In 1851, his health being considerably restored, he passed several weeks in Scotland, where he had the pleasure of becoming acquainted with a large circle of Christian friends, especially the late Dr. Innes, and Messrs. Arthur and Dickie, of Edinburgh, all of whom are now like himself gone to their reward.

When a few years later, the well-known suit in Chancery was instituted for the purpose of preserving to the use of the Strict Baptists, the chapel at St. Mary's, Norwich, which in 1811 he had largely contributed to erect, he at once saw it to be his duty to join in the prayer of that suit, and though his age and want of health made it impossible for him to take any very active part in its prosecution, he cheerfully took upon himself his share of the heavy risk involved, though the kindness of Providence, and the exertions of friends prevented that risk being realized. The pamphlets he had previously printed on the subject show his strong feeling of the merits of the case, and his earnest desire that the ancient usage of the Church should not be altered. When strong language was used denouncing as unchristian any application to civil authorities in the matter, he said that it was then too late to consider that question. When he accepted the office of trustee he placed himself under the authority of the Court of Chancery in the matter, and whenever called upon by those for whose benefit the trust was instituted, to maintain their rights, no power but the same Court could possibly release him.

The remaining years of his life were spent in comparative retirement, and in the

greater leisure which he thus enjoyed his love of entomology again came into play. In his frequent visits to the country and seaside he took pleasure in his old pursuit, which having been his study in youth, became his amusement in his later years. The great urbanity of his manners, his unvarying cheerfulness and constant flow of lively and intelligent conversation, always made him a delightful companion, while the depth of his Christian character and the genial warmth of his disposition, endeared him to all who knew him, and though as age increased, strength lessened and infirmities became apparent, yet the power of the Divine light within him became brighter and brighter as unto the perfect day.

He died at his residence at Hampstead, July 28th, 1862, the day after the completion of his 72nd year, and was buried at his native village of Cossey.

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#### MR. JOSEPH HOWSE ALLEN.

The lamented subject of this brief memoir was born at Norwich, February 12th., 1801. His parents, who occupied a highly respectable position in that city were members of the Church of England, and of course educated their son in the principles and practices of that communion. In comparatively early life, however, doubts respecting the scripturalness of infant baptism were awakened in his mind by witnessing the administration of that rite in the Established Church, and further examination having converted those doubts into convictions, he avowed himself a Nonconformist, and cast in his lot with that denomination with which he remained identified until his death. The conscientiousness with which this change of opinion and position was made, was attested by the sacrifice of feeling it cost him at the time, and by the firmness with which he held his principles as a Dissenter and a Baptist for the space of forty-five years.

Mr. Allen united himself with the church under the care of the late Rev. Joseph Kinghorn, and soon after the succession of Mr. Brock to the pastorate, was chosen a deacon of the church. After rendering most valuable service in that capacity for a few years, he retired from business, and left Norwich to reside in the neighbourhood of London; identifying himself with the church at Camberwell. Dr. Steane bears testimony to the worth of his character and the efficiency of his services. "His experience," writes the Doctor, "devoutness, practical good sense, and

spiritual endowments, soon commended him to the judgment of the church as eminently fitted for the office to which they shortly after called him. My entire intercourse with him, both as a personal friend and a deacon, was uninterruptedly happy, and led me to form a high estimate of his moral worth. I feel that by his removal I am bereft of a valued friend. The abstraction from the church of Christ, too, of so many Christian virtues as were combined in his character, and adorned his example, makes that removal a public loss."

The church at Brixton Hill being in a depressed state, and Mr. Allen having gone to reside in that neighbourhood, he yielded to a request that he would remove from the Society at Camberwell and join that at Brixton; in the belief that, while the stronger church could spare him, his influence and effort might be useful to the weaker. The last seven years of his life were passed in the retired village of Aston Clinton, Bucks. He laboured with characteristic energy in support of the little cause there, twice assisting in the enlargement of the chapel, and, during the four-years' vacancy of the pulpit, bearing much of the responsibility, without the name, of a pastor. He frequently occupied the pulpit, while the general management of the affairs of the church devolved almost entirely upon him. His native love of order, especially in connection with the worship of God, shewed itself in minute personal attention to every detail of arrangement, while his influence was constantly exerted, and by God's blessing successfully, to preserve the peace, and promote the life of the Church. His removal is a bereavement to that village cause, which to human apprehension, appears utterly irreparable.

The work of village preaching, it should be said in passing, was one in which Mr. Allen had taken much interest from the period of his connection with the church at Norwich. He not unfrequently, also, occupied the pulpit with acceptance, while residing in London.

Our friend's well known integrity, zeal, and capacity for business, marked him out as a man specially qualified for posts of trust and influence in connection with our denominational societies. Accordingly, almost immediately on his settling near London, he was appointed one of the first treasurers of the Bible Translation Society, and elected a member of the Baptist Missionary Committee, which latter position he retained until his decease. How constant and valuable his services in this capacity were, they know best who are most inti-

mately acquainted with the working of the Society, many of the most essential of those services being such as never come before the public eye. The estimation in which he was held by his brethren of the Committee is shewn by the fact that he was called to fill the chair more frequently than any other member, up to the time of his removal into the country; and also that, during the absence of Dr. Angus on deputation to Jamaica in 1846, Mr. Allen was requested to undertake some of the most responsible of the duties of the secretariat. When he quitted London his name was placed on the list of honorary members of the Committee. He always leaned to the side of sobriety and prudence in deliberation and action, though without narrowness of view, or any lack of faith in the principles and work of the Society. He remained to the close of life, a warm, steady, and active friend of the Mission. It will be long before the frequenters of Moorgate Street will grow accustomed to the vacancy which his absence will occasion in the meetings there.

Mr. Allen succeeded the late Mr. Gurney as one of the treasurers of the Baptist Fund, and was also one of the managers of the Widows' Fund. On the death of Mr. Fletcher, he was appointed treasurer of the Baptist Building Fund, an office which he held for eleven years, resigning it, on account of failing health, within a month of his decease. The duties of this office in connection with the Building Fund are more onerous and irksome than those of the treasurers of ordinary societies, involving the task of obtaining the regular repayment of the instalments falling due to the Fund. This difficult and often delicate task our friend fulfilled, not only with unflinching punctuality, but, according to the testimony of the esteemed secretary of the Fund, "without in any case creating unkindly feelings."

While manifesting a thoroughly catholic spirit in his intercourse with Christians of all denominations, Mr. Allen held it his duty to reserve his chief sympathy and effort for the religious body to which he was earnestly and conscientiously attached. He was not one of those who confound denominationalism with sectarianism, or mistake indifference to distinctive principles for Christian love. "I dwell among mine own people," was a motto frequently on his lip, and consistently exemplified in his life. As a believer he belonged to what is often called, with a shallow affectation of contempt, "the old school." The great doctrines of grace were to him no

dead articles of an obsolete, worn-out creed; but living, and glorious truths, his strength amidst the activities and trials of life, his support and comfort in the hour of death. He loved to hear them clearly articulated and strongly enforced from the pulpit, and to see their influence manifested in the life of these who "profess and call themselves Christians."

Integrity, promptitude, and decision were among the most obvious features of Mr. Allen's character. These were patent to the observation even of those whose acquaintance with him was but general, and commanded, irresistibly, respect and confidence. But it needed the closer intimacy of friendship to reveal his gentler and more winning attributes. His precision might seem to persons of freer mode of thought and life to tend to punctiliousness, and his decision sometimes wore the air of sternness, and impatience with the slower and more hesitating movements of others. But all this, was only the result of his scrupulous desire to do whatever he held to be right, and it utterly belied him whenever it left an impression of any lack of real warmth and kindness of heart. Few men were ever more tender in sympathy, more generous in spirit, more considerate in thought of others. It is much to say of any man, what could emphatically be said of him, that while all who knew him respected him, those who knew him best *loved* him most. He was, moreover, a man of fervent and habitual devotion. He "gave himself unto prayer;" and by that holy exercise kept ever clear and open the channels of communication between his soul and heaven. In his connection with the cause of Christ, he was an admirable representative of a class who constitute the very strength and sinew of the church—men whose attachment to great principles and zeal for their promotion, may always, with the utmost confidence, be appealed to and trusted. It will be ill for Zion when the race of such men grows scanty within her walls.

Mr. Allen's health had been gradually failing for a considerable time before the last fatal access of disease. This occurred during a visit to some relatives at Kettering, paid partly for the settlement of some family affairs, and partly with a hope, though but a slender one, of recruiting his health. The writer met him for a few minutes on the evening of his arrival in the town, and left him with the almost certain

conviction that he was stricken already by death. And so it proved. In a day or two he took to his bed, and after a month of most distressing weakness and pain, passed away on the 27th of February, having just completed his sixty-third year. His death-bed was a scene of calm and holy triumph, a most impressive evidence of the truth and power of the Gospel. It was, as the writer most unfeignedly felt, a privilege to stand by, and see the spirit amidst the failure of heart and flesh, resting, as upon a rock, on the finished work of Christ, to receive the witness of the dying saint that the great truths he had believed while living, sufficed for support and comfort in that last dread extremity. With characteristic clearness and decision he spoke of his hopes, and the foundation on which they rested. While thankful that he had been able to render any service to the cause of Christ, he solemnly and emphatically renounced all his own works as the ground of his acceptance before God, declaring that he trusted as a helpless sinner in the great atonement of the Lamb. He had striven after sanctification, he said, in dependence on the Holy Spirit, and hoped soon to realise the completion of that work in Heaven. He seemed anxious to leave none of the grand truths of the Gospel out from this his last testimony, and, as though determined to make that testimony as complete as possible, suffered none, not even his professional attendants, to leave him without the simple and earnest assurance that his hope and peace were found in Jesus only. "I have no rapture," he declared, "but I have a solid peace that I would not resign for ten thousand worlds, and a hope which is an anchor to my soul." Surely it is in scenes like these, that faith finds her sufficing warrant, her triumphant justification. Tried by whatever test, summoned by whatever emergency, the Gospel approves itself the very "power of God." Infidelity may point its shrivelled finger, and curl its bloodless lip, at the "truth as it is in Jesus;" but, while Christians live and die like this,—

"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."

At Mr. Allen's own request, the Rev. Thomas Toller joined the writer in the conduct of the funeral service, which took place on Saturday, March 5th, at the Kettering cemetery. A funeral sermon was preached the following morning at Fuller Chapel, from Acts xiii., 36—37.

JAMES MURSELL.

Kettering, 15 April, 1864.

## Correspondence.

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To the Editor of the BAPTIST MAGAZINE.

Sir,—Having seen in the Magazine for this month an article on the increase of Popery, I would ask can nothing be done to arrest its progress? We believe that nothing takes place without the knowledge and permission of our God; and we are sure He can overthrow this monstrous system of iniquity whenever He pleases; but if we wish Him to do so, we must humbly ask Him. Let me appeal through your pages to the Baptist Churches to set apart a day, or an evening, for the purpose of prayer. Surely we have many amongst us who are mighty in prayer: many, who, like Jacob, could wrestle and prevail. I feel assured that we have; and although it is the duty of all God's children to pray to Him to arrest this stride of Satan, yet the assembling of the saints *together* for particular prayer is in God's book most strictly enjoined; and where two or three meet together in His name there is He, and may we not therefore expect that the Master will be in the midst of His people, to hear their petitions and to fulfil His promise? For myself, I do not doubt it; and if we have faith to believe that He is able to stop the spread of an accursed system, let us believe also that He is willing.

Yours &c.,

WM. MACDONALD.

3, Threadneedle-street.  
12th April, 1864.

To the Editor of the BAPTIST MAGAZINE.

Dear Mr. Editor,—In the Magazine for April there is an article on "Jewish Purification, as explaining some difficult passages of Scripture." I turned to it with interest, and hoped to learn much from it; but when I had read it through I could not be sure of your contributor's meaning. So I went through it again, and the light gradually dawned upon me. He wanted to show how ridiculous men make

themselves when they refuse to be bound by the laws of language, and so he seized upon one of the latest theories which have found backers amongst our Pædobaptist brethren, in America and England, and I think he is successful.

I wish he had told your readers that his paper was merely intended to expose an inaccurate and unphilosophical translation of a word, because his mock gravity in the discussion would have been instantly appreciated. I am afraid that owing to this omission some people have thought the writer to be in earnest.

All Baptists adopt the meaning assigned by the best lexicographers to "baptizo," and say it is "immersion." Our good friend Dr. Halley, taught his brethren, several years ago, that "to baptize" meant "to make one thing be in another;" but upon the authority of lexicons, we may say it means "to immerse." The *passive* voice would accordingly mean "to be immersed," and the *middle* voice "to immerse one's-self." The verb has nothing to do with the material in which the immersion takes place, but it keeps its meaning whether it be in water, or in wine, or in blood, or in ink, or even in a cess-pool. And that it happens to be used when the result of the immersion is "ceremonial purification," no more proves it to mean "to purify," than the result of the immersion of a bar of red-hot iron fresh from the forge into the blacksmith's tank of water proves it to mean "to cool."

Of course, Mr. Thomas knew all this as well as yourself, but—

"Like a frolic calf he would  
His clumsy gambols play!"

No doubt he has laughed heartily over his (pretended) mystification of a simple subject. I suppose other people by this time are laughing too with

Yours &c.,

AN OLD-FASHIONED BAPTIST.

April 7, 1864.



THE ANNUAL SERMON  
PREACHED ON BEHALF OF THE  
BAPTIST MISSIONARY SOCIETY,  
ON WEDNESDAY MORNING, APRIL 27th, 1864,  
AT BLOOMSBURY CHAPEL.  
BY THE REV. DANIEL KATTERNS, OF HACKNEY.

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Ps. lxxvii. vs. 1, 2.—“God be merciful unto us and bless us, and cause His face to shine upon us :  
That Thy way may be known upon earth, Thy saving health among all nations.”

THERE is an intimate, and indeed an inseparable connexion between the spiritual state of the Church and its usefulness in the world. The condition of her success is, that she shall enjoy internal peace and prosperity—I say *internal*, because it is *not* necessary that she should be at peace with the world, and be free from outward adversities and oppositions; for if it had been so, we should never have heard of the early triumphs of Christianity. Again and again, through stormy tribulations and bloody persecutions, through unnumbered conflicts of opinion, and in the face of malignant and persevering enmities, she has not only outlived the trial, but achieved many a salutary revolution. The history of the past would almost lead us to conclude that the Church of Christ is really most prosperous when most afflicted and opposed, or at any rate, that like gold cast into the furnace, it will come forth more refined than it was before. But although it is not essential to success that the Church should have rest from outward foes and be exempt from external trials; yet it *is* necessary that she should be fully living up to her privileges, be awake to her responsibilities, be distinguished by holy union and co-operation, be abundantly enriched with the indwelling spirit, and manifestly enjoy the approving presence of her Lord and Head. We may then fairly estimate our prospects of usefulness, by taking an honest and impartial survey of our own condition, of which, on the other hand, the measure of our success is no mean or unimportant indication. For it is manifest that something must be wrong, if a work does not prosper, or prospers but little in our hands, which is known to be the work of God, to which He has expressly promised His blessing. It follows, therefore, that those who are seeking the advancement of religion at home, are also really, though indirectly, promoting it in foreign lands, because the two things are inseparable and act mutually, the one upon the other. Missionary undertakings have been found to improve the Church, and a growing Church may be expected, in time, to give increased and increasing efficiency to the Missionary enterprise. In proportion as we ourselves are blessed, we shall be made a blessing. The grace of God filling the Church with life and zeal, with consecrated

gifts and talents; with advancing holiness and spirituality, it will overflow and enrich the world. This is the condition of our usefulness, and therefore we may well begin with praying for personal blessings, and for blessings at home; yet not that they may terminate upon ourselves, but qualify us for service,—that through us “Thy way may be known upon earth, Thy saving health among all nations.”

You have thus at once put before you the whole subject of our discourse, and I hope of your serious and prayerful attention. I do not feel called upon to expound this Psalm, nor to offer an opinion as to the occasion upon which it was written. For besides that, its subject is general enough to be appropriate at all times, my own views as to its authorship, its date, and its immediate or primary application, might be very far from commanding universal assent. Perhaps it is not necessary for me to justify the application of the text to a gospel subject. Yet, as it is one of the most pressing and debated questions of our day, whether, when we have found the immediate and primary subject of a prophetic discourse, we have any right to look beyond it and seek in the written word an ulterior reference, it may not be amiss to offer you a brief statement of the reason which induces me to take the language before us in an Evangelical sense. And here, let me say, that although it is confessed on all hands that no passage of Scripture can have more than one grammatical meaning, it does not, therefore, follow that it can have no more than *one application*. It is a perfectly gratuitous and arbitrary assumption, that because a prophecy is found to have been appropriate and seasonable, at the time in which it was delivered, therefore no more was intended by it, and it contains no prophetic element *at all*. This principle would never have been laid down, but from a foregone conclusion, as to the impossibility of the supernatural, and from the conviction arrived at somehow, that men can no more prophecy by Divine inspiration than they can work a miracle by Divine power. But these conclusions we not only hold to be utterly false, but to involve an impudent begging of the whole question under discussion. What authors mean, their own words must determine, and if they claim to be prophets, speak as prophets, are received and acknowledged as prophets, then, though they may take their immediate subject from passing events, yet if their language surpasses the occasion, and can only be accommodated to it, while it finds a more exact and perfect fulfilment elsewhere, the whole evidence of the case destroys the arbitrary assumption, and drives us, if we will not be unreasonable, to the Evangelical interpretation. Thus with respect to this Psalm. I do not see how the propagation of the Kingdom of God through the whole earth, can find a fulfilment anywhere before the times of the Gospel. In other words, if this inspired prayer has ever been answered, it will be hard to say when and where, without coming to the Messiah, and to the dissemination of the Gospel among all nations by the labours of the Apostles. A merely Jewish interpretation cannot be admitted. Will anyone believe that the author of this Psalm wished and prayed for a blessing, the substantial benefits of which were for the Jews alone, though its *report* was to fill the whole earth, that the saving health to be known among all nations was not a salvation for them, but only for the handful of people that occupied Palestine—the world’s interest in it being only a barren and uninterested admiration. God forbid! The blessing of this Psalm is one which falls *upon some first*, and through them becomes universal. This can only be realized and accomplished in the Church of Christ, which first receives and then sends the Gospel to every part of the earth.

It must be acknowledged, moreover, that even in this view the prophetic prayer of our text has received as yet only a partial and temporary fulfilment. Christianity did once, while its doctrine was uncorrupted—its discipline apostolic—its zeal and liberality unbounded, and its professors cordially united, fill the whole world with the glorious triumphs of peace, truth, and righteousness. But too soon the mystery of iniquity began to work,—the love of many grew cold; divisions and dissensions rent brethren from one another; the simplicity of the faith became tarnished by human inventions, and worldly prosperity led to the indulgence of selfish ease, luxury, pomp, and ambition. Hence the long ages of darkness, superstition, and spiritual despotism, in which all that was pure and noble in religion was driven into secrecy and suffering, and vexed by persecution, while the mystical Babylon lorded it over all Christendom, and made all nations drink of the wine of her fornication. Even now the Church is but recovering by slow degrees from the disastrous consequences of that ancient declension. And hence it is, that in this nineteenth century of the Christian era, our Master's will remains unaccomplished, and His last commission to a great extent undischarged. If all had gone well with the Church during that long interval, it ought not and would not have devolved upon us, upon whom the ends of the world are come, to take up the words from His lips, as if they had been but newly spoken, and plead for the duty of sending the Gospel to all the nations of the earth. But as it is, since a great part of the work is still before us, we cheerfully engage in it upon this conviction, that not only will the early triumphs of the Cross be repeated in the future, but surpassed, and that Christ shall yet enjoy a spiritual reign upon the earth, more glorious, more universal, and more permanent than the world has ever seen. If there be any meaning in the visions of ancient prophecy—if there be in the Gospel of Christ that marvellous regenerating power which it claims for itself—if there be any hope of a glory for the Church that shall render her the praise and joy of the whole earth—if any future for our poor groaning humanity, more pure, more exalted, and more happy than the past, and adequate to the deep, undefined, irrepressible longings and aspirations which the nobler spirits among us, even without religion, entertain and indulge, and which seem to come from the profound heart of the world—then we cannot believe that mortal things shall be brought to a conclusion and a “finis,” written to our history, until there shall be one bright chapter added to it that shall tell how Christ took unto Himself His great power, and reigned over all the earth,—how the Lamb's wife appeared in the full perfection of her beauty,—how superstition, ignorance, lust, and oppression were driven back to their native hell—while truth sprung up out of the earth, and righteousness looked down from heaven,—and there was but one song for those below and those above, “Hallelujah, for the Lord God Omnipotent reigneth.” But oh! brethren, let us learn from our text where all these blessings begin—in a blessing that is first to make the Church what it ought to be, and then through the Church to subdue, sanctify, and bless the world. “God be merciful unto us and bless us, and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations.”

If we enquire after the reason for this order of things we shall find that it will come naturally and readily to our thoughts. The Church with its ministries, agencies and institutions, is the only instrumentality which our Lord employs in the affairs of His kingdom. There is no other agency that is either competent to the work or authorised to undertake it; Christ has given no authority to princes and governments as such to

take in hand the propagation of the true religion. Whenever they have assumed it it has been to the detriment of the very cause they have espoused. It is easy for them, to frame laws and grant constitutions, but it is not in their power to convert their subjects into genuine disciples of Christ. Not to profane hands however dignified, nor even to learning, eloquence, and wisdom, is entrusted the high commission of turning men from darkness to light, and from the power of Satan unto God. It is the duty of those and of those only who have themselves felt the power of the Gospel and are living under the influence of its holy motives and immortal hopes. Now it is manifest that the success of every work materially depends upon the qualifications of its agents, and upon the fitness of the means employed; nor is the dissemination of the Gospel of Christ an exception to this rule. While, therefore, we insist that this is the duty of the Church, and of the Church only, we also maintain that the usefulness of the Church will always be commensurate with her qualifications. And these qualifications are such as these:—knowledge, holiness, spirituality, and devoted love to and zeal for the Divine Master—all that goes to make up the spiritual prosperity of the individual, and must therefore in the aggregate constitute the spiritual prosperity of the whole. And as it would be vain to expect great achievements even from the most powerful army, if it were deficient in order and discipline, in respect and affection for its general, in strict obedience and subordination, unless, in fine, it were so compactly organised that every company would respond to the volition of the chief, and the whole could be handled in the field with the utmost precision as though it were but one vast body animated by one mighty soul; so neither ought we to expect that even the people that know their God shall be strong and do exploits unless there be the same affection for Him who is the Captain of their salvation, the same confidence in Him, the same spirit of obedience, the same devotedness to his cause—one spirit breathing through the whole host, and that spirit his own. On these conditions only will the Church ever go forth to the help of the Lord against the mighty—“fair as the moon, clear as the sun, and terrible as an army with banners.”

Wherein then does the spiritual prosperity consist? Most of the particulars have been mentioned, yet it may be desirable to amplify the subject a little.

The Church of Christ then, may be regarded as prosperous, enjoying the blessing of God and the light of His countenance, when it is distinguished by piety of a high order; by a spirit of devotion, deep and intense, combined with a spirit of general self-denying activity; by life power and unction in its worship and ordinances, and by holiness of character and conversation so far prevailing over the imperfection inseparable from this mortal state as to be manifestly and undeniably the rule and not the exception. Again, when in all that concerns the glory of God, the advancement of the kingdom of Christ, and the salvation of immortal souls, all are as the heart of one man both in sentiment and co-operation; none standing indolently by and delegating all personal service to other hands; for according to the principles we hold, it is the business of the whole Church to witness for God, to hold forth the word of life, and to sow the precious seed of the everlasting Gospel; not the exclusive prerogative of a dignified order of persons, invested with mysterious powers, with an inscrutable kind of sanctity, and an authority derived by dark and unknown channels, the source of which defies all investigation. The Church itself is a royal priesthood to which all its members belong, the labours of which may be distributed, but they who perform the

noblest of all are but the servants of their brethren for Jesus' sake. All therefore must bear their part, whatever it may be; there must be no dead and unprofitable branches in this living vine, no member of the mystical body paralyzed by disease. Again, it is vital to the prosperity of the Church that its people should be all righteous, and therefore no scandal arising from laxity of principle or disorderly conversation. Nothing tends so much to create and foster prejudice against religion as the transgressions and inconsistencies of its professors, as we may all see from the state of public opinion at this very hour. Render what account you will of the fact, still *it is* a fact, that an ungodly world does not give religious people credit for being what they profess. In the vilest court of this metropolis the City Missionary hears the same story as that which is told you by those who assume to be the high priests of literature. Unfortunately, however, it does not doubt the earnestness of their zeal on behalf of the people on the other side of the globe; it does not doubt their anxiety to advance the interests of the sects to which they severally belong; it does not ignore their pious visitations for spiritual purposes to the houses of the poor, but it does doubt whether the person who undertake these works are not either mistaken or insincere. We may flatter ourselves that all this may be accounted for by the natural enmity of the human heart to God and religion; but are we sure that there is nothing more? Is there not a beauty of holiness to which we have not yet attained—a character which the Church has not established for herself, and consequently an influence which is not yet exerted upon the world? Oh, when shall that prayer be fulfilled? “Let the beauty of the Lord our God be upon us and establish thou the work of our hands upon us, yea the work of our hands establish thou it.” It seems to me but a counterpart of our text—“God be merciful unto us and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.”

Once more the unity of the Church is one important element in its prosperity. By this we are not to understand uniformity either in doctrine or discipline, nor does the exercise of Christian love require looseness of Christian principle. And yet it is strange what gross mistakes are made on both these heads, notwithstanding that the subject of union among Christians has been a favourite theme of declamation ever since the rise of great societies first drew ministers of the Gospel together on the platform. To this day, if you believe half of what you hear, you must believe that the matters which divide Christians into sects and denominations are little punctilios which ought never to have been contended for; and yet somehow or other, nobody offers or pretends to give up his own; he asks that compromise from his next-door neighbour; and so the begging for union goes round as though, in order to secure it, some party must give up its convictions. Few appear to consider that the denominations exist and stand up, each for some distinctive principle, challenged or denied by other bodies of Christians; and though not of fundamental moment, yet of too much importance to be consigned by general consent to eternal silence and neglect. What! have we not learned, after all these ages of controversy that uniformity of opinion is never likely to be secured; and that we might as well command the great ocean that rolls around the world to smoothe its waters into a glassy quietude, so that no winds should disturb its monotony, nor rude waves break along its shores, as command the great sea of human thought and emotion to be still and silent, when its very restlessness is but the sign of mental activity and spiritual life. Oh, better by far the surging opposition, the rising and

falling tides, the currents and counter currents, than a thoughtless and passionless uniformity, which means stagnation with all its penalties resulting in universal death. Believe, brethren, that it is not in this direction that we are to seek for the true unity of the Church; but in the spirit of Christian love abounding in the hearts of all that love our Lord Jesus Christ in sincerity, in respecting each other's convictions of truth as conscientious, though differing from their own; in rejoicing wherever and by whomsoever Christ is faithfully preached; in praising God as heartily for the successes of others in advancing His kingdom, as though the blessing had been granted to ourselves; and by renouncing as sinful every thought and feeling that would by their indulgence tend to alienate our affections from any who are entitled to be esteemed as brethren. In short, the true unity of the Church is neither uniformity of doctrine nor oneness of organization, but *union of hearts*. From Him to whom we are all by faith united, so as to form one body of which he is the life, whose divine soul is all on fire with that infinite love that moved him to our redemption; from Him I say that vital heat is derived to all His members, so that they are all one in Christ Jesus, while to each of them He is all in all. For this oneness our Lord prays, and as it should seem for the very end contemplated in our text—"That they all may be one as Thou, Father, art in me and I in thee, that they also may be one in us, *and that the world may believe that Thou hast sent me.*"

Thus, having endeavoured to place before you the chief elements of spiritual prosperity, let me now call your attention to some of the ways in which it may be expected to tell upon the success of missionary operations in foreign lands. Not to tax your time and attention beyond due measure, we will confine ourselves to three particulars.

1. In such a state of things as we have attempted to describe when the Church is full of life, vigour, zeal, and activity, increasing in numbers and advancing in holiness,—abounding in gifts and graces—it will be inevitable that those who then offer themselves for this great important and holy service, will be men of a higher Christian character—more free from glaring imperfections and far better qualified in every way, for the work of the Lord, a work which more than any other even now demands, not Christians of an ordinary stamp, but men full of faith and of the Holy Ghost—who count not their lives dear unto themselves—who can bear toil, privation, and suffering—and who would be contented to die for their love (if by dying they could promote the salvation) of immortal souls. Even now a Missionary needs to be a man of very superior mould, nor are the Apostles of Christ themselves too great a model for his imitation. Indeed it is difficult to see wherein his work differs from that of Apostles, or in what particular it can dispense with their qualifications. Like them—he has to preach among the Gentiles the unsearchable riches of Christ—and since he has to do this without their miraculous gifts, he needs all the more their moral and spiritual power. A Missionary must be a man of strong faith to be firmly persuaded in the face of all past discouragements that the Gospel of Christ shall fill the whole earth. He must have more than ordinary self-denial, since he gives up all that is most dear to men, for the prosecution of his object. He must have a determined and unconquerable zeal which nothing but Christianity can inspire. He will need great spirituality of mind and a sensitiveness of moral feeling—acute and permanent—that he may not by familiarity with the abominations of heathenism grow to look upon them with indifference or perhaps even with toleration. He must not be a man of limited ideas, and

while he justly considers that his main office is to preach the word, he must not be unmindful of the temporal well-being of those whose eternal interests he seeks to advance. The lower, indeed, may be the most ready means to the higher usefulness. When I think of the soundness and healthfulness of bodily constitution which must be joined with mental force and spiritual activity and vigour—of the close communion with God which must be maintained and yet united with untiring engagement in public life—it seems to me that a true Missionary needs to be of the highest style of man and of Christian. If men are really moved by the Holy Ghost to aspire to this office, and take it upon them, they are as truly Apostles as any other, that ever lived. Such men are the peculiar product of Christianity. Heathenism never dreamt of the Divine enthusiasm which sends men forth as by a sublime and inspired impulse to instruct the ignorant barbarian and win back the refined and philosophical idolator to the fear and worship of God. It was left for the disciples of Christ, to sacrifice the most sacred ties of kindred affection upon the altar of his service, to dare the perils and privations of travel, to brave the pestilential breath of tropical climates, to risk persecutions and undergo labours almost without aid, not to get themselves a name, not to set themselves up among the nations of the earth as the heads of schools of wisdom and science; but simply to save the souls of the common multitudes of mankind. Such were the Apostles of our Lord, and such in their humbler measure are the Missionaries that we seek. It is true that there are other men who from sufficient motives consent to the same separations, encounter the like dangers, and suffer similar privations; but mark the difference—they do it in the prospect of advancement in the world, they look for a few years of service, and then an honourable competence, and it is possible for them to return laden with wealth and honours. No such prospect lies before the Missionary of the Cross. He can expect from the Churches at home no more than is sufficient for his bare support, and if he returns, it is as a disabled soldier without provision, with a shattered constitution and a comparatively useless life. This service is no lottery in which adventurous spirits may put in for a prize. There is no crown even to kindle ambition. Our Missionaries know that success in their object will never bring them any earthly renown, but they also know that in the great day when the book of God is opened and each man's service approved and rewarded, Heaven will be found also to have its heroes and its scroll of honour, and that they that turn many to righteousness shall shine as the stars, for ever and ever.

If anything, my Brethren, could prove our work to be Apostolic in its character, it would be the fact that, already our Missionary annals are dignified with names not inferior to any that have ever been immortalised for benefits rendered to mankind. The production of great characters, often, out of the most unpretending materials has distinguished our enterprise to an extent not surpassed since the days when a childlike zeal and singleness of purpose transformed fishermen and tentmakers into powers that moved the world. When India becomes Christianised as we are sure that it will be, the triumvirate of Serampore, and especially the first translator of the Scriptures, cannot fail to be held in everlasting honour. When slavery is dead and buried, and men review its shameful history, can the Missionaries be forgotten who were the main cause of its extinction in the British colonies—who in their escape from its bitter persecutions passed within a stone's cast of martyrdom—and are now revered in the islands of the West as at once the authors of their liberties and the Apostles of their

Christianity? Yes, there have been already some Missionaries for whom we have cause to glorify God; but then they have been the exceptions, not the rule. We cannot measure by them what Missionaries ought to be, for if we did our agents would be but few. Yet, such as we have, they are the growth and product of our churches, and to complain of them is to complain against ourselves. The result is this, they are neither better nor worse than we are, and as a better soil will produce better harvests both for quality and abundance, as a better tree will bring forth better fruits and be more prolific—so if we ourselves were more richly replenished with the gifts and graces of the Holy Spirit, so also will be the men who spring up from among us and go forth to the heathen as the messengers of the Churches and the glory of Christ. It is not difficult to see the connexion between this and a more extended success, and therefore, we may well pray “God to be merciful to us and bless us, and cause His face to shine upon us; That Thy way may be known upon earth, Thy saving health among all nations.”

2. It is evident that a state of things, such as we have attempted to describe, would evince itself in the exercise of a Christian liberality hitherto unexampled, and render the contributions and efforts of the Church more commensurate with her resources. For the advancement of religion in ourselves, implies the increase of our love to Christ—of our devotion to his cause—of our zeal for his glory—and of our love for the souls which he died to redeem. The consecration of ourselves to him, and of all that we possess, when fully carried out will, doubtless, put to shame the slender givings which now come out of our superfluity and abundance and involve no sacrifice or self-denial. The truth is that the law of Christian liberality is as yet but imperfectly understood, and consequently what the Church can do is only now beginning to be developed. As rare as they are beautiful are the instances in which anything is given up except what can be parted with without regret or inconvenience for the Saviour's cause; and these instances are chiefly found among those who are too poor in this world's good to augment in any considerable degree the treasury of the Lord. Yet, every other consideration apart, the act of giving performed under the influence of right motives, is a means of grace which returns to the giver a hundred fold in spiritual blessings. I have, therefore, no sympathy with the feeling that whenever we turn to speak of a collection, we descend from the heights of Christian teaching and enter into an inferior region. What! is there not a divinity in that action which in some measure likens us to God himself, whose blessedness consists not only in its infinite fulness, but in that freedom, constancy, and abundance of communication which fills the universe of his creatures with gladness, and teaches us by the highest of all examples, how much more blessed it is to give than to receive? Have we not moreover, for our commanding motive, the pattern of God's own Eternal Son, who, though he thought it no robbery to be equal with God, yet made himself of no reputation, and though he was rich, for our sakes became poor that we through his poverty might be made rich? Principles and motives like these are sufficient to fill the heart of every Christian, to dignify the most common duty, and invest the silver and the gold with a consecrated glory not unworthy of the altar of our highest devotion. In proportion as our godliness is increased and the blessing of our text realised, their influence will be more powerfully and generally felt until that selfishness shall entirely disappear which appropriates and consumes what we should rather scatter abroad as freely as we have received, and the last vestiges of that mammon-worship which has too much infected even the servants of the



living God. And for what objects should Christians rather open their hearts, unclothe their hands, and set free their imprisoned treasure, than that for which their Divine master was willing to endure the bloody sweat of the garden and the shameful agonies of the cross? Our labour is not to feed the hungry, to clothe the naked, to instruct the ignorant in the things of this world and raise the social condition of our fellowmen. These duties are not indeed superseded, but here they are surpassed in importance by as much as the soul exceeds the body, and as a blissful immortality is better than the highest earthly well-being which must be closed by death. Our work is to provide the nations with the bread of life, to open for them fountains of living water, to purge their eyesight from blinding superstition, and to break the chains of false religion, that the dark idolator may find his way to the fountain that cleanses from all sin—and into the gracious presence of a known and reconciled God. For this work we may well pray to be better qualified that we may have more success. “God be merciful to us and bless us, and cause His face to shine upon us, that thy way may be known upon earth, thy saving health among all nations.”

3. Once more in proportion, as spiritual prosperity is enjoyed by the Church, it may be confidently expected that the spirit of prayer will not only be more fervent, but more generally prevalent among those who love the Saviour. We all believe that the end of our labour can never be achieved merely by the force of human reasoning—however animated by zeal, persuasiveness, and affection. Though God has condescended to employ the agency of man, He has not given it power to succeed without the immediate and supernatural operation of His Holy Spirit. It is not by might, nor by power, but by My Spirit saith the Lord. While he has promised this in answer to prayer, He has as distinctly assured us that it must be sought in order to be obtained. Thus, we are taught to place our ultimate reliance not upon the fitness of the means, nor upon the qualifications of the men, but upon God alone, whose prerogative only it is to change the heart, and who must have all the glory; and thus, also, He has taught us that there is a certain, though secret, and by us untraceable connexion, not between effort and success, but between prayer and the outpouring of the Spirit. Who knows then what power the humblest believer may have with God, or to whose prayers the Church may, under these sovereign arrangements, owe the last blessing that makes effort successful. Societies like ours, which aim at the overthrow of mighty systems, the strong-holds of Satan, do no more than lay the train; but who shall bring down the spark from heaven that kindles it, and give effect to the long and laborious preparation. It may be some poor saint whose prayers shall never be heard of in this world, though Eternity shall be filled with their blessed results. But although this may be so, it seems more reasonable and more agreeable to the oracles of God that not a few merely, but the whole body of the Church shall be roused to the exercise of prayer and supplication, determined like the Apostles of old to continue in the same until the spirit be poured out from on high, and to give him no rest until he arise and make his Jerusalem a praise in the earth. Whenever that time shall come—when all that love our Lord Jesus Christ in sincerity shall have set their hearts as the heart of one man upon this object—when it is the burden of their petitions in private and in public—when it becomes a groan expressive of an insatiable longing, then we are not to be told that anything will be denied to their supplications. We have great faith in the efficacy of prayer, and if ever we can begin to prove God therewith, we

may be satisfied that He will at length pour out a blessing so that there shall not be room enough to receive it.

More particulars might be added, but we forbear. Enough has been said to illustrate the connexion between the measure of our spiritual prosperity, and the degree of our success, and therefore enough to justify the conclusion to which we are naturally and inevitably drawn—viz., that for the advancement of the kingdom of Christ in the world, setting aside all other motives, it becomes us to aspire after more eminent holiness in our own persons, and to set up a higher standard of godliness in our churches at home. By all the love that we profess for the souls of perishing men,—by the zeal which our efforts appear to embody for the glory of our Redeeming Lord,—by all our compassion for the blindness, superstition, and spiritual bondage that even yet prevail over the greatest part of the earth,—and by all our trust in those Divine promises which teach us to expect that all flesh shall see the salvation of our God ;—oh, let us diligently investigate the state of religion in our own hearts, and among ourselves, that whatever may have been amiss, whatever defective in us we may acknowledge before God with penitential tears and humbly seek those higher measures of grace that can purge us from these imperfections, and endue us with power from on high.

The Church cannot continue in an unsatisfactory condition, and yet incur no other consequences than the loss of her own comfort and edification. There is lying upon her all the while the responsibility and guilt of neglected functions, for the performance of which she was established in the earth. If, by the neglect or partial neglect of those duties millions have been left to perish, how can she say with the Apostle “I am clear from the blood of all men?” Must there not be found that deep crimson stain upon the skirts of those garments that ought to be all beautiful, glorious, and undefiled?

And let us not forget that when we speak of the Church, we do not speak of some abstraction separate from ourselves, but of a body to which we individually belong and the character of which we contribute to form. That body is neither better nor worse than the persons of whom it is composed. Such as are the parts such will be the whole. So that the subject, when honestly pursued, comes at last to be one of personal application. Arise, for this matter belongeth unto *thee*.

Brethren, the duty to which we are called admits of no delay. While we are speaking there are at least 750 millions of human beings who are not even nominally Christians, steadily advancing like some broad and mighty river towards the vast ocean of an unblest Eternity. Without knowledge of God, or of themselves, or of the world to come, they are yet thronging into that solemn presence the thought of which sometimes fills even our own hearts with fear. How the judge of all the earth is dealing with them we cannot know; but whatever the judgment of the heathen may be, as long as we are weak in faith, languid in zeal, deficient in liberality, prayer, and endeavour, for how much of this may we not be held responsible?

The opportunities and facilities which God has given us will be found to deepen the solemnity of these reflexions. When vast countries and teeming populations were sealed against us, forbidding all access; when a jealous rule, even in our own possessions, cramped our exertions and prejudiced our cause in the eyes of the heathen, we might have pleaded some shadow of excuse for lack of enterprise, or for indifferent success. But now that Providence has removed all these impediments out of our

way, and has spread open before us the field of the whole world—now that the Gospel may be preached in a territory of our own, through all its length and breadth as freely as in Britain, what shall we say for ourselves if the opportunity is not embraced, or if we are found unequal to the occasion, and our manifest duty.

Oh, may the God of all grace revive His work in our hearts, revive it in our churches, fill us with the Holy Ghost, inspire us with a new spirit of prayer, kindle our zeal into a pure and ardent flame, and thus give us an earnest of a new and more abundant blessing to the world—“God be merciful unto us and bless us, and cause His face to shine upon us, that thy way may be known in the earth, thy saving health among all nations!”

THE ANNUAL SERMON  
PREACHED ON BEHALF OF THE  
BAPTIST MISSIONARY SOCIETY,

ON WEDNESDAY EVENING, APRIL 27th, 1864.

AT SURREY CHAPEL.

BY REV. ALEXANDER MACLAREN, B.A., OF MANCHESTER.

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"Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."—JOHN X. 16.

THERE were many strange and bitter lessons in this discourse for the false shepherds, the Pharisees, to whom it was first spoken. But there was not one which would jar more upon their minds, and as they fancied, on their sacredest convictions than this, that God's flock was wider than God's fold. Our Lord distinctly recognises Judaism with its middle wall of partition as a divine institution, and then as distinctly carries his gaze beyond it. To his hearers "this fold" their own national polity held all the flock. Without were dogs, a doleful land, where "the wild beasts of the desert met with the wild beasts of the islands," And now this new teacher, not content with declaring them hirelings, and himself the only true Shepherd of Israel, breaks down the hedges and speaks of himself as the Shepherd of men. No wonder that they said, "He hath a devil and is mad."

During His earthly life, our Lord, as we know, confined his own personal ministry for the most part, to the lost sheep of the house of Israel. Not exclusively so, for He made at least one journey into the coasts of Tyre and Sidon, teaching and healing; a Syrophenician woman held his feet, and received her request, and one of his miracles, of feeding the multitude was wrought for hungry Gentiles. But while his work was in Israel, it was for mankind; and while "this fold," generally speaking, circumscribed his toils, it did not confine His love nor His thoughts. More than once world-wide declarations and promises broke from His lips, even before the final universal commission, "preach the Gospel to every creature." "I, if I be lifted up, will draw all men unto me." "I am the light of the world." These and other similar sayings give us the lofty consciousness that He has received the heathen for His inheritance, and the uttermost parts of the earth for His possession. Parallel with them in substance are the words before us, which, for our present purpose, we may regard as containing lessons from our Lord himself of how He looked and would have us look on the heathen world, on His work and ours, and on the certain issues of both.

I. We have here *Christ teaching us how to think of the heathen world.* Observe that

they are not a declaration that all mankind are his sheep. The previous verses have distinctly defined a class of men as possessing the name, and the succeeding ones reiterate the definition, and with equal distinctness exclude another class. "Ye believe not, because ye are not my sheep as I said unto you." His sheep are they who know Him, and are known of Him. Between Him and them there is a communion of love, a union of life, and a consequent reciprocal knowledge, which transcends the closest intimacies of earth, and finds its only analogue in that deep and mysterious oneness which subsists between the Father, who alone knoweth the Son, and the only begotten Son, who being ever in the bosom of the Father, alone knoweth Him and revealeth Him to us. "I know my sheep and am known of mine, as the Father knoweth me and I know the Father. They hear my voice and follow me, and I give unto them eternal life." Such are the characteristics of that relation between Christ and men by which they become His sheep. It is such souls as these whom our Lord beholds in the wasteful wilderness. He is speaking not of a relation which all men bear to Him by virtue of their creation, but of one which *they* bear to him who believe in His name.

Now this interpretation of the words does by no means contradict, but rather presupposes and rests upon the truth that all mankind come within the love of the Divine heart, that He died for all, that all are the subjects of His mediatorial kingdom, recipients of the offered mercy of God in Christ, and committed to the stewardship of the missionary Church. Resting upon these truths, the words of our text advance a step further and contemplate those who "shall hereafter believe on me." Whether they be few or many is not the matter in hand. Whether at any future time they shall include all the dwellers upon earth is not the matter in hand. That every soul of man is included in the adaptation and intention and offer of the Gospel is not the matter in hand. But this is the matter in hand, that Jesus Christ in that moment of lofty elevation when he looked onwards to giving his life for the sheep, looked outwards also, far afield, and saw in every nation and people souls that He knew were His, and would one day know Him, and be led by Him in green pastures and beside still waters.

But where or what were they when He spoke? He does not mean that already they had heard His voice and were following His steps, and knew His love, and had received eternal life at His hand. This He cannot mean, for the plain reason that He goes on to speak of His "bringing" them and of their "hearing," a work yet to be done. It can only be, then, that He speaks of them thus in the fulness of that divine knowledge which calls things that are not as though they were. It is then a prophetic word which He speaks here.

We have only to think of the condition of the civilized heathendom of Christ's own day in order to feel the force of our text in its primary application. While the work of salvation was being prepared for the world in the life and death of our Lord, the world was being prepared for the tidings of salvation. Everywhere men were losing their faith in their idols, and longing for some deliverer. Some had become weary of the hollowness of philosophical speculation, and like Pilate, were asking "What is Truth?" whilst unlike him they waited for an answer, and will believe it when it comes from the lips of the Incarnate wisdom. Such were the Magi who were led by their starry science to His cradle, and went back to the depths of the Eastern lands with a better light than had guided them thither. Such were not a few of the early Christian converts, who had long been seeking hopelessly for goodly pearls, and had so

been learning to know the worth of the One when it was offered to them. There were men who had been long sickening with despair amidst the rottenness of decaying mythologies and corrupting morals, and longing for some breath from heaven to blow health to themselves and to the world, and had so been learning to welcome the rushing mighty wind when it came in power. There were simple souls without as well as within the chosen people waiting for the consolation, though they knew not whence it was to come. There were many who had already learned to believe that salvation is of the Jews, though they had still to learn that salvation is in Jesus. Such were that Æthiopian statesman who was poring over Isaiah when Philip joined him, the Roman centurion at Casarea whose prayers and alms came up with acceptance before God, these Greeks of the West who came to His cross as the Eastern sages to His cradle, and were in Christ's eyes the advanced guard and first scattered harbingers of the flocks who should come flying for refuge to Him lifted on the cross, like doves to their windows. The whole world showed that the fulness of time had come; and the history of the early years of the Church reveals in how many souls the process of preparation had been silently going on. It was like the flush of early spring, when all the buds that have been maturing and swelling in the cold, burst, and the tender flowers that have been reaching upwards to the surface in all the hard winter laugh out in beauty, and a green rain covers all the hedges at the first flash of the April sun.

Nor only these were in our Lord's thoughts when he sees His sheep in heathen lands. There were many who had no such previous preparation, but were plunged in all the darkness, nor knew that it was dark. Not only those wearied of idolatry, and dissatisfied with creeds outworn, but the barbarous people of Illyricum, the profligates of Corinth, hard rude men like the jailor at Philippi, and many more were before His penetrating eye. He who sees beneath the surface, and beyond the present, beholds His sheep where men can only see wolves. He sees an Apostle in the blaspheming Paul, a teacher for all generations of the African Augustine, while yet a sensualist and a Manichee, a reformer in the eager monk Luther, a poet-evangelist in the tinker Bunyan. He sees the future saint in the present sinner, the angel's wings budding on many a shoulder where the world's burdens lie heavy, and the new name written on many a forehead that as yet bears but the mark of the beast, and the number of his name.

And the sheep whom He sees while He speaks are not only the men of that generation. These mighty words are world-wide and world-lasting. The whole of the ages are in His mind. All nations are gathered before His prophetic vision, even as they shall one day be gathered before His judgment throne, and in all the countless mass His hand touches and His love clasps those who to the very end of time shall come to His call with loving faith, shall follow His steps with glad obedience.

Thus does Christ look out upon the world that lay beyond the fold. I cannot stay to do more than refer in passing to the spirit which the words of our text breathe. There is the lofty consciousness that He is the leader and guide, the friend and helper of all, that he stands solitary in His power to bless. There is the full confidence that the earth is His to its uttermost border. There is the clear vision of the sorrowful condition of these heathen people, without a shepherd and without a fold, wandering on every high mountain and dying in every thirsty land where there is no water. There is the tenderest pity and yearning love for them in their extremity. There is

the clear assurance that they will come and be blessed in Him. I pass by all the other thoughts which naturally found themselves on these words in order to urge the one which is most appropriate to our present engagement. Let us, dear brethren, take Christ as our pattern in our contemplations of the heathen world.

He has set us the example of an outgoing look directed far beyond the limits of existing churches, far beyond the point of present achievement. We are but too apt to circumscribe our operative thoughts, and our warm sympathies within the circle of our sight, or of our own personal associations. Our selfishness and our indolence affect the objects of our contemplations quite as much as they do the character of our work. They vitiate both, by making ourselves the great object of both, and by weakening the force of both in a ratio that increases rapidly with the increasing distance from that favourite centre. It is but a subtle form of the same disease which keeps our thoughts penned within the bounds of any fold, or limited by the progress already achieved. For us the whole world is the possession of our Lord, who has died to redeem us. By us the whole ought to be contemplated with that same spirit of prophetic confidence which filled Him when He said, "Other sheep I have which are not of this fold." To press onwards, forgetting the things that are behind, and reaching forth to those which are before, is the only fitting attitude for Christian men, either in regard to the gradual purifying of their own characters, or in regard to the gradual winning of the world for Christ. We ought to make all the past successes stepping-stones to nobler things. The true use of the present is to reach up from it to a loftier future. The distance beckons, well for us if it do not beckon us in vain. We have yet to learn the first lesson of our Master's Spirit, as expressed in these words, if we have not become familiar with the pitying contemplation of the wastes beyond the fold, and to fix deep in our minds the faith that the success of its inclosures will have to be widened with growing years till it fills the world. The cry echoes to us from of old, "Lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left." We take the first step to respond to the summons, when we make the "regions beyond" one of the standing subjects of our devout thoughts, and take heed of supposing that the Church as we know it, has the same measurement which the man with the golden rod has measured for the eternal courts of Jerusalem, that shall be the joy of the whole earth. The very genius of the Gospel is aspiring. It is content with nothing short of universality for the sweep, and eternity for the duration, and absolute completeness for the measure of its bestowments on man. We should be like men on a voyage of discovery, whose task is felt to be incomplete until headland after headland that fades in the dim distance has been rounded and surveyed, and the flag of our country planted upon it. After each has been passed another arises from the water, onwards we must go. There is no pause for our thoughts, none for our sympathy, none for our work till our keels have visited, and "shout of our King" has been heard, on every shore that fills "the breadth of Thy land, O Immanuel!" The limits of the visible community of Christ's Church to-day are far within the borders to which it shall one day come. It is for us, taught by His words, to understand that we are yet as it were but encamped by Jericho, and at the beginning of the campaign. Ai and Bethhoron, and many a fight more are before us yet. The camp of the invaders, when they lay around the city of palm trees, with the mountains in front and the Jordan behind, was not more unlike the settled order of the nation when it filled

the land, than the ranks of Christ's army to-day are to the mighty multitudes that shall one day name His name, and follow His banner. Let us live in the future, and lay strongly hold on the distant; for both are our Lord's, and by so doing we shall the better do our Master's work in the present, and at hand.

He has set us the example of a *penetrating* gaze into heathenism, which reveals beneath its monotonous miseries, the souls that are his. We ought to look on every field of Christian effort with the assurance that there—there are some who will hear His voice. As it was when He came, so it is ever and everywhere. The world is being prepared for the Gospel. In some broad regions, faith in idolatry is dying out, and the moral condition of the people is undergoing a slow elevation. Individuals are being weaned from their gods, they know not how, and they will not know why till they hear of Christ. He sees in every land where the Gospel is being taken—a people prepared for the Lord. He sees the gold gleaming in the crevices of the caves, the gems rough and unpolished lying in the matrix. He looks not merely on the great mass of idolators, but He sees the single souls who shall hear. It is for us to look on the same mass with confidence caught from His. Neither apathetic indifference, nor faint-hearted doubt should be permitted to weaken our hands. The prospect may seem very dark, the power of the enemy very great, our resources very inadequate; but let us look with Christ's eye, we shall know that everywhere we may hope to find a response to our message. Who they may be we know not. How many they may be we know not. How, they may be guided by Him they know not. But He knows all. We may know that they are there. And, as we cannot tell who they are, but only that they are, we are bound to cherish hopes for all—the most degraded and outcast of our race. We have no right to give up any field or any man as hopeless. Christ's sheep will be found coming out of the midst of wolves and goats. Darkness may cover the earth, and gross darkness the people; but if we look upon it as Christ did, and as He would have us to look, we shall see lights flickering here and there in the obscurity, which shall burst out into a blaze. The prophet eye, the boundlessly hopeful heart, the strong confidence that in every land where He is preached, there will be those who shall hear—these are what He gives us when He says, "Other sheep I have which are not of this fold."

There is one other thought connected with these words which may be briefly referred to. It is that even now, in all lands where the Gospel has been preached, there are those whom Christ has received, although they have no connection with his visible Church.

There are many goats within the fold. There are many sheep without it. Even in lands where the Gospel has long been preached, we do not venture to identify the profession by Church fellowship with living union with Christ. Much more is this true of our Missionary efforts, and the apparent converts whom they make. The results that appear are no measure of the results that have actually been accomplished. We often hear of men who had caught up some stray word in a Bengali market-place, or received a tract by the roadside from some passing Missionary, and who, having carried away the seed in their hearts, had long been living as Christians remote from all churches and unknown by any. We can easily conceive that timidity in some cases, and distance in others, swells the ranks of these secret disciples. Though they follow not the footsteps of the flock, the Shepherd will lead them in their solitude. There will be



many more names in the Lamb's book of life, depend upon it, than ever are written on the roll calls of our Churches, or in Missionary statistics. The shooting stars that yearly fill our sky are visible to us for a moment, when their orbit passes into the lighted heavens, and then they disappear in the shadow of the earth. But astronomers tell us that they are always there though to us they seem to blaze but for a moment. We cannot see them, but they move on their darkling path and have a Sun round which they circle. So be sure that in many heathen lands there are believing souls, seen by us but for an instant and then lost, who yet fill their unseen place, and move obedient round the Sun of Righteousness. Their names on earth are dark, but when the manifestation of the sons of God shall come, they shall shine as the brightness of the firmament, and as the stars for ever and ever. Our work has results beyond our knowledge now. When the Church, the Lamb's wife, shall lift up her eyes at the end of the days, prophecy tells us that she shall wonder to see her thronging children whom she had never known till then and will say, "who hath begotten me these? Behold I was left alone. These, where had they been?" These were God's hidden ones, nourished and brought up beyond the pale of the outward Church, but brought at last to share her triumph, and to abide at her side. "Other sheep I have, which are not of this fold."

What confidence then, what tender pity, what hope should fill our minds when we look on the heathen world! We must never be contented with present achievements. We are committed to a task which cannot end till all the world hears the joyful sound and is blessed by walking in the light of His countenance. When the great Roman Catholic Missionary, the Apostle of the East, was lying on his dying bed among the barbarous people whom he loved, his passing spirit was busy about his work, and, even in the article of death, while the glaring eye saw no more clearly and the ashen lips had begun to stiffen into eternal silence, visions of further conquests flashed before him, and his last word was "Amplius"—*Onward*. It ought to be the motto of the Missionary work of us who boast a purer faith to carry to the heathen and to fire our own souls. If ever we are tempted to repose, to despondency, to rest and be thankful when we number up our work and our converts, let us listen to His voice as it speaks in that supreme hour when He beheld the vision of the cross, and beyond it that of a gathered world. "Other sheep I have, which are not of this fold."

We have here—II. *Christ teaching us how to think of his work and ours*. "Them also I must bring." A necessity is laid upon him which springs at once from that Divine work which is the law of His life, and from His own love and pity. The means for accomplishing this necessary work are implied in the context as in other parallel Scriptural sayings, to be His propitiatory death. The instrumentality employed is not only His own personal agency on earth, nor only his throned rule on the right hand of God with power over the Spirit of holiness, but also the work of His Church and His work through them. Of that He is mainly speaking when he says, "Them also I must bring." Here, then, are some truths which ought to underlie and shape as well as animate our efforts for heathenism.

And first, remember that the same sovereign necessity which was laid on Him presses on us.

"The Spirit of life" which was in Christ had its "law," which was the will of God. That shaped all His being, and He set us the example of perfectly clear recognition of, and perfect obedience to it, from the first moment when he said, "I must be about my

Father's business," to the last, when He sighed forth, "Father into Thy hands I commit my Spirit." Hence the frequent sayings setting forth His work as determined by an imperative "must," which, whether it be alleged in reference to some apparently small or to some manifestly great thing in His life is always equally imperative, and whether it seemed to be based on the need for the fulfilment of some prophetic word, or on the proprieties and congruities of sonship, reposes at last on the will of God. His final words on the Passover night, before he went out to Gethsemane in the moonlight, contain the influence which moulded His whole earthly life, "As the Father gave me commandment, even so I do."

And this Divine will constitutes for him the deepest ground of the necessity in the case before us. The eternal counsels of God had willed that all the ends of the earth, should see the salvation of the Lord; therefore, whatever the toils and the pains, the loss and the death, He whose meat and drink was to do the will of him that sent him must give himself to the task nor rest till, one by one, the weary wanderers are brought back on his shoulders and folded in his love.

In all which, let us remember, Jesus Christ is our pattern, not in his work for the salvation of men, but in the spirit in which he did his work. The solemn law of duty before which he bowed His head is a law for us also. The authoritative imperative which he obeyed has power over us. If we would have our lives holy and strong, wise and good, we must have the law of the spirit of life in Christ Jesus, making us free from the law of sin and death, for the obedience to the higher law enfranchises from slavery the lower, and all other authority ceases over us when we are Christ's men. We are bound to service directed to the same end as His—even the salvation of the world. The same voice which says to him I will give thee for a light to the Gentiles, says to us, "Ye are my witnesses, and my servant whom I have chosen." The same will which hath constituted him the anointed prophet, says of us, "Touch not mine anointed and do my prophets no harm." We are redeemed that we may show forth God's praises. Not for ourselves alone, nor for purposes terminating in our own personal acceptance with God, or the perfecting of our own characters, priceless as these are, but for ends which affect the world, has God had mercy on us. We are bought with a price that we may be the servants of God. We have received that we may give forth, "God does with us, as we with torches do, not light us for ourselves." "Arise! shine! for thy light is come."

This missionary work of ours, then, is not one that can be taken up and laid down at our own pleasure. It is no excrescence, or accidental outgrowth of the Church's life. We are all too apt to think of it as an extra, a kind of work of supererogation, which those may engage in who have a liking that way, and which those who do not care about it may leave alone, and no harm done. When shall we come to feel deeply, constantly, practically, that it must be done, and that we are sinning when we neglect it! Dear brethren, have we laid on our hearts and consciences the solemn weight of that necessity which moulded his life? Have we felt the awful power of God's plainly-spoken will, driving us to this task? Do we know anything of that spirit which hears ever-pealing in our ears that awful commandment, "Go, go to all the world, preach, preach the Gospel to every creature?" God commands us to take the trumpet, and if we would not soil our souls with gross and palpable sin, we must set it to our lips and sound an alarm, that by His grace shall wake the sleepers, and make the hoary walls of the

robber-city, that has afflicted the earth for so many weary millenniums, rock to their fall, that the redeemed of the Lord may pass over and set the captives free!

If we felt this as we ought, surely our consecration would be more complete, and our service more worthy. A clear conviction of God's will pointing the path for us, is, in all things, a wondrous help to vigorous action, to calmness of heart, and thus to success. In this mighty work, it would brace us for larger efforts, and fit us for larger results. It would simplify and deepen our motives, and thus evolve from them nobler deeds and purer sacrifices. To all objections from so-called prudence, to all calculations from sparse results, to all cavils of onlookers who may carp and seek to hinder, we should have one all-sufficient answer. It is not for us to bandy arguments on such points as these. We care nothing for difficulties, for discouragements, for cost. We may think about these till we lose all the manly chivalry of Christian character, like the Apostle who gazed on the white crests of the angry breakers flashing in the pale moonlight, till he forgot who stood on the storm, and began to sink in his great fear. A nobler spirit ought to be ours. The toil is sore, the sacrifices many, and the yield seems small. Be it so. To all such thoughts we have one answer—oh! that we felt more its solemn power—such is the will of God. We are doing as we are bid, and we mean to go on. "Them also must I bring," says the Master. "Necessity is laid upon me, yea, woe is me if I preach not the Gospel," echoes the Apostle. Let us, in the consecration of resolved hearts, and in trembling obedience to the Divine will, add our choral Amen, and in the face of all the paralysing suggestions of our own selfishness, and all the tempting voices of worldly wisdom and unbelieving scornfulness that would stay our enterprise, let us fling back the grand old answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard."

We must not forget, however, that it was no abhorrent toil to which Christ reluctantly consented. But in this case, as always with Him, the words of prophecy were true. "I delight to do thy will." The schism between law and choice had no existence for Him; and when He says that He must bring the wandering sheep into the fold, He means not more because of God's will than because of His own yearning desire to pour out the treasures of His mercy.

So it ought to be with us. Our missionary work should not be degraded beneath the level of duty indeed, but neither should it be left on that level. We ought not only to be led to it by a power without, but impelled by an energy within. If we would be like our Master, we must know the necessity arising from our own heart's promptings, which leads us to work for Him. He has very imperfectly caught the spirit of the Gospel who has never felt the word as a fire in his bones, making him weary of forbearing. If we only take to this work because we are bid, and without sympathy for men, and longing desire to bring them all to Him who has blessed us, we may almost as well leave it alone. We shall do very little good to anybody, to ourselves little, to the world less. That our own hearts may teach us this necessity, we must live near our Master, and know His grace for ourselves. In proportion as we do, we shall be eager to proclaim it, and not stand idling in a corner of the market-place, till some unmis-takeable order sends us into the vineyard, but go for the relief of our own feelings. "This is a day of good tidings, and we cannot hold our peace," said the poor lepers in the camp to one another. The same feeling that we must tell the good news just because

we know it, and it will make our brethren glad, is part of the Christian character. A blessed necessity, then, is laid upon us. A blessed work is given us, which brings with it at once the joy of obedience to our Father's will, and the joy of gratifying a deep instinct of our nature. "Them also must I bring," said the Saviour, because he loved men. "To me who am less than the least of all saints, is this *grace* given, that I should preach among the Gentiles the unsearchable riches," echoes the Apostle. Let us live in the light of our Lord's eye, and drink deep of His spirit, till the task becomes a grace and privilege, not a burden, and till silence and idleness in His cause shall be felt to be impossible, because it would be violence to our own feelings, and the loss of a great joy as well as sin against our Father's will.

Consider again, by what means the sheep are to be brought to Christ. The context distinctly answers the question. True, his propitiatory death is emphatically set forth as the power by which it is to be accomplished. The verse before our text says, "I lay down my life for the sheep;" that after our text says, "Therefore doth my Father love me, because I lay down my life." It is the same connexion of means and end as appears in the wonderful words with which He received the Greeks who came up to the feast, and heard the great truth, for want of which their philosophy and art came to nothing. "Except a corn of wheat fall into the ground and die it abideth alone"—"I, if I be lifted up from the earth will draw all men unto me."

Yes, brethren, the Cross of Christ, and it alone, gathers men into a unity; for it alone draws men to Christ. His death as our propitiation, effects such a change in the aspects of the Divine government, and in the incidence of the Divine justice, that we who were far off are made nigh by the blood of Christ. His death as the constraining motive of life in the hearts which receive it, draws them away from their own ways by the cords of love, and binds them to Him. His death is his purchase of the gifts of that Divine Spirit for the rebellious, who now convinces the world and endows the Church, till we all come unto the measure of the stature of the fullness of Christ. The first begotten from the dead is therefore the prince of all the kings of the earth, and He so rules among the nations as to bring the world to Himself. The philosophy of history lies in the words, "Other sheep I have; them also I must bring."

Christian missions abundantly prove that the cross and the proclamation of the cross has this power, and that nothing else has. It is not the ethics of Christianity, nor the abstract truths which may be deduced from its story, but it is the story of the suffering Redeemer that gives it its power over human hearts, in all conditions and climates, and stages of culture. The magnetism of the cross alone is mighty enough to overcome the gravitation of the soul to sin and the world. We hear much now-a-days about a new reformation which is to be effected on Christianity, by purifying it of its historical facts and of its repulsive sacrificial aspect. When this is done, and the pure spiritual ideas are disengaged from their fleshly garb, then, we are told, will be the apotheosis and glorification of Christ. This will be the real lifting up from the earth; this will draw all men. Aye! and when this is done what will be left? Christianity will be purified back again into a vague deism, which one would have thought had proved itself toothless and impotent, centuries ago. Spiritualising will turn out to be very like evaporating, the residuum will be a miserably unsatisfactory something, near akin to nothing; and certainly incapable either of firing its disciples with a desire to spread their faith, if we may call it so by courtesy, or of drawing men to itself. A Christianity without

a sacrifice on the altar will be a Christianity without worshippers in the Temple. The King of Kings who rides forth conquering is clothed in a vesture dipped in blood. The Christian Emperor saw in the heavens the cross with the legend—"In this sign thou shalt conquer." It is an emblem true for all time. The cross is the power unto salvation. The races scattered on the earth have often sought to make for themselves a rallying point, and their attempts at union have become Babels, centres of repulsion and confusion. God has given us the centre, the tree of life in the midst. The crucified Saviour is the root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek, and resting beneath the shadow of the cross be at peace. "I, if I be lifted up from the earth, will draw all men unto me."

Once more our Lord teaches us here to identify the work of the Church with His own. What His servants do for Him He does, for from Him they derive the power to do it, and from Him comes the blessing which makes it effectual. He works in us, He works with us, He works for us, He works in us. We have the grace of His spirit to touch our hearts and sanctify us for service. He puts it into the wills and desires of His Church to consecrate themselves to the task. He teaches them sympathy and self-devotion. He breathes world-wide aspirations into them. He raises up men to go forth. He works with us, helping our weakness, enlightening our ignorance, directing our steps, giving power to the student at his dry task of grammar and dictionary, being mouth and wisdom to them that speak in His name, touching the hearts of them that hear. In our basket He puts the seed corn; the furrows of the field He makes soft with showers, and when it is sown He blesses the springing thereof. He works for us, opening doors among the nations, ordering the courses of providence, and holding His hand around His servants, so that they are immortal till their work is done, and can ever lift up thankful voices to Him who leads them joyful captives at His own triumphal car, as it rolls on its stately march scattering the sweet odours of His name wherever the long procession sweeps through the world. We neither go a warfare at our own charges, nor in our own might. He will fight with us, and He will pay us liberally at the last. When we count up our own resources, do not we often leave Christ out of the reckoning? Do we not measure our strength against the enemies', and forget that one weak man, plus Christ, is always in the majority? "It is not ye that speak, but the spirit of my Father which speaketh in you." "I laboured, yet not I, but the grace of God which was with me." So helped, so inspired, we are wrong to despond; we are wrong not to expect great things and attempt great things; we are wrong not to dare, we are wrong to do the work of the Lord negligently. Let us feel that Christ's work is ours, and we shall be bowed beneath the solemnity of the thought, shall accept joyfully the necessity. Let us feel that our work is Christ's, and we shall rejoice in infirmity that His power may rest upon us, shall bid adieu to faint-hearted fears, and be sure that then it must prosper. "Arise, O Lord, plead thine own cause." Not unto us, O Lord, not unto us, but to Thy name give glory.

The Lord ascended into heaven and sat on the right hand of God, and they went everywhere preaching the word. It seems a strange contrast between the rest of the Lord,—sitting in sublime expectancy of conscious power till his enemies become his footstool, and the toils of his scattered disciples. It is like that moment which the genius of the great painter has caught in an immortal work, when Jesus in rapt con-

munion with the mighty dead, and crowned with the accepting word from heaven, floated transfigured above the Holy Mount, while below His disciples wrestled impotently with the demon that would not be cast out. But it is not really contrast. He has not so parted the toils as that His is over ere ours begin. He has not left His church militant to bear the brunt of the battle while the captain of the Lord's host only watches the current of the heady fight like Moses from the safe mountain. The Evangelist goes on to tell us that the Lord also was working with them, and sharing their toils, lightening their burdens, preparing for them successes on earth, and a rest like His when He shall gird Himself and serve them. Thus, the first time that the heavens opened again to mortal eyes after they closed on His ascending form, was to show Him to the martyr in the council chamber, not sitting careless or restful, but *standing* at the right hand of God, to intercede for, to strengthen, to receive and glorify His dying servant. He goes with us where we go, and through our works and gifts and prayers, through our proclamation of the cross, He worketh His will, and shall finally accomplish that great necessity laid upon Him by the Father's counsels, and upon us by His commandment and to be effected by His death, that He should die not for that nation only, but also that He should gather together in one the children of God which are scattered abroad.

We have here III. *Our Lord teaching us how to think of the Certain Issues of His work and ours.*

"They shall hear my voice, and there shall be one fold and one shepherd." We may regard these words as embracing two things; a nearer issue, namely, the response that shall always attend His call; and a more remote, namely, the completion of His work. There is, of course, a very blessed sense in which the latter words are true now, and have been ever since Paul could say to those who had been aliens from the commonwealth of Israel, "He hath made both one. Now, therefore, ye are no more foreigners but fellow-citizens with the saints." But the fold which now exists, limited in numbers, with its members but partially conscious of their unity, and surrounded by those who follow hireling shepherds, does not exhaust these great words. They shall not be accomplished till a far off future have come.

But for the present we have the predictions of the former clause, "They shall hear my voice." What manner of expectations does it teach us to cherish? It seems to speak not of universal reception of Christ's message, but of some as hearing and some as forbearing. It teaches us to look for divers results attending our missionary work. There will always be a Dionysius, the Arcopagite, the woman Lydia, the kindly barbarians, the conscience-stricken jailor. There will always be the laughers, who mock when they hear of Jesus and the resurrection; the hesitating who compound with conscience by promising to hear again of this matter, the fierce opponents who invoke constituted authorities or mob violence crush the message.

Again, the words seem to contemplate a long task. There is nothing about the rate at which his kingdom shall spread, not a syllable to answer enquiries as to when the end shall come. The whole tone of the language suggests the idea that bringing back the sheep is to take a long time, and to cost many a tedious journey into the

wilderness. Not a sudden outburst, but a slow kindling of the flame, is what our Lord teaches us here to expect.

But while thus calm in tone and moderate in expectation, the words breathe a hope as confident as it is calm, as clear as it is moderate. There will always be a response. His voice shall never be lifted up in the snow-storm on lonely hill-sides only to be blown back into his own ears, unheard and unheeded. Be they few or many, they shall hear. Be the toil longer or shorter, more or less severe, it shall not be in vain.

And to these expectations we shall do wisely if we attune ours. Omit from your hopes what your Lord has omitted from his promises, do not ask what he has not told. Do not wonder if you encounter what He met, for the disciple is not greater than his Master, and only if they have kept my saying will they keep yours also. But, on the other hand, expect as much as He has prophesied; accept it when it comes as the fruit of His work, not of yours, and build a firm faith that your labour shall not be in vain on these calm and prescient words.

So much for the course of the kingdom. And what of the end? One by one the sheep have been brought, at last they are all gathered in, not a hoof left behind. The stars steal singly into their places in the heavens, as the darkness deepens, and He "bringeth them forth by number," until at the noon of night the sky is crowded with their lights, and "for that He is great in power, not one faileth." What expectations are we here taught to cherish then of the final issue?

Mark, to begin with, that there is implied, the ultimate universality of His dominion and sole supremacy of His throne. There is to be but one shepherd, and over all the earth a great unity of obedience to Him. Here is the knell of all authority that does not own Him, and the subordination of all that does. The hirelings, the blind guides, that have misled and afflicted humanity for so many weary ages, shall be all sunk in oblivion. The false Gods shall be discrowned, and lie shattered on their temple-sill, and there shall be no worshippers to care for or to try to repair their discomfiture. Bow your heads before him, thinkers who have led men on ævicious paths and spoken but a partial truth and a wisdom all confused with foolishness! Lower your swords before Him, warriors who have builded your cities on blood and led men like sheep to the slaughter! He is more glorious and excellent than the mountains of prey.

Cast your crowns before Him, princes and all judges of the earth, for He is king by right of the crown of thorns! This is the Lord of all—teacher, leader, ruler of men. All other names shall be forgotten but His shall abide. If they have been shepherds who would not come in by the door, a ransomed world shall rejoice over their fall with the ancient hymn, "Other gods beside thee have had dominion over us; they are dead they shall not live, thou hast destroyed them, and made all their memory to perish." If they have been subject to the chief shepherd and ensamples to the flock, they will rejoice to decrease before His increase, and having helped to bring the bride to the bridegroom, will gladly stand aside and be forgotten in the perfect love that enters into full fruition at the last. Then when none contest nor intercept the reverential obedience that the whole world brings to Him, shall be fulfilled the firm promise which declared long ago—"I will set up one shepherd over them, and he will feed them and be their shepherd."

Mark again the blessed nature of the relation between Christ and all men which is here foretold. From of old, the Shepherd has been in all nations the emblem of

kingly power, of leadership of every sort. How often the fact has contradicted the symbol let history tell. But with Jesus the reality does not only contradict, but even transcends the tender old comparison. He rules with a gentle sway. His sceptre is no rod of iron, but the shepherd's crook, and the inmost meaning of its use is that it may "comfort" us, as David learned to feel. There gather round the metaphor all thoughts of merciful guidance, of tender care, of a helping arm when we are weak, of a loving bosom where we are carried when we are weary. It speaks of a seeking love that roams over every high hill till it finds, and of a strong shoulder that bears us back when He has found. It tells of sweet hours of rest in the hot noontide by still waters, of ample provision for all the soul's longings in green pastures. It speaks of footsteps that go before in which men may follow and find them ways of pleasantness. It speaks of gentle callings by name which draw the heart. It speaks of defence when lion and bear come ravening down, and of safe couching by night when the silent stars behold the sleeping sheep and the wakeful shepherd. He Himself gives its highest significance to the emblem in the words of this great discourse, when he fixes on His knowledge, His calling of His sheep, His going before them, His giving His life for them. Such are the gracious blessings which here He teaches us to think as possessed in the happy days that shall be, by all the world.

And on the other hand, the symbol speaks of confiding love in the hearts of men, of a great peacefulness of meek obedience stilling and gladdening their wills, of the consciousness of His perfect love, and the knowledge of all His gracious character, of sweet answering communion with Him, of safety from all enemies, of freedom, of familiar passage in and out to God. Thus knit together shall be the one fold and the one shepherd. "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them, for He that hath mercy on them shall feed them, even by the springs of water shall He guide them."

Mark again, what a vision is here given of the relations of men with one another.

They are to be all gathered into a peaceful unity. They are to be one, because they all hearken to one voice. It is to be observed that our Lord does not say, as our English Bible makes him say, that there is to be one fold. He drops that word of set purpose in the latter clause of our text, and substitutes for it another which may perhaps be best rendered flock. Why this change in the expression? Because, as it would seem, he would have us learn that the unity of that blessed future time, is not to be like the unity of the Jewish Church, a formal and external one. That ancient polity was a fold. It held its members together by outward bonds of uniformity. But the universal Church of the future is to be a flock. It is to be really and visibly one. But it is to be so, not because it is hemmed in by one enclosure, but because it is to be gathered round one Shepherd. The more closely they are drawn to him, the more near will they be to each other. The centre in which all the radii meet keeps them all in their places. We being many are one bread, for we are all partakers of that one bread. In the ritual of the old covenant, the great golden candlestick with its seven branches, stood in the court of the temple, emblem of the formal oneness of the people, which was then the light of the Lord to a dark world. In the vision of the New Covenant, the seer in Patmos beheld not the one lamp with its branches, but the seven golden candlesticks, which were made into a holier and a freer



unity, because the Son of Man walked in their midst—emblem of the oneness, in diversity of the peoples, who were sometimes darkness, but shall one day be light in the Lord.

There may continue to be national distinctions. There may or there may not be any external unity. But at all events our Lord turns away our thoughts from the outward to the inward, and bids us be sure that though the folds be many the flock shall be one, because they shall all hear and follow him.

The words, however, suggest for us the blessed thought of the peaceful relations that shall then subsist among men. The tribes of the earth shall couch beside each other like the quiet sheep in the fold, and having learned of His great meekness, they shall no more bite nor devour one another. Alas! alas! the words seem too good to be true. They seem long, long of coming to pass. Ever since they were spoken the old bloody work has been going on, and the old lusts of the human heart have been busy sowing the dragon's teeth that shall spring up in wars and fightings. In savage lands warfare rages on, ceaseless, ignoble, unrecorded, and seemingly purposeless as that of animalcules in a drop of water. On civilized soil men who love the same Christ and worship Him in the same tongue are fronting each other at this hour. The war of actual swords, and the war of conflicting creeds, and the jostling of human selfishness in the rough road of life, are all around us, and their seeds are within ourselves. The race of man do not live like folded sheep, rather like a flock of wolves, who first run over and then devour their weaker fellows. But here is a fairer hope, and it will be fulfilled when all evil thoughts, and all selfish desires, and all jealous grudgings shall vanish from men's hearts, as unclean spirits at cockcrow, and shall leave them, self-forgetful, yielding of their own prerogatives, desirous of no other man's, abhorrent of inflicting, and patient of receiving wrong. There will be no fuel then to blow into the sulphurous flame, though all the blasts from hell were to fan the embers. But peace and concord shall be in all men for Christ shall be in all. National distinctions may abide, but national enmities,—the oldest and deepest, shall disappear. There shall still be Assyria, and Egypt, and Israel, but their former relation shall be replaced by a bond of amity in their common possession of Him who is our peace. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord shall bless, saying blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." God be thanked that though we see and our father's have seen so much that seems to contradict our hopes of a peaceful world, and though to-day the hell-hounds of war are baying over the earth, and though no where can we see signs even of the approach of the halcyon time, yet we can wait for the vision knowing that it will come at the appointed time when—

"No war or battle's sound  
Is heard the world around,  
The idle spear and shield are high uphung;  
The trumpet speaks not to the armed throng,  
And Kings sit still, with awful eye,  
As if they surely knew their Sovereign Lord was by."

Such are the thoughts which our Lord would teach us as to the present and as to the future of our missionary work. For the one, moderate expectations of success not unchequered by disappointment and a brave patience in long toil. For the other, hopes which cannot be too glowing, and a faith which cannot be too obstinate. The one is being fulfilled in our own and our brethren's experience even now; we may be therefore

all the more sure that the other shall be in due time. If we look with Christ's eyes, we shall not be depressed by the apparent unbroken surface of heathenism, but see as He did, everywhere souls that belong to Him, who may and must be won; we shall joyfully embrace the work which He has given us to do; we shall arm ourselves against the discouragements of the present, by living much in the past at the foot of the Cross, till we catch the true image of the Saviour's love, and much in the future, in the midst of the ransomed flock, till we too, behold the roses blossoming in the wilderness, the bright waters covering all the dry places in the desert, and the families of men sitting clothed and in their right mind, at the feet of Jesus.

Our missionary work is the pure and inevitable result of a belief in these words of my text. Can a man believe that Christ has other sheep, for whom He died because He must bring them in, whom He will bring in because He died, and *not* work according to his power in the line of the Divine purposes? The missionary spirit is but the Christian spirit working in one particular direction. Missionary societies are but one of the authentic outcomes of Christian principles, as natural as holiness of life, or the act of prayer.

To secure then, a more vigorous energy in such work, we need chiefly what we need for all Christian growth—namely, more and deeper communion with Christ, a more vivid realization of His grace and love for ourselves. And then we need that, under the double stimulus of His love and of His commandment—which at bottom are one—our minds should be more frequently occupied with this subject of Christian missions. Most of us know too little about the matter to feel very much. And then we need that we should more seriously reflect upon the facts in relation to our own personal responsibility and duty. You complain of the triteness of such appeals as this sermon. Brethren, have you ever tried that recipe for freshening up well-worn truths—namely, thinking about them in connection with the simplest, most important of all questions—what, then, ought I to do in view of these truths? Am I exaggerating when I say, that not one-half of the professing Christians of our day give an hour in the year to pondering that question, with reference to missionary work? Oh! dear friends, see to it that you live in Christ for yourselves, and then see to it that you think His thoughts about the heathen world, till your pity is stirred and your mind braced to the firm resolve, that you too will work the works of Christ, and bring in the wanderers.

We have had as large results as Christ has led us to expect, and far larger than we deserved. Christian Missions are yet in their infancy,—alas! that it should be so! But in these seventy years since they may be said to have begun, what wonderful successes have been achieved! We are often told that we have done nothing. Is it so? The plant has been got together, methods of working have been systematized, mistakes in some measure corrected. We have spent much of our time in learning how to work and that process is by no means over yet. But with all these deductions, which ought fairly to be made, how much has been accomplished? The Bible has been put into the languages of 700 millions of men. The beginnings of a Christian literature have been supplied for five-sixths of the world. Half-a-million of professed converts have been gathered in, or as many as there were at the end of the first century, after about the same number of years of labour, and with apostles for missionaries and miracles for proof. And if these still bear on their ankles the marks of the fetters, and limp as they walk, or cannot see very clearly at first, it is no more than might be expected from their

long darkness in the prison-house, and it is no more than Paul had to contend with at Ephesus and Corinth.

Every church that has engaged in the toil has shared in the blessing, and has its own instances of special prosperity. We have had Jamaica; the London Missionary Society, Madagascar, and the South Seas; the Wesleyans, Fiji; the Episcopal Societies, Tinnevely; the American Brethren, Burmah, and the Karens. Some of the ruder mythologies have been so utterly extirpated that the children of idolators have seen the gods whom their fathers worshipped for the first time in the British Museum. While over those more compact and scientific systems which lie like an incubus on mighty peoples, there has crept a sickening consciousness of a coming doom, and they already half own their conqueror in the stronger one than they.

“They feel from Judah’s land  
The dreaded Infant’s hand.”

“Bel boweth down, Nebo stoopeth, the idols are upon the beasts.” Surely God has granted us success enough for our thankful confidence, more than enough for our deserts. I repeat it, it is as much as He promised, as much as we had any right to expect, and it is a vast deal more than any other system of belief or of no belief, any of your spiritualised Christianities, or still more intangible creeds has ever managed, or ever thought of trying. To those who taunt us with no success, and who perhaps would not dislike Christian missions so much if they disliked Christian truth a little less, we may very fairly and calmly answer—This rod has budded at all events, do you the same with your enchantments.

But the past is no measure of the future. From the very nature of the undertaking the ratio of progress increases at a rapid rate. The first ten years of labour in India showed twenty-seven converts, the seventh ten showed more than twenty-seven thousand. The preparation may be as slow as the solemn gathering of the thunder clouds as they noiselessly steal into their places, and slowly upheave their grey billowing crests; the final success may be as swift as the lightening which flashes in an instant from one side of the heavens to the other. It takes long years to hew the tunnel, to make the crooked straight, and the rough places plain, and then smooth and fleet the great power rushes along the rails. To us the cry comes, “Prepare ye in the desert an highway for our God.” The toil is sore and long, but “the glory of the Lord shall be revealed, and all flesh shall see it together.” The Alpine summits lie white and ghastly in the Spring sunshine, and it seems to pour ineffectual beams on their piled cold, but by slow degrees it is silently loosing the bands of the snow, and after a while a goat’s step, as it passes along a rocky ledge, or a breath of wind will move a tiny particle, and in an instant its motion spreads over a mile of mountain side, and the avalanche is rushing swifter and mightier at every foot down to the valley below, where it will all turn into sweet water, and ripple glancing in the sunshine. Such is our work. It may seem very hopeless, and be mostly unobservable in surface results, but it is very real for all that. The conquering impulse for which our task may have been to prepare the way will be given, and then we shall wonder to see how surely the kingdom was coming, even when we observed it not. Ye have need of patience, and to feed your patience, ye have need of fellowship with Christ, of faith in His promises, of sympathy with His mind. God has given us, dear brethren, special reason for renewed consecration to this service

in the blessings which have during the year terminated our anxieties and crowned our work for our own Society. But let us not dwell upon what has been done. These successes are brooks by the way at which we may drink—nothing more. We ought to be like shepherds in the lonely mountains' glens, who see in the fast falling snow and the bitter blast a summons to the hill side, and there all the night long wherever the drift lies deepest and the wind bites the most sharply, search the most eagerly for the poor half-dead creatures, and as they find each, bear it back to the safe shelter, nor stay behind to count the rescued, nor to rest their weariness for all the bright light in the cottage and the blackness without, but forth again on the same quest, till all the masters' sheep have been rescued from the white death that lay treacherous around, and are sleeping at peace in His folds. A mighty voice ought ever to be sounding in our ears "Other sheep I have," and the answer of our hearts and of our lives should be, "Them also, O Lord, will I try to bring." Not till the far off issue is accomplished shall we have a right to rest, and then we, with all those he has helped us to gather to His side shall be among that flock whom He who is at once Lamb and Shepherd, our brother and our Lord, our Sacrifice and King, "shall feed and lead by living fountains of waters," in the sweet pastures of the upper world, where there are no ravening wolves, nor false guides to terrify and bewilder His flock any more at all for ever.

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# THE MISSIONARY HERALD

## REPORT.

THE Committee of the Baptist Missionary Society, in presenting the Seventy-second Report of its proceedings, desire to begin it with devout thanksgiving and praise to God, who has graciously given them many proofs of His blessing on their work both at home and abroad. While He has not exempted them from the discipline consequent on disappointment and anxiety, to try their work, of what sort it is, and their faith also in regard to it, He has afforded them such abundant encouragement, that they can meet their constituents with unusual satisfaction and pleasure.

### FINANCE.

In calling attention to the financial condition of the Society in 1863, and the prospects then before them, the Committee entered very fully into the whole question—supplying all the information, which it was in their power to give, as to the cause of the diminution in the income, and strongly enforcing the necessity of increased efforts to meet the requirements of the present year. It will be remembered that the accounts closed with a debt of £1,176 10s. 5d. against the Society. Your Committee at once took steps to obtain donations to meet it, and it will be seen from the balance-sheet, not without success. It was hoped, too, that the causes which had produced this loss of income would soon pass away, and that the resources of the Society would again flow into their wonted channels. But this hope was not realized; for up to July last there was a continued falling off in the receipts, and the Executive deemed it right immediately to call the attention of the Finance Subcommittee to the subject. They at once directed an estimate of receipts and expenditure, based on the balance-sheet of 1863, to be prepared; from which it was seen that, if no improvement took place, there would, in all probability, be a debt of £8,000 on the 31st March. They felt it to be their duty at once to report the fact to the Committee, who, after most prayerful consideration, directed the Secretaries to prepare a statement, to be placed in the hands of the Committee, prior to their Quarterly Meeting in October. Furnished with full information as to the liabilities of the year, and its financial prospects, they met, and as godly men, they first sought, in prayer to God, for wisdom to guide them in their proceedings, and courage and zeal to carry out the plans on which they might resolve.

Two courses were plainly open to them—to reduce the expenditure by recalling some of the missionaries, or to appeal to the Churches to make

an effort to meet the expected deficiency, and raise the annual income to an amount sufficient to maintain the Society's operations. With one heart and voice the Brethren declined to discuss the first alternative at all. They very justly said, all recent extensions of the mission have been undertaken mainly at the expressed wish of the Churches. They have a right to be consulted. Let us go to them first, and hear what they have to say in this crisis.

To carry out this unanimous resolve, the Secretaries were requested to supply the fullest information possible, through the Society's periodicals and other publications. The pastors and members of Committee present, with the kindest consideration for the Executive, resolved to do the work in their several districts themselves; and engagements were speedily made for a series of public meetings, and a thorough canvass of the subscribers. In the good work Yorkshire took the lead, followed from time to time by the County Auxiliaries. Meanwhile, Conferences, consisting of pastors, deacons, and members of Churches, were called in London, Bristol, Northampton, Birmingham, Liverpool, Manchester, Cambridge, Bacup, Huddersfield, Norwich, and Glasgow. The committees of several associations also met, and, with scarcely an exception, resolutions were passed at these gatherings, expressing cordial sympathy with the Committee in their anxieties, of thorough confidence in their direction of the Society's affairs, and of a determination to help them to the utmost of their power. These resolutions embraced two objects—an effort to meet the present emergency, and to prevent, if possible, a recurrence of it, by raising the annual income to a much higher standard.

Without attempting to record minutely what has been done by the Churches, it is worthy of note that the first which sent up contributions were two small, and it may be truly said, poor Churches, one in Camberwell, the other near Preston. From the first were received, as the result of a "tea meeting," over £14; and from the other, as the product of an active canvass, the members not numbering more than forty-three, £50, which were afterwards raised to £65. In neither of these cases could such amounts have been realized, but for an enlarged spirit of liberality, zeal, and self-denial. As the work began in this spirit, so it has gone on. The plans pursued have been various, adapted to the circumstances of each community and district; but the aim has been one, and the effort general. The result has not been secured by the large gifts of a few possessed of ample means, but by the hearty union of all classes,—not by a spasmodic effort, but by a continuous giving,—the young in our churches and congregations shewing the same hearty zeal and liberality as their elders. The incidents which have come to the knowledge of your Committee have often been striking. The proofs that love for the mission is both deep and strong have been abundant. It seemed as if it only needed the pressure of some such an emergency to bring into play the devout and earnest feeling of olden times; and now that it has been evoked, may it be kept alive by fervent prayer, and animated to enlarged enterprise by unwonted success in the fields of labour!

The result of these combined efforts has been a gross income for the current year of £34,419 11s. 2d., the largest which has been received since the Jubilee in 1842. The total expenditure has been £31,695 15s. 8d. So that, not only is the old debt paid off, and the expected deficit fully met,

but there remains a balance in the Treasurer's hands of £2,723 15s. 6d. It will be seen that there is the very large increase in the General Purpose Fund of £5,284 11s. 2d. Without doubt a considerable portion of this is *Special*; but from want of accurate information, the Committee are not able to say how much. The expenditure is not quite so large as was estimated, owing mainly to the care which the missionaries as well as the Executive have taken to check it, without impairing the efficiency of the Society's operations. On the other hand, the Press has not been called on to advance so largely, and a grant of £500 from the Committee of the Bible Translation Society came too late to be entered in the present accounts. During this period of financial difficulty, the Committee were assisted by loans to a considerable amount from the Treasurer, Joseph Tritton, Esq., and A. B. Goodall, Esq., free of interest. It is also most gratifying to observe that the Missionary Churches in general have heartily united in the efforts made at home.

The Committee have not yet had time to analyse all the returns which have been sent in, and many more have yet to come. They are very voluminous; and the Committee must refer their friends to the Report itself, when published, for the details of the special donations and subscriptions. With the exceptions already noted, the income under all the usual heads has been augmented—Widows' and Orphans' Fund, and contributions for Native Press, which are almost wholly subscribed by the young, remarkably so. The special contributions, of which they have been apprised, have amounted to £4,866 1s. 1d., exclusive of £1,168 6s., given to liquidate the debt of last year, making together £5,934 7s. 7d. What may be the amount of increased subscriptions, the Committee cannot as yet say; but they have reason to hope it will bear a good proportion to what has been done specially.

It was to be expected, that while this effort was being made, many friends would express some anxiety as to the future. Various suggestions have been made, which the Committee will carefully and respectfully consider, as they feel in common with their friends that it is most desirable, if possible, to prevent a recurrence of such an emergency; or if events should happen which they cannot control or foresee, that there may be some provision at hand to meet, at least in part, a similar pecuniary emergency. The receipts from donations and legacies, when unusually large or unexpected, may be treated so as to create such a reserve. The tendency has been to run the expenditure as closely to the income, year by year, as possible, relying on the overruling hand of God, and the zeal and liberality of the Churches. It may be now seen that it is not wise to go quite so close up to it. At all events, the Committee feel that those who put forth their hands to lift the burden off, are entitled to a respectful hearing when they offer the counsels of wisdom and experience as to the best course to be taken for the future.

In closing the Financial Statement in their last Report, the Committee ventured to observe, "They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the Churches. All are too apt to forget their sole dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the spirit of grace and truth, and of exciting a more simple earnest faith in

the Divine promises, it will be a blessing not soon to be forgotten." The facts which have come out in this struggle to place the Society on a firmer pecuniary basis, confirm, in a most remarkable manner, the truth of these remarks. The present difficulty has been indeed a blessing.

#### THE MISSIONS.

A review of the events which have marked the course of the Society during the past year being necessarily brief, it is not possible to speak minutely of the manifold labours in which the brethren have been engaged. They spread over many lands; they employ an increasing number of workers; they affect a great variety of persons, institutions, and forms of superstition and idolatry; they run into many channels, some of them hidden, others open to observation; they are more or less incomplete in their final results; and they are most inadequately represented by statistical computations. For more complete accounts the Committee must refer to the reports of each station appended to this review; they now confine attention to the more general aspects of the entire field which a glance may afford.

#### MOVEMENTS OF MISSIONARIES.

If the Committee have not had to mourn over the decease of any of the missionaries during the past year, yet have they sympathised with two brethren on whom the Lord's hand has been heavily laid. A few weeks ago the Committee heard with deep regret of the decease of the wife of their highly esteemed brother the Rev. J. Trafford, of Serampore. Still more recently, Mrs. Ellis, of Sewry, died at sea, on her way, with her two children, to seek restoration of health in her native land. The decease of Mrs. Trafford was almost sudden. A few short hours, and cholera closed a life of devotedness and piety. The loneliness of Mrs. Ellis, separated from her husband, who remains at his post of labour, was cheered by the incessant attentions of the captain of the ship, his wife, and the spiritual consolations afforded by the prayers and words of sympathy of the Rev. Dr. Duff. To these friends the Committee desire to express their warm thanks, not only on their own behalf, but especially on that of the bereaved husband and family.

Other missionaries have had to bear the burden of affliction. Their venerated brethren, the Revs. A. Leslie, of Calcutta, and J. Williamson, of Sewry, have been partially laid aside from their long life-labour, while the Rev. T. Evans, of Delhi, and the Rev. J. Parsons, of Meerut, have been obliged to seek for health in England. The Committee particularly regret that disease has driven from the field the Rev. G. H. Rouse, a regret increased by the hopelessness of any expectation that he may so recover as to enable him to resume his early interrupted, but most efficient, labours in the work of oriental translation.

Of the missionaries at home last year, the Rev. J. and Mrs. Sale have returned to Calcutta, the Rev. R. Smith to the Cameroons river, West Africa; the Rev. W. K. Rycroft to the Bahamas, and the Rev. Jas. Allen to Ceylon. The Committee have also welcomed to his old sphere of labour in Delhi the Rev. James Smith, with renovated health, and after having efficiently served the cause of Christ in Australia during the two years of his residence there. Of new missionaries the Rev. Isaac Allen has com-



menced his missionary career at Siewry in Bengal, and the Revs. R. F. Laughton and W. H. McMechan have reached their distant station in China. In India the Rev. E. Greiff has resigned his connection with the Society, to rejoin his former friends.

## INDIA.

## TRANSLATIONS.

During the year the Mission Press, under the able superintendence of the Rev. C. B. Lewis, in addition to much ordinary work connected with the general welfare of India, has been employed in printing the Society's versions of Holy Scriptures, with large quantities of religious tracts and books for the education of the young. In Bengali a reprint of the entire New Testament, with corrections, has been completed by the Rev. J. Wenger, and a small type 8vo edition of the entire Bible has advanced to the 17th chapter of Joshua. The Hindustani New Testament, with references, the Rev. A. Leslie has continued to watch through the press, while the Hindi version of the Rev. J. Parsons has reached in printing the 17th chapter of John. In Sanskrit, Mr. Wenger has arrived at the 15th chapter of Jeremiah. From two eminent men has he received important testimonies as to the excellence and value of this translation. One of the first native Sanskrit scholars living, Babu Rajendra Lal Mitra, has thus spontaneously expressed his admiration of the work:—"I was prepared," he writes, "for a considerable degree of accuracy and precision in the translation, but its elegance has most agreeably surprised me." Sir Charles Trevelyan has also given his warm approbation at its execution. "It was due to the Bible," he said, in course of conversation with Mr. Wenger, "to execute a good Sanskrit version of it, since otherwise it would be destitute of that *prestige* which [our] sacred books ought to have in the eyes of native scholars." But its wide utility may be seen in the fact that copies have been purchased for a class of Christian students, in Ceylon, and for the use of some native preachers belonging to one of the Lutheran missions on the coast of Malabar. In this hoary language the Holy Volume is intelligible and acceptable to learned Brahmins in every province of India. In their estimation, the Sanskrit dress gives to the Bible the stamp of a religious character.

The labours of our highly esteemed brother have not been confined to the translation of the Scriptures. He has prepared a series of brief notes on the first half of Matthew, for the use of native Christians; revived the monthly Bengali periodical, the "Upadeshak;" carried through the press several vernacular tracts and publications for the Tract Society; and also superintended portions of Scripture printing for the Calcutta Bible Society. Of the same kind of work is a revised edition of Bunyan's "Pilgrim" in Hindi, by the Rev. J. Parsons. Thus is there ever flowing from our Mission Press a stream of sacred literature, largely contributing to the intellectual and spiritual movement becoming so increasingly apparent throughout this great empire.

## STATE OF THE NATIVE MIND.

Although additions to the churches of Christ by baptism have taken

place, with few exceptions, in all the districts occupied by the Society's missionaries, they have not been by any means large. As compared with earlier periods, the converts of each five or ten years show a constantly increasing rate; but not one that can as yet be said to correspond with the magnitude of the population, or perhaps with the agency employed. Many of the reports of the missionaries especially refer with sorrow to the small number of open adhesions to the cause of Christ, yet the Committee do not remember any year in which the missionaries have expressed themselves with so much confidence as to the result, or have so emphatically called attention to the great revolution in progress in public sentiment. It has long been evident that all past labour in India must be regarded in the light of preparation, a sowing of seed for a harvest yet to appear. Observant men have indeed noted the gradual breaking up of the icy indifference so characteristic of the native mind. The most sacred institutions have from time to time exhibited the signs of decay; and they were assured that under the apparent immobility of the mass there were forces at work that would eventually prevail. But the past year has been remarkably fruitful in proof that this expectation is no blind hope, that the superstitions of the people have verily received a blow from the Spirit of Truth under which they are staggering to their fall. Of the general bearing of the people, Mr. Morgan remarks, after an experience of nearly a quarter of a century:—"The Hindoos, generally, are well disposed to hear, and there is great difference between their conduct now and twenty-four years ago. Then, respectable young men used to force tracts out of my hand, and tear them to bits before my face. Another man would take a handful of dust, and throw it in my eyes. Brahmins were outrageously violent, and made use of the most violent and abusive language. No one would dare to do such a thing now." Our aged and revered missionary, the Rev. J. Williamson, possessing a still longer knowledge of India, says:—"Though not many of the surrounding heathen have yet come into the kingdom of heaven, they seem to be gradually advancing towards it. The preachers of the gospel are now regarded more as friends than foes. Instead of hatred and abusive language, together with sometimes more tangible weapons of opposition, they are generally welcomed, provided with seats, and sometimes asked to come again. Many believe that the Christian religion is true, and their own false, especially idolatry, which is less practised than formerly, and by some given up altogether."

The narratives of itineracies through the southern and eastern districts of Bengal, and in the provinces of the North-West, all bear the same testimony. They agree that Hindu society is in a state of transition, exhibiting that indefiniteness of aim and timidity of resolve which usually characterize a revolution in a nation's thought. Lines of demarcation are being everywhere erased; opinions, old and sacred, are discarded and laughed at; thousands, as if to revenge themselves for being so long held in the bonds of superstition are disinclined, in their new-found liberty, to believe in anything at all, or are groping their way through a cheerless deism. Very striking illustrations of this state of feeling occur in the report of the Rev. W. H. Hobbs:—

"A short time since I said to a respectable Hindu, 'Sir, who is the staunchest man of your faith in this station of Jessore?' He replied, 'I

think, Sir, the Chanchra Rajah : he offers puja (worship) for two hours daily, and is, in all respects, very religious. Next to him is the Sudder Alat. He is one of the good old kind of Hindus.' A few days afterward, I called upon the Rajah, and conversed with him upon religion. I found him very liberal-minded, and asked him to assist me in establishing a Christian school at Magoorah. He gave me £2. Subsequently I visited the Sudder Alat. Although he boasted that he was a very pukka (ripe) Hindu, yet he acknowledged that the gods were wicked, and unworthy of a good man's regard ; that an idol was nothing in the world ; that caste was a mere social arrangement, its loss at present attended by great inconvenience, but in no way morally wrong ; that his offerings of flowers at worship-time was simply an expression of homage to God as the author of everything beautiful, just as the Jews used to offer incense, or as English gentlemen habitually write to ladies on glossy paper. Further, that he worshipped only one God with his mind, and that all ceremonies were mere auxiliaries. The chief pundit of the Government school gazed on him with astonishment, and told him that he was sunk in the mud of error. He defended himself, saying, that he greatly respected the Christians ; that he knew a good deal about their religion, Dr. Carey having presented him with a Sanskrit Bible more than thirty years ago, which he read with pleasure, although he did not fully believe it. I told him that he ought to repay for that Sanskrit Bible by giving me a subscription. He said that he would do so with pleasure, provided other things were taught in the school as well as religion. Being assured that we taught grammar, geography, &c., he subscribed £1 4s. a-year, and got a pleader in his court to subscribe also."

These striking incidents fully sustain the language of the Rev. T. Martin—"The minds of the Hindus, generally, are steadily and manifestly undergoing a change. It is beyond a doubt that their faith in the truth and efficiency of their own systems is gradually losing its hold."

From native sources we receive testimony no less emphatic. Recently at Madras, a large assembly of native gentlemen was gathered together to memorialize the Government to retain the management of heathen temples, which, last year, an act of the Indian legislature handed over to native wardens. This act, in itself, is an illustration of progress. The speakers, however, represent the native community as being moved by it "to their inmost soul." They dwell on the certainty of malversation, on the strifes that will ensue, on the neglect to which both lands and temples will be exposed, and on the "great injury" which the withdrawal of Government support will inflict on their "religious institutions." Said one—"The present decayed state of our temples is manifest to every one here present. The causes which have brought about this deterioration it is unnecessary here to specify."

A native gentleman of high rank, at a meeting of the Bethune Society, convened in Calcutta to do honour to Dr. Duff, on his departure from India, places in strong contrast the past with the present :—"North and South, East and West, the ordinary beholder saw only the densest clouds of prejudice, and passion more inveterate and stupifying in its effects than prejudice. The native mind refused the boon of knowledge with an obstinacy the story of which does doubtless appear fabulous at the present day ; yet time was, though it has passed away, when it was persistently

declared to be sinful to learn a language which was emphatically the language of heterodoxy. What I now say may well be disbelieved by a generation born to its destiny under opportunities created by the superhuman efforts of the first pioneers of Indian education. Yet their grandfathers could tell them of a day when learning was proscribed, and, in many instances, had to be pursued under persecution."

#### INFLUENCE OF EDUCATION.

Next to the preaching of the gospel, there is no influence so powerful in producing the changes alluded to as that of education, first introduced by the missionaries, and now energetically promoted by the Government of India. The time is not long past when inducements of a pecuniary or other beneficial kind had to be resorted to, in order to attract pupils to the schools. Now, fees are willingly paid in all Anglo-vernacular institutions. There was a time when Hindus deemed it the deepest pollution to touch a dead body; now, medical studies are eagerly pursued, and dissection is practised without scruple by men of the highest caste. In all parts of the country men who have been educated in the presidency towns are met with, filling Government offices, or managing their estates, and everywhere exhibiting their distaste for the superstitions and habits of their forefathers. Thus, in Jessore, Mr. Anderson visits a bazaar. He meets with a sub-inspector of police who had once been connected with Dr. Duff's Institution. The man conducts the missionary to his dwelling, reaches him a present, says he had sought for him on the previous night, seats him in the house, and brings six intelligent young men to talk with Christ's servant. They converse on the insufficiency of natural religion, on the late origin of the Shastres, which teach the worship of Krishna and Durga. To the objections of an old Brahmin present the younger men pay no heed, but listen with avowed gratification to an exposition of the way of salvation by Christ Jesus. A New Testament is left on the departure of the missionary, the officer promising to give it an attentive perusal.

A still more interesting illustration of the effects of education, even in a Government school from which the Bible, as a school-book, is excluded, is given to us by the Rev. R. Robinson, of Dacca. A young man was observed frequently present at the English services. He always bowed in the attitude of prayer with the rest of the worshippers, but for some time gave the missionary no opportunity of speaking to him. "Some months ago," says Mr. Robinson, "among a number of young Brahminist friends who paid me a visit, I observed this young man, and in the course of conversation I asked him if he was a Brahminist (that is, a mere theist). "No, Sir," he replied, without any apparent hesitation, "I am a Christian." I have seen him frequently since then; he has read the Bible, and never speaks of the Great Teacher but as '*our* Lord Jesus Christ.' People remain Brahminists, he has more than once told me, because they never read the gospel. They don't know what the Bible contains. This youth is a student of the College, and is, at present, reading up for the B.A. examination." The missionary's interest in this youth was, however, greatly increased by the efforts he made in his native village to communicate to his young friends the knowledge of salvation. In a letter to Mr. Robinson, he says that he had long been meditating "a plan for making known the glad tidings of

our Saviour's coming into the world" to his village friends. It ripened earlier than he expected. An opportunity occurred of speaking to some of them, and they were at once won over. Two who were acquainted with English had already begun to read with him in his own English Bible ; but he wanted copies for their use at home. He says, "I would feel myself very much obliged to you if you would send with the bearer of this letter a dozen of the Bengali New Testaments, and two copies of the English. The price of the latter I am sending with the bearer, but of the former I hope to pay you when I shall be in Dacca." He divided his friends into two classes—English and Bengali readers. The English readers met at night within doors. There was no one to understand the language, and take alarm. But the Bengali readers met in the open fields, to escape interruption from their parents. To these fields the Testaments were brought, and an hour or two every day spent in reading and talking of the history of Jesus Christ. The Gospel of Matthew was read through, and part of Mark. He has now returned to his studies at college. "There is a good deal of stir and excitement," continues Mr. Robinson, "among the young men, I mean the English-speaking young men, of the city. The Bible is being read in scores of quiet chambers, where you would least suspect its presence ; and I have no doubt that Christian truth is gradually winning its way to the understandings and hearts of the rising generation."

#### THE BRAHMISTS.

The reports of the missionaries, it will be seen, make frequent mention of the spread of the Brahminist sect in Bengal. Many thousands of youth belong to it, and adherents exist in all places where English education and knowledge have penetrated. It is not so much an adversary to the Gospel as its rival, and in many cases is merely a stage in the progress of thought and investigation. Its followers can scarcely be said to have any fixed belief, except the negative one of despising caste and the superstitions of Hinduism. Many of them are simply Deists ; others rest on the conclusions of natural theology, or the voice of intuition ; some are advocates of prayer to the Supreme, while many profess to be only seekers after truth. The unsettled nature of their opinions is a sufficient proof of the transitional state of their minds. Their thoughts find expression in the numerous periodicals issuing from the Calcutta press, and undergo perpetual discussion in the debating societies which exist wherever Brahminists are found. "I presided," says our missionary, the Rev. R. Robinson, "on one occasion at a large sobha (meeting) of young men assembled to celebrate the anniversary of their Society—the "Society for the Destruction of Darkness." High moral and spiritual themes are not unfrequently discussed at their ordinary meetings,—such as the question of a written revelation, of a future state and the destiny of the soul, and of the Divine character. I had an invitation a fortnight ago to attend one of their meetings. The question to be discussed was, if I mistake not—"Sin." Of the young men belonging to this society, Mr. Robinson adds that many of them refuse to be regarded as Brahminists. They profess to seek the truth, and they despise Brahmoism for its hypocrisy. From the same class, Mr. Martin, of Barisal, reports that he receives frequent visits for inquiry. During the residence of the late native head master

of the Government school, who was favourable to Christianity, Mr. Reed regularly met a class in the school-house. When the head master was transferred to another school, the youth who were in the habit of attending the Bible class subscribed for, and made him a present of a watch. In the debating club which they maintained, the re-marriage of widows, female education, and similar subjects were discussed, and short essays read. "I was present several times," says Mr. Martin, "and was very much pleased. These things indicate what kind of struggles are going on in the Hindu mind, and show how strongly it is felt that Christianity is making progress in spite of every obstacle."

#### CHANGES GOING ON.

The Committee cannot better sum up the condition of things in Northern India than in the following striking analysis from the report of the Rev. W. H. Hobbs:—"At present Hindu society, religiously considered, is divided into three classes. First, the bulk—orthodox Hindus, trying to cling to the faith of their fathers, denouncing reformers, but nevertheless so far influenced by them as to make admissions concerning the corruption, wickedness, and moral insufficiency of Hinduism, which their forefathers would never have acknowledged. Second: In advance of these are thousands of young men (the result of Government education) who repudiate idolatry, speak and write about it as a contemptible and degrading thing, glory in the name of Deist or Brahmin, hold meetings for prayer to the God of nature, and also for discussing religious matters; but who, notwithstanding their vauntings, conform to the customs they reprobate, not having the moral courage to offend their friends and relations. Third: In advance of these is a goodly and increasing number, who really seem anxious to know which is the true religion. As the result of research, thought, discussion, and comparison, they are ever and anon shifting their principles, and the careful observer is gratified to discover that each time they change their faith, it becomes more and more like the faith of Christ. This last class are the leaders of reforming thought; they will gradually draw numbers of the second class into their midst, who again will constantly be augmented by the numerous defalcations amongst the orthodox party."

If mind governs, as is assuredly the case, and opinion rules the world, it is easy to predict, with such facts becoming every day more visible, that the days of Hinduism are numbered. "That which decayeth and waxeth old is ready to vanish away." Nor should we altogether overlook other influences, more or less potent, but all of them having the same general direction by which the changes in progress are helped on. Every year adds to the growth of English ideas, of commercial intercourse, of new railroads, of scientific instruction. Nor can the Committee fail to note the improved tone of the Government towards Christianity, as particularly evident in the appointment of Sir John Lawrence as Viceroy and Governor-General, a man as eminent for his Christian character as for his ability as an administrator. Daily the laws of the country are being more and more assimilated to Christian rules. Justice in the courts is gradually impressing all classes with the true principles of equity and morality. Natives themselves ask for change, and desire the Government to regulate, if not to abolish polygamy. "Change, change, change,"

says the eminent missionary, Dr. Duff, "has begun to lay its innovating hand on many of the most venerated institutions, as well as on the habits and usages connected with the outer and inner life of myriads of the inhabitants of India." One native writes, "No more do we see any educated Hindu believing in the dogmas of his forefather's religion." Or, to use the emphatic language of the *Friend of India*, in a recent issue, "In a word, the former state of things is crumbling away like a piece of rotten wood. Future missionaries will find the people ready and prepared to hear them, instead of their having to battle against prejudice and obstinate bigotry. The progress of missions has been, on the whole, rapid and wonderful, when the character of the people is taken into consideration."

#### ITINERACIES.

The preaching journeys of the missionaries, in company with their native assistants, have been carried on during the year with their usual zeal and assiduity. The reports furnish encouraging proofs of the value of this mode of evangelization, and its adaptation to the circumstances of India. With one voice the missionaries speak of the respectful attention that their message everywhere meets with, and they are frequently cheered by expressions of warm approval, and of desire for further knowledge. The area of country covered by these tours of mercy, and the industry with which they are prosecuted, may be seen from a single return,—that of five of the native preachers of Jessore. Their journals state that in the year past, 52,943 persons have listened to the Gospel, that 4,938 tracts and religious publications have been circulated, and that 4,387 hours have been expended in actual missionary labour.

One of the many pleasing features of the work is the readiness with which, in numerous places, the Scriptures are purchased by the people. The sale, instead of the gift of the Scriptures as formerly, has undoubtedly to some extent limited the large circulation of previous years; but that the people are willing to buy, at once exhibits their estimate of the value of the book, and secures it from destruction or neglect. An indiscriminate distribution will always be attended with more or less waste. At the Hajipore mela tracts were distributed gratuitously, but no copy of the Holy Scriptures, or any portion of them, was given without the payment of half an anna to three annas, according to the size of the book. In the north-west provinces this mode of distributing the word of God is the one prevalent among missionaries of all denominations. The Scriptures by these means find their way into the most unexpected places, and often in secret prepare the heart for the open reception of the Gospel.

At the mela of Munshigunge, a genteel-looking man was observed to pay great attention to the preaching, but did not stretch forth his hand with others of the crowd for a tract at the close. Mr. Supper asked him if he could read. "Yes, Sahib." "Then you also shall have a book." A copy of the Acts of the Apostles was handed to him. At a glance he recognized it, and said, "I have it, and know it well." The Gospel of Luke was then offered him. "I have it," he said. And so with the Gospel of Matthew. "I have the whole of the New Testament; please give the books to these people, but afterwards I must speak with you." He followed the missionary to his boat. "Sahib," he said, "what is the last act of a man who believes in Christ, but is still a Hindu, if he wants

to become a Christian." Conversation soon elicited that he was a stranger to prayer. Its nature and object were explained to him. He spent the greater part of the night with the native brethren, joining them in their hymns and supplications, and left, expressing the hope that he, with some others in his village, might shortly confess Christ in baptism.

#### EXTENT OF KNOWLEDGE OF THE GOSPEL.

At the village of Babarya, in Tipperah, a man of influence was met with, who for the last year and a half had been reading Christian books. On a recent visit by Ram Jiban, the native preacher, and his companions, this man called the villagers together and addressed them. He said that the religion of Jesus was most true; that for some time past he had spoken to them concerning it, but without avail. His time was now short; he knew not how soon he might die. He should, therefore, with his children at once embrace the Gospel. "Good," said they, "if you wish to embrace this religion, do so; we are pleased with it." Ram Jiban then spoke to them "all the words of this life." This done, the native brethren were invited to dinner, and in the presence of the people their host openly renounced his caste. The next day he and his daughter accompanied Ram Jiban to Comillah, met the church, were recognized as true believers in Christ, and baptized. He has returned to his native village, devoting himself to the preaching of Christ to his people.

Interesting as these facts are in themselves, they are still more important as showing how widely the Gospel is made known, and the entrance it finds into places remote from the missionaries' route. They fully sustain the statement of the Rev. W. Sampson, with regard to another part of Bengal:—"I am utterly astonished," he says, "to find the extent to which Christian knowledge has spread. Everywhere some knowledge or other of Christianity exists. Faith in their own systems seems lost. Again and again, in the most out of the way villages, are found people who knew scarcely any of the facts of Christ's life or of the Bible, yet in some strange way or other were aware of the existence of Christianity, and listened to what we told them as though it were no new thing. In fact, I was literally startled at the amount of preparatory work that had been done. In these distant out of the way villages we have seen evidence that our work, if it be only as preparing the way of the Lord, is not in vain."

All classes of people come within reach of the missionaries' voice. In the bazaars, the markets, the melas, people of every caste, the lowest and the highest in rank, of every form of religion, hear the good tidings, and bear away some winged word from truth's armoury. Women, afraid to come near, peep from behind the trees, or listen from some open window or doorway. A respectable-looking man steps forward, after listening to the missionary's discourse. "Sir, I wish to ask you a question. You have told us that we have sinned against God, and have justly deserved His anger. You tell us that we can't be free from sin and its punishment by bathing in the Ganges, or by offering sacrifices. Well, then, Sir, what must I do to be saved?" Amid breathless attention is read the story of the jailor of Philippi. The answer is there. "As I closed," says Mr. Sampson, "the crowd moved away in twos and threes, and you might hear one and another saying, with the deepest sincerity and thoughtfulness, 'That's it, is it? Believe on the Lord Jesus Christ, and thou shalt be saved.'"



In another place the servant of Christ bears testimony to the grace of the Lord Jesus before the noble of the land. Mr. Williams is preaching in Moorshar, and is invited to an interview with the Rajah. Many questions are asked concerning the Christian religion and its evidences, and satisfactorily answered. At the close of the conversation, the missionary is requested to send the Rajah a Bible. Again is the seed sown, and the sower goes on his way.

#### CHRISTIAN FEMALE INSTRUCTION.

A new feature in this work of diffusing a knowledge of the Gospel has presented itself at Cutwa. Here the Rev. F. T. Reed employs two female evangelists. It is their duty to visit the houses into which they can win an entrance, and to read to the females of the family in their seclusion some portion of the word of God. They have been well received, and their services welcomed by both Hindu and Mohammedan women. In one month alone they had access to no fewer than 206 females of various classes. If it be remembered with what jealousy the women of India have hitherto been secluded from all instruction, and especially from Christian influence, the importance of this fact can scarcely be over-estimated. A Brahmin lately observed to our native missionary in Baraset, Ram Krishna Kobiraj, "Educate our females, and we are undone." Till now it has not been possible to reach them. But female schools are multiplying, female education is being sought after, and the recesses of the Zenanah are beginning to echo the glad tidings of salvation. In Dacca the Christian teacher of the mission girls' school, the wife of one of the native preachers, has been appointed by the Government Inspector head mistress of the native female Normal school recently established. Two other native female schools in Dacca, supported by the contributions of the Babus of the place and a Government grant, are taught by Christian women, the wives of our native preachers. The Hindu community have to look to our missionaries for teachers for their wives and daughters. It is unnecessary for the Committee to dwell on this deeply interesting and important feature in the progress of our missions in India.

#### NATIVE CHURCHES AND PREACHERS.

As last year, the largest open accessions to the church of Christ have taken place in the district of Backergunge; but the villages to the south of Calcutta, Jessore, Dacca, Sewry, Monghyr, and Agra, have also enjoyed some tokens of the Divine blessing. The resumption by Mr. Smith of his labours in Delhi has been followed by a great revival of interest in the gospel, while a considerable number of those who had fallen away have returned again to the fold. A very encouraging sign of improvement is the numerous prayer meetings—at least ten in number—which have been established in various parts of the city in the houses of the converts. They are well attended, and afford a gratifying indication of a quickened spiritual life among the people. Twenty native agents assist the brethren Smith and Williams in their work.

Towards the close of the year the Committee, by circular, called the attention of their missionary brethren to the importance of a renewed effort to awaken a spirit of liberality in the converts, in order that they may take their share in the extension of Christ's kingdom, as well as en-

deavour to support the pastors that watch over them in the Lord. At the same time, the Committee forwarded an address to the whole body of the native brethren, in which their duty in these respects was simply and earnestly urged upon them. This address has been translated and printed, and a copy placed in the hands of every convert able to read. The Committee are happy to learn that their appeal has been most cordially welcomed, and that gatherings of the members of the churches are in progress to give the matter earnest consideration.

Attention also has been given to the question of reviving the class for the training of native preachers in Bengal, and communications are now in progress with the brethren conducting the college at Serampore to secure that most important object. Since the scattering of the class conducted by the Rev. G. Pearce, owing to his failure of health, no special effort has been made in this direction in Bengal. Two or three of the missionaries have, however, continued to keep a few suitable men under training for their own spheres of labour; while in the North-West the theological class, established by the Rev. Thos. Evans, has been very efficiently conducted, since his departure for England, by the Revs. John Gregson and J. Williams at Agra. It is felt that the remarkable movement of the native mind, on which the previous pages of this Report have already dwelt, demands men of higher attainments, of larger gifts, and of more complete training than have hitherto been required or available. The Committee hope to secure a class of men who, under the blessing of God, shall be able to cope with the varying phases of religious thought, and to guide their countrymen into the way of life.

One such, Babu Gogon Chunder Dutt, has been ordained as an assistant missionary, during the past year in Jessore, and is settled at the new station of Khoostia. Speaking of this interesting event, Mr. Anderson says, "It will be a happy day for India when men with the intellectual and scholastic qualifications which Gogon possesses leave all for the sake of Christ, as he has done, and give themselves heart and soul to serve the Saviour in seeking the spread of His kingdom among their fellow countrymen." Two converts of somewhat similar character have also been set apart for the work in the North-West, at Patna and Delhi. In answer to the prayers of His people, we cannot doubt that many similarly gifted men will be raised up by the Head of the Church, for the advancement of His glory and the salvation of men.

Among the measures conducive to this end, the Committee cannot but speak with satisfaction of the quarterly conferences held by the missionaries of Jessore, at the three principal stations in succession, with the sixteen native preachers employed in that district. At these meetings all matters affecting the prosecution of the mission are considered and prayed over. Essays, hymns, and other compositions are listened to and discussed; sermons are delivered, and the younger preachers pass an examination in some book of Scripture. At the last conference a text was given to each native preacher, and after an hour allowed for preparation, each in turn was called upon to give an exposition of the passage assigned him. As in many other districts the native preachers and pastors are a somewhat numerous body, the extension of this system is greatly to be desired. It cannot but be very useful in increasing the fitness of our native brethren for their work, and in cultivating a spirit of harmony and healthful emulation.

## CEYLON.

The excitement and opposition to the gospel alluded to in the last year's Report as having sprung up among the Budhists of this beautiful island, have not subsided. Apathy and indifference have, in many cases, given place to active hostility. By lectures, the publication of tracts, and private influence, with great swelling words and horrible blasphemies, the priests endeavour to stay the progress of Christianity; but in vain. The controversy has only led to a spirit of enquiry into the nature of the gospel. The efforts of the Budhist priesthood have signally failed in shaking the faith of any member of the church. Omitting the number of the dead—who are not lost, but gone before—the clear increase in the churches is sixteen, while there are not fewer than 72 candidates, many of whom have been examined, and are only waiting a fitting opportunity of putting on Christ by baptism.

In the Colombo district, the Committee rejoice to report that the movement of last year, begun among the churches in the Kandy district, towards the attainment of independence on the funds of the Society, has also taken root. The Grand Pass Church, established by Mr. Chater, the Society's first missionary, has communicated to the Committee its resolution to support its pastor from the commencement of the current year. Some of the jungle churches, as Gonawelle, Weilgama, and Hanwelle, have determined to increase their contributions. The Pettah church, consisting partly of Burghers and partly of Europeans, has very liberally subscribed towards the removal of the deficiency which was anticipated in the Society's funds. A new station has been opened at Batagama, a Singhalese friend having given a plot of ground for a chapel, among a mixed population of Roman Catholics and Budhists. Judged by their customs and superstitious, the spurious Christianity of the one is scarcely less delusive and soul-destroying than the other. At Pitompé a small chapel has been erected. In addition to the school so long and so usefully conducted by Mrs. Allen, Mrs. Pigott has opened a free boarding-school for very poor girls of all classes. Her limited funds at present confine the number instructed to ten.

## KANDY.

In Kandy, the ancient capital of Ceylon, Mr. Waldock, on his arrival in February last, commenced an English service on the Lord's Day evening. It has been maintained with some degree of encouragement, and is attended by many Singhalese, as well as by a portion of the resident English population. The two native churches in Kandy and Matelle have continued, with commendable liberality, to support their pastors. A member of the latter has built a house for the occupation of their minister at a low rent. One of the persons baptized in Matelle is a Kandian, the son of a headman, who had strictly lived in the observance of all the laws of Budhism. He first heard of Christianity from the schoolmaster, but as this teacher soon left, he had to grope his way alone. Mr. H. Silva, the pastor of the church, hearing of the case, sought him out; and the instruction he received led to his conversion. He has since displayed great zeal and boldness in testifying to the truth among his bigoted neighbours. His wife, also, has joined herself to Christ, and is following the example of her husband among the women around.

The teacher of Mahagama has been removed to Koriganmana, where a

most interesting work of grace has been begun. A man of the village, studying medicine under a native doctor at another village not far distant, there met with a catechist of the Church Mission. On his return home he was led to further investigation, and at length to the reception of the gospel. In this he was joined by several of his neighbours. At their request, Migel Perera, who had had much intercourse with them, has settled in their villages, and a room for preaching is nearly completed, soon to be followed by a dwelling-house.

The missionary hopes that in this novel movement there is a genuine work of God. One old man, upwards of seventy years of age, who had all his life been a Buddhist, had never before seen an European missionary. Sceptical thoughts seem, however, to have entered his mind; for although he had twice ascended Adam's Peak on pilgrimage, to worship at the print of Budha's foot, he had always doubted its genuineness. He is very intelligent and skilful in his remarks. Once being told that "Budha is our father; it is our duty to be obedient to him," he said:—"O yes! very right, Budha is our father! Then why has he left us, and gone into a state of annihilation? If he wants us to take any notice of *him*, he must stay and take care of *us*." At another time, being twitted for his change of religion, he replied, that when a house is falling, we must be quick to creep into another." The Committee would fain hope that this old man's words are truly prophetic of its speedy downfall.

During his residence in this country for his health, the Rev. C. Carter is engaged in translating the Old Testament. He has completed Genesis, Deuteronomy, Joshua, Judges, Ruth, and twenty chapters of Exodus. His high qualifications for this work have already been tested in his translation of the New Testament, now in circulation.

#### CHINA.

The solitary labours of Mr. Kloekers at Yentai, in the bay of Chefoo, were relieved in the month of March last year by the arrival of the Rev. R. F. Laughton. The mission was further strengthened by the accession of the Rev. W. H. McMechan at its close. One of the native preachers has entered into heavenly rest, and another, Du-ming-yuil, has returned to his home at Ningpo. The little church has, however, received into its communion five persons by baptism, and one brother has been set apart as an evangelist. Not fewer than fifteen others are candidates for admission into the fold of Christ.

The larger part of these adhesions to the gospel come from a village at some distance from Yentai, an out station named Tsoong-Kian. The native teacher settled here is Kye-seen-sang. On visiting the village in October, Mr. Kloekers took up his abode for some time, by the permission of the villagers, in the ancestral hall, living as best he could on the provisions they were able to supply. The little school was removed to the same place, but after some time discontinued. The seed sown on former visits now began to put forth its green leaf. The number of attendants at the daily preaching increased, and in a short time three men declared themselves followers of the Lamb. One of them, a man nearly blind, soon found peace, and in December was baptized. The baptism of the second was for a time postponed. The third was forcibly detained by his relations from the sacred ordinance. This, however, turned out for the furtherance

of the gospel. His firmness, his deep anxiety to obey Christ, the effect of their interference on his health, so moved his family, that not only did they allow him to follow his Lord, but themselves sought the missionary's instructions and prayers. Opposition sprang up in other quarters. A poor woman from Peking, on a visit to Tsoong-Kian, came under the influence of the truth, and in consequence has been forbidden to return home by her mother-in-law unless she renounces the Saviour. This she firmly refuses to do.

Mr. Kloekers' servant, who has been an active helper in this work of grace, also drew upon himself the hostility of the enemies of the Cross. They threatened to murder him. When told of the threat, "It shall be," he replied, "just as it pleases our heavenly Father. I am willing to leave a world where it is so difficult to keep my soul unspotted. I long for perfect holiness." But while willing to suffer for Christ, he is not less willing to labour in His cause. The influence of his teaching and example on the villagers is very remarkable. Feuds, at his suggestion, have been made up; peace has been restored to families; gamblers, at his reproof, have abandoned their vicious practices; even the children, as he passes along, say, "Let us also pray to our heavenly Father." The fame of these events has reached the neighbouring villages, and is attracting great attention to the doctrines of the Cross.

After the return of Mr. Kloekers to Yentai, ten persons expressed their resolve, in prosperity and adversity, to cleave to Jesus, and their desire to be baptized in his name. In their joy at finding a Saviour, they go from house to house spreading the glad tidings, mothers with their babes sitting till midnight to hear of Him who died for men.

In January Mr. Kloekers paid another visit of a week. As he entered the village he was received by the brethren with every mark of joy. "Our Saviour is returning," said one. "No, my friend," was the reply; "a poor sinner who can only stammer a few words about Him." "Just so," he was answered, "and therefore He is coming with you." Mr. Kloekers found the converts steadfast in the faith, and strong in the Lord. Five persons were accepted for church fellowship, and three of them baptized in the sea on the following day. One, a woman, is the first of her sex in Tsoong-Kian to follow the Lord Jesus Christ.

The Committee have much pleasure in adding that Mr. Laughton, by assiduous study, has already begun to communicate with the people in their own tongue, and has forwarded deeply touching accounts of the moral condition of the people.

#### AFRICA.

The return of the Rev. A. Saker to this country, for a period of relaxation, with others resident on the spot, has given a favourable opportunity to the Committee of a full investigation, and for acquainting themselves with the condition of this mission. The result has been one of satisfaction with the diligence, the zeal, the self-denial, and the success of Mr. Saker, and an expression of their confidence and high esteem for him, both as a man and as a Christian. He has planted on a barbarous coast, and amidst a savage people, a Christian colony, whence civilization and the gospel may spread. He has taught them some of the arts of

civilized life; has reduced their language to a written form; has translated and printed the whole New Testament and portions of the Old, as well as prepared a vocabulary, a grammar, and several primary school-books. A Christian church has been formed, of fifty members, in addition to many who have died, cheered in their last hours by the hope of eternal life. This has been accomplished in the midst of perils by sea and land, among savages thirsting for his blood, or by their spells hoping to destroy his life.

During the absence of Mr. Saker the mission has been well sustained by the brethren on the spot. More than once their lives have been endangered by the violence of wicked men, and by the hand of the incendiary. But God, in his Providence, has protected them; unappalled they have gone on their way. The Rev. J. Diboll opened, early in the year, a new station at John Acqua's Town, where a house and small chapel have been built. From time to time many villages in the vicinity have been visited. Mr. Fuller has commenced a mission at a place called after our esteemed Treasurer, Mortonville; and Mr. Pinnock has continued to labour with assiduity and success at Victoria. Eight persons have been baptized, and twenty-seven are candidates for admission to the church. The Committee have also heard with feelings of satisfaction that the brethren in Fernando Po, under circumstances of increasing difficulty and privation of the means of grace, continue steadfast in the truth of Christ Jesus. Neither the allurements nor the policy of the Romish priests, have availed to turn them from the faith.

#### WEST INDIES.

In Trinidad the most noticeable incident is the completion of a new chapel in San Fernando, and the removal of the debt on the excellent structure in Port of Spain. The native brethren at Montserrat, early in the year, had to suffer the loss of their sanctuary from fire, but have vigorously commenced the collection of materials for its reconstruction. Considerable additions have been made to the native churches, which, with one or two exceptions, are reported as improving in spiritual gifts and in purity of life.

Notwithstanding the influence of the American war—in some islands exercising a most pernicious influence on the morals of the people, and in others, by the diversion of trade, creating great distress and emigration—the churches in the Bahamas may be said to be in a flourishing state. A hundred and twenty persons were baptized during the year, and four hundred others have presented themselves as candidates for the sacred rite. The population of the coral islands which rise in such numbers from the great bank that closes the entrance to the Gulf of Mexico, is said not to exceed thirty thousand individuals; yet among these children of slaves, emancipated by the act of the Legislature of Great Britain, the missionaries of the Society have been honoured of God to collect into numerous churches some 2,900 persons. These, added to inquirers and candidates for baptism, with the almost equally numerous converts of other Christian bodies, shew that a very large and unusual proportion of the population is under Scriptural instruction, and has openly professed religion. To a very large extent, these native churches are self-supporting. They erect their own chapels, contribute towards the support of the pastors, and their leaders give themselves actively to the work of Christ. The return of the Rev. W. K.

Rycroft to the Turks' Islands has been most warmly welcomed by all orders of the people, and he reports a great improvement in the spirit of the governing class. For the present the prospects of the mission at Puerto Plat, in the island of St. Domingo, are dark in the extreme, and must remain so, till the war of independence now proceeding shall terminate in the complete expulsion of the Spaniard, and the overthrow of their usurped rule.

#### HAYTI.

Early in the year a very interesting journey was undertaken by the missionaries to the northern part of the country, to visit a number of Baptist brethren, the fruit of the labours of the American Churches in former years. They have frequently expressed their desire to place themselves under the Society's care, but their distance from Jacmel rendered this impracticable. The settlement of Mr. Baumann at Port au Prince, the capital, will now allow an occasional visit, and the object of this journey was to ascertain their condition. At Cape Haitien a few Baptists were found, but without organization or discipline. At St. Raphael and Port de Paix there exist two small churches, with whom the missionaries enjoyed fraternal and Christian communion. Church meetings were held at both places, and at St. Raphael a native brother was set apart as pastor of the little church. Two of the Christian friends at Port de Paix were brought to the knowledge of Christ in Jacmel. While continuing independent of the Society in their pecuniary arrangements, the occasional visit of the missionaries will be of great service in preserving the order of these small Christian communities, and in quickening their spiritual life.

The work in Jacmel continues to present some encouraging features. Five persons have been baptized, one of them a young man living eighteen miles from the town, in a locality where by God's blessing he may be very useful. He is very zealous for the Saviour's glory, and has already induced two or three of his relations to attend Divine worship. Others are expected soon to join the church. Many in the town are silently seeking, if not serving the Lord Jesus, who would openly profess him, did they not fear a repetition of the hubbub that was raised last year by the conversion of Adelaide. The work of the Scripture readers continues to be most useful in its results. "Lolo," says Mr. Webley, "is quite a model Scripture reader, and eminently suited to his work. Every week, as regularly as the Friday comes round, his horse is saddled, and his weekly journey into the mountains is performed. And when I tell you that already he has been useful to the conversion of twenty-four souls, you may judge how assiduously, zealously, and successfully he has performed his mission of love." Mr. Webley notes, as a sign of general progress, that marriages have been more frequent than ever known before. But as a counterfoil to the marvellous spirit of inquiry which exists, some painful cases of murder, and even cannibalism, have come to light. Hayti is still a dark place, and intensely needs the light of Divine truth and love.

#### JAMAICA.

From the Report of the Jamaica Baptist Union, the Committee are grieved to learn that during the last year there has been a considerable

decrease in the number of church members, chiefly attributable to the reaction arising after the period of revival in 1861. The influence of this decline in spiritual life has been greatly increased by the depression in agricultural and mercantile pursuits, of a kind more serious than the island has for many years experienced. With few exceptions, the returns of the churches reveal a state of poverty, in many instances distressing. In some districts long and severe drought, wide-spread sickness, the low price of produce, the great cost of provisions, the dearth of apparel, and the partial cultivation of many sugar estates, have combined to produce very prejudicial effects on the churches. With poverty has come an unusual amount of crime among the general population.

Yet this painful picture is not without relief. With two or three exceptions, the churches of the Union have enjoyed peace; death has spared their ministers; chapel building and repairs have gone on; and the contributions for missionary purposes exhibit a considerable increase. As compared with the three previous years, the balance of increase in their membership on the last three is largely in their favour. Thus the brethren met in council were encouraged to look for better times, and to seek at the hands of God prosperity.

#### JUBILEE OF JAMAICA MISSION.

The meetings of the Union were this year held at Montego Bay, in order to celebrate the commencement of the mission in the island fifty years ago. On the 23rd February, 1814, the Rev. John Rowe, sent out by the Society, landed in this town, and began those Christian labours which have resulted in the overthrow of slavery, and the large accessions to the Church of Christ which half a century of faithful and divinely-blessed toil has secured. Baptists, indeed, already existed in the island, the fruit of the labours of coloured men from America; but since then about 106 Baptist ministers have laboured in the colony. How great the contrast now with the dark days of superstition and bondage! In connection with the mission, there are upwards of seventy organized churches, having more than 25,000 members, 3,000 inquirers, 90 day schools, and 13,000 Sunday scholars. There are upwards of eighty chapels, and numerous parsonages, which, with the means of grace and the stipends of the ministers, are maintained by the liberal gifts of the people, without government or foreign aid. Thirty-nine pastors watch over the spiritual well-being of the Churches, of whom twenty are coloured men, who, with one or two exceptions, received their theological education at the Calabar Institution. A department of the College is devoted to the training of schoolmasters. A Missionary Society raises about £1,200 annually for the spread of the Gospel at home and abroad.

Social and temporal blessings of no common value have been secured. Slavery is a thing of the past; Sunday markets are abolished; equal civil rights are enjoyed, irrespective of colour or race; marriage is honoured; thousands of the peasantry possess freeholds; education is unfettered, and urged on all; persecution for conscience sake is unlawful; superstitious and wicked practices, though encouraged by some in whose minds linger the superstitions of Africa, are driven into dark places.

To bless God for these mercies, the people gathered in Montego Bay,



crowded the chapels, and sang with loud hallelujahs the praises of the Lord of Hosts. Ten thousand people met to celebrate the festival; "and it is significant," says a public writer, confirmed by the Governor of the island, "of the great moral restraint this class of religionists is under, that not a single police case has resulted from this mammoth and memorable demonstration."

It is with deep regret that the Committee, owing to the recent crisis in the pecuniary affairs of the Society, found themselves obliged to postpone in this country a public expression of their sympathy and affection for their brethren. They still hope that the Jubilee Year of the Jamaica Mission will have its celebration here; and the Churches, to whom the work of God in that island is still dear, will, in some suitable method, express their attachment to the brethren, labouring with assiduity and zeal to perfect the work so graciously and divinely blessed, and show their abiding interest in the welfare of the negro race.

#### CALABAR INSTITUTION.

The Institution at Calabar has continued to enjoy the efficient services of the Rev. D. J. East. His strength, however, is overtaken, owing to the failure of the Committee to find a suitable successor to the late Mr. Gunning in the Normal School department. This has necessarily led to a diminution of the number of students, but the applications for admission far exceed the strength of the tutor to cope with them. One theological student has left to commence a home mission at the east end of the island, where he has to conflict with a fearful amount of ignorance and sin. His labours promise to be very successful. In the theological classes there are now five young men under instruction, and eight in the Normal school.

#### EUROPE.

The mission in Brittany continues to present a gratifying aspect. The chapel at Tremel has been completed, but not opened. The application to the Government of the Emperor for an authorization remains unanswered. Meanwhile worship is carried on in the adjoining house, with signs of God's presence with His servants. At Morlaix, notwithstanding some opposition, Mr. Jenkins reports the work to be truly and increasingly encouraging. The new edition of the New Testament has been completed at press, through the liberality of the British and Foreign Bible Society.

An inviting opening being presented, by the Providence of God, Mr. Bouhon has removed to Guingamp, where he has received many indications that his labours are useful and welcome. The public functionaries seem more disposed to sustain the rights of Protestants. The children of a Protestant were turned out of a school by the bigoted mistress, because their father had listened to the teaching of the missionary. This outrage on liberty of conscience the authorities, on appeal, immediately redressed, and the children have returned to the school. Notwithstanding that the priests prevent the booksellers from keeping the Bible on sale in their shops, and denounce from their altars the labours of the servants of Christ, their denunciations are little regarded. It is obvious to all that the times are witnessing a great change in the sentiments of the people of ancient Normandy.

It now only remains for the Committee to mention the humble but greatly blessed labours of Mr. Hubert, a native of Norway. Early in the year, this lowly brother presented himself before them. Charmed with his simplicity, his godly sincerity, and his zeal, the Committee, aided by a liberal donation of the Treasurer, consented to support him for a year in his native land. He returned to Holmstrand, his birth place, but afterwards removed to Krageroë, a small town on the western coast, of about 7000 inhabitants. Although much opposed by the state clergy, his labours have resulted in numerous baptisms, and in and around his home he has had the honour of leading many of his countrymen to the Saviour. The Committee have resolved to continue their support another year.

#### CONCLUSION.

The Committee leave the facts of this Report to speak for themselves. They show that in all parts of the mission field the Lord is working with His servants. "He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law."

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#### A VISIT TO BONYEALI.—HOPEFUL DEATH OF A CONVERT.

BY THE REV. J. H. ANDERSON.

Four days after my return one of our converts, a man named Ram Choron fell asleep in Jesus. He was one of that body of persons of the shoemaker caste who five years ago embraced the gospel in connection with my labours in the west of the district. When nearly all his associates, shrinking from the persecution and trial which ensued, endeavoured to regain their caste, he stood firm, withstanding all solicitations to forsake the path of duty, and enduring all the annoyances to which he was in consequence subjected. He soon learned to read the Bible, which he greatly prized, and read diligently. On one occasion, when his neighbours had been trying to get him away from the place, and refused to help him to erect a house in the room of one which had become untenable, he told them that he was resolved to keep in the True Path, and that if they would not help him, he would put up a little shed with his own hands, and stay among them. His upright behaviour and meekness caused him to be respected by all who knew him, and his influence told powerfully on his erring neighbours. When they found that they could not be re-admitted to caste, some began to wish to make a gain of their religion. The Roman Catholic priest of Jessore rendered one or two of them a little help, and a few joined themselves to his flock. But although Ram Choron was strongly urged to join that body, he steadfastly refused. His illness was brought on through a visit to the Sunderbunds ten months ago, after which he suffered very much from diarrhoea. We had him brought to our house, but could not succeed in checking the disease. In conversation with him, he gave me good reason to believe that he was prepared to die. On one occasion, when I asked him whether he thought the Saviour would receive him, he said "Yes," and evinced surprise at the question, having concluded that Jesus had assuredly saved him.

After his burial, and his mother's return home, I resolved to visit the bereaved family on my way to a part of the district where I wanted to distribute Testaments for the Bible Translation Society. I took two Christian youths with me. We started on the 11th February, and reached Jhingergatcha, the place of my former residence, in the evening. It was market-day, and I arrived in time to preach. On the following morning I went to Bonyeali, and comforted the mourners. Before Ram Choron's death he had once and again expressed his desire that his

erring relations should continue to be looked after by us ; and he had been glad to inform us of the determination of a few to place themselves again under our guidance. This morning one of their number came to our worship. In the afternoon I went to a market to preach, and my two young companions, who I am preparing for the work of preaching, spoke in my hearing for the first time. They promise to be useful men.

On the two following days I visited the Bonyeali station. On Lord's Day afternoon, when I went to preach there, I heard, to my great satisfaction, that two youths, relations of Ram Choron's, who had been for a short time among the Catholics, had resolved to come back to us. These two have a good deal of Scriptural knowledge, and can both read the Bible fluently. We are now, I trust, beginning to reap in a larger degree the fruit of former labours, which to some have seemed so unproductive. The mother of these youths and their sister have also rejoined us, and another family, containing six persons. The esteem they had for Ram Choron has led them, after his departure, for his sake and the sake of their bereaved relatives, to forsake the "error of their ways." While I was present among them, three of those who had been readmitted among us, according to the custom of our churches, stood up and confessed the sin they formerly committed, in seeking to recover caste, and the fault into which they had subsequently fallen in going among the Catholics.

We have hopes of a few more. The hand of God has fallen upon some of the unhappy people who were the most active in leading the rest astray. Death has much thinned their numbers. The leader, who had three or four children, has but one left. His son had learned to read the Scriptures and to sing the songs of Zion, and, up to the time of his death, I believe his heart was with us ; but his father stood in the way of his child's salvation. It was sad to hear the mother, reminded of her loss by my presence among them, wailing as Hindoo women do, and lamenting that her son was now for ever debarred from joining one of his former companions in reading the Bible. On the same occasion I heard of one woman who continues to pray in secret, though, because of her husband's opposition, she cannot openly join us.

While at Jhingergatcha I saw hundreds of pilgrims, some from very distant places on the borders of the country, toiling along the road on their way back from the Hooghly, where they had been to bathe. This year was supposed to be specially propitious for bathing in the sacred stream, and vast numbers of pilgrims visited it.

Several died from exertion and exposure. The sufferings of the women were very great. Many of them had their feet swollen from walking, and in one or two places I saw them lying down on the roadside, completely overcome by fatigue. Poor infatuated creatures ! I am sorry that other duties at the time debarred me from preaching to them as I should have liked to have done. I found opportunity, however, of conversing with three groups of travellers. Hinduism has still a firm hold on the masses of the people. The present staff of missionaries is altogether inadequate to the work of evangelizing the thirty millions of Bengal. This is, indeed, no time for withdrawing labourers from the field ; rather should their number be multiplied tenfold.

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## MISSIONARY MOVEMENTS.

### CALCUTTA.

Mr. Wenger has returned from a brief visit to Benares, the centre of the Shiva idolatry of India. He was impressed with its vitality in a place where, if anywhere, it will retain its vigour to the last. At Lall Bazaar Mr. Sale reports the baptism of two persons. He mentions the services of the Lord's Day evening and Wednesday evening as particularly encouraging. He has been able to be of service to two sailors, the sons of old friends in this country.

## SEWRY.

It gives us great pleasure to report a decided improvement in the health of our revered brother, Mr. Williamson. He hopes to be able for some time longer to continue to tell the heathen the glad tidings of peace.

## NARAINGUNGE.

Mr. Supper reports his safe return home from an extensive tour, during which his life was for some time in peril from the violent assaults of a body of fanatical Mussulmans. He was struck on the head, and beaten to the ground, and but for the timely interference of his boatmen, his life must have been sacrificed. Through Divine goodness, his injuries proved not so serious as was at first feared. Two of the ringleaders are in custody, and will be tried for the assault.

## DINAPORE.

During his stay at this place, the Rev. J. G. Gregson has been engaged in preaching frequently to the soldiers. The chapel is filled with an attentive auditory, and good is being done. Mr. Gregson's health continues feeble, and is far from being re-established.

## CEYLON.

Mr. Pigott has completed his tour among the jungle churches, and his appeal to their liberality has been very successful. Last year these churches contributed 39% ; they propose *this* year to increase them to 148%.

## AFRICA.—CAMEROONS RIVER.

Mr. Smith reports that the natives have of late been more peaceable, but that the superstitious and cruel rites of the people are productive of great misery. Mr. Diboll, overpowered by disease, has at length been obliged to return home, and is now on his way hither. He reports that he has baptised Peter Dido, and left him in charge of the station at John Acqua's Town. The work at Mortonville continues very encouraging, and some enquirers are seeking the way of life.

## HOME INTELLIGENCE.

During the past month missionary meetings have been held at Newbury and Wokingham, attended by the Rev. G. Pearce and Dr. Underhill. The Rev. G. Pearce has also visited Westbury Leigh, and Devizes, for the mission, with the Rev. J. Parsons and other brethren. The service at Luton was also undertaken by Mr. Parsons. The Bath meetings have been attended by the Rev. Thos. Evans.

Our African mission has been deprived of the labours (through illness) of the Rev. E. Peacock, who has arrived home in a very debilitated state. We also learn that our brother the Rev. J. Diboll is compelled, from the same cause, to return, and may be expected in about a month. As we are going to press, we hear of the safe arrival in the Channel of the Rev. R. Bion and family.

The Annual Meetings will have run their course by the time this number of the *Herald* will be in the hands of our readers. It will be seen by the Report that we have great cause for gratitude to God. The Society closes the year not only without debt, but with a considerable balance in hand. The generous exertions of the churches have thus been crowned with success, and the embarrassment we feared averted. To God be all the praise !

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D, Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

MAY, 1864.

## EXTRACTS FROM THE ANNUAL REPORT.

### THE SOCIETY'S OPERATIONS IN IRELAND.

The operations of the Society in IRELAND have been of an unusually encouraging nature. Four new Stations have been adopted, and four new Agents have been appointed.

#### NEW STATIONS.

At CARRICKFERGUS, some friends had formed a Church, and had for some time maintained public religious service. They requested the Committee to supply them with a resident Minister. The Committee hesitated at first to comply with that request. It was, however, very earnestly renewed, accompanied with the further request that Mr. HAMILTON, who was then resident in BELFAST, might be so appointed, and was eventually acceded to. It is satisfactory to know that Mr. HAMILTON'S labours are highly valued by the Church, and are being productive of good in the town and neighbourhood.

The Church at GRANGE, in County ANTRIM, had been established for many years. Under the conviction that much more extensive usefulness would be secured, if a permanent and efficient ministry could be obtained, they applied to the Society for help. Mr. BOURN, who had been stationed at PORTADOWN, therefore, spent some time at GRANGE, and was at length earnestly invited by the Church to become their Pastor. This invitation he has, with the concurrence of the Committee, accepted. The result has been such as to warrant the hope that the appointment will be of much service. The number of attendants on the public ministry has so increased, that it is with difficulty the people can be accommodated; and, during the year, twenty-three Members have been added to the Church. A good Sunday School is also in active operation. Mr. BOURN is indefatigable in his labours in the surrounding districts, preaching, regularly or occasionally, in twenty-one of the neighbouring villages and hamlets.

A third new Station is at TANDRAGEE, County ARMAGH, in the midst of a very large population. Here, a Church has been formed; a congregation gathered; a house having the partitions removed, has been suitably fitted up for worship; this, however, is often so crowded, that it is quite inadequate to the congregation. Six persons have recently been added to the Church. A Sunday School has also been formed. Mr. JOHN TAYLOR has, with the approval of the Committee, become the Pastor of the Church. His labours in the town and neighbourhood are well received.

At CLOSKELT, in County DOWN, Mr. DAVID MACROBY, for many years an Elder in a Presbyterian Church, had for some time been actively engaged in preaching the Gospel. A considerable congregation having been gathered, great difficulty arose as to a place of meeting. A farmer, having occasion to erect a new barn, placed this for a time, at their service. In this "Revival Barn," as it was aptly styled, Mr. MACROBY has laboured till the last month. Another Christian friend, in the adjoining township of DERRYNALE, having generously given a suitable piece of ground, a plain but substantial meeting-house has been erected. The people have literally had "a mind to work," for so large a portion of the labour has been gratuitously supplied, that the actual outlay in money has been very small. A Church has been formed, consisting of fifty Members, and upwards of twenty more are expected soon to unite with them in Church fellowship. A Sunday School and Bible Classes have also been established. Mr. MACROBY is regularly or occasionally engaged in preaching the Gospel in eight other places in the district around.

Other Stations besides these would have been adopted, if the Committee had deemed it prudent still further to enlarge the operations of the Society.

The Committee feel it to be due to their laborious and devoted brother, Mr. ECCLES, to state, that the formation of the new interests at TANDRAGEE and CROSKELT, as well as that at PORTADOWN, which was reported last year, was greatly promoted by his zealous efforts.

The Committee have great satisfaction in stating that three of the brethren appointed during the last year are natives of Ireland. A native ministry must have peculiar advantages. It is, therefore, highly satisfactory to be able to report that ten of the Agents now labouring in Ireland are Irishmen. It will be well to keep attention directed to the employment of such in future years.

During the last year, the Committee have repeatedly directed their attention to the education of young men for the ministry in Ireland, and would gladly have adopted some practical measures for that purpose, had they been able to do so. Men of honourable Christian character, and promising ministerial abilities, present themselves in sufficient number to call for some earnest effort in this direction. Several such men have been raised up under the fostering care of Mr. ECCLES, one of whom has, for some time, been diligently employed as an Agent of the Society in a very difficult position; and others are employed in different orders of Evangelical labour in England and Scotland. Some young men connected with the Society's stations are now studying in England. These must, however, be exceptional cases: the persons able to come to England for study will be but few; while many, well fitted for usefulness, would gladly devote themselves to the work if the less costly means of ministerial training were provided for them in Ireland. In connexion with this subject, it may be here stated that other offers of service besides those now reported, have been reluctantly declined; and some of these were such as the Committee would, if possible, have gladly accepted.

#### THE AGENCY EMPLOYED AND THE AMOUNT OF POPULATION REACHED.

It is cause for gratitude and hope that, in a country like IRELAND, where Popery shuts out so large a portion of the people, and where other denominational prejudices prevail so strongly, the operations of the Society should be as widely extended as they are.

Sixteen Ministerial agents occupy seventeen principal stations, and carry the Gospel periodically or occasionally to nearly one hundred out stations; so that five thousand persons in Ireland hear from their lips of the sole sacrifice and priesthood of the Lord Jesus Christ, and of the necessity of being born again by the Holy Ghost. Upwards of eight hundred children are also taught in the Schools, which are conducted under the superintendence of these brethren; and many families, Romanist as well as Protestant, are visited by the Readers employed in the counties SLIGO and WESTMEATH.

It is also to be remembered that many of the Ministerial Agents of the Society are constantly engaged in the unostentatious but important work of household visitations.

One of these Brethren reports nine hundred and sixty visits as having been paid by him during the last year.

The whole amount of agency in constant operation will thus be seen to be very large in proportion to the means intrusted to the Society.

#### SPIRITUAL RESULTS.

The spiritual results of the Mission during the last year demand special notice. Including the new Churches now reported, one hundred and eighty-eight Members have been received into Christian fellowship. During the years 1861-2-3, which period does not include the year of the Revival, five hundred and forty-nine

persons have been united in Church membership. The total number now in Church fellowship is one thousand.

This statement shows that, even when judged of merely by numerical returns, the Irish field is neither barren nor unfruitful; and when to these are also added many cases of hopeful character, but in which, owing to the force of social circumstances and denominational jealousy, and priestly domination, no public avowal of a spiritual change is made, it must be felt that the Irish Mission is deserving of the hearty and liberal support of the Christian public.

It is also worthy of distinct and devout acknowledgment that the honour has been conferred on an infant Church, gathered by this Society, of sending forth two Missionaries for Foreign Service, one of whom is now labouring in Ceylon, and the other in China. Ireland has thus been privileged to render service of the highest form to the great and glorious cause of Missions to the heathen.

### THE JUBILEE OF THE SOCIETY.

In the Report presented last year it was stated:—

“The year 1864 will be the JUBILEE of the BAPTIST IRISH SOCIETY. The memory of distinguished men who were zealously devoted to the work in its earliest days may well rekindle the ardour of those on whom the responsibility of continuing that work now devolves. The names of FULLER, SAFFREY, CHRISTOPHER ANDERSON, IVIMEY, and many others, may well stimulate the efforts of British Christians to give far greater power to efforts long made in behalf of IRELAND, still wrapped in spiritual darkness and Popish superstition. The Committee would respectfully but most earnestly entreat the generous aid of Christian friends to augment the income of the Society at least £500 per annum. This would enable them greatly to increase the number of Agents employed, since the whole amount could be devoted to that purpose, without any additional charge for the management of the Society’s affairs.

“This proposal is therefore submitted to the Christian public with the earnest hope that it will be accomplished.

“The operations of the Society are being carried on with energy and zeal; its agents are devoted and laborious; its opportunities of enlarged usefulness are numerous and important; its success, during the year now closed, has been very cheering; and, should it receive in the anticipation and the observance of its Jubilee the generous aid of the Christian public, there is much to warrant and strengthen the hope, that, by the Divine blessing, ‘far greater things’ will yet be accomplished; and that, as the result of efforts by the various bodies of Protestant Evangelical Christians, IRELAND will become the scene of spiritual triumphs well entitled to a place in the records of a MISSIONARY CHURCH.”

The special effort in behalf of the Foreign Mission, which has already been referred to, has rendered it unadvisable at present to prosecute the appeal for special contributions towards the Jubilee Fund of the BAPTIST IRISH SOCIETY. Nor would it be prudent to do so immediately after the necessities of the Foreign Mission have been so generously supplied. It is hoped, however, that in the autumn and winter of the present year the appeal from the IRISH SOCIETY may be fairly presented, and that the friends of Christian Missions in general will then exercise the greater liberality, because of the temporary diminution of its ordinary income, and the postponement of its special appeal for a Jubilee Fund.

It will be for the incoming Committee to determine the Objects to which such Fund shall be devoted. They may probably divide these objects into three classes—viz., the extension of the Society’s operations in general; the erection of new Chapels; and the education in IRELAND of young men for the Christian Ministry in that Country.

In concluding their Report the Committee would most earnestly commend these objects to the careful consideration of their successors, and to the hearty, generous

support of their constituents. The prospects of the Mission are greatly cheering. Let the opportunity of providing in Ireland a permanent self-supporting Agency be now improved by the establishment of Churches in Cities and large Towns, and by the education of a native Ministry, and thus, by the blessing of God, IRELAND will be reckoned among "the Isles that wait for His law."

*Contributions received in behalf of the Baptist Irish Society, from March 18th, to April 15th, 1864.*

	£	s.	d.		£	s.	d.
<b>LONDON—</b>				<b>Hayle, by Rev. S. Green</b>	1	1	4
B. B. . . . .	2	0	0	Helston, by ditto	0	17	0
Evans, Rev. W. W. . . . .	0	5	0	High Wycombe, Thompson, Mr. G.	0	10	0
Peto, Sir S. M., Bart., M.P.	20	0	0	Hitchin, by Mrs. Short	2	12	6
Russell, Rev. Joshua	3	0	0	Honiton, by Rev. S. Green	0	12	5
By <b>Mr. GORDON-LIEB, Collector.</b>				Huntingdon, Foster, Mr., Esq.	0	10	6
Brown, Mr. E. . . . .	1	1	0	Ipswich, Turret Green, by W. Bayley, Esq.	7	12	6
Haddon, Mr. J. . . . .	1	1	0	Kingsbridge, by Rev. S. Green	1	5	1
Hepburn, J., Esq. . . . .	1	1	0	Launceston, by ditto	2	11	7
Hepburn, Mrs. . . . .	1	1	0	Liverpool, by J. Jones, Esq.	4	4	0
Room, Rev. C. . . . .	0	10	0	Loughborough, Wilshere, Rev. T.	0	10	6
Templeton, Mr. A. . . . .	1	1	0	Maidstone, by Rev. H. H. Dobney	0	10	0
Young, T. Esq. . . . .	1	1	0	Modbury, by Rev. R. Shindler	1	1	3
	<hr/>			Montacute, by Rev. J. Price	4	0	0
Battersea, by Rev. I. M. Soule	2	2	0	<b>Nonfolk.</b>			
Brixton Hill, by J. Rixon, Esq.	6	15	11	By J. D. Smith, Esq.			
Camden Road, by Mrs. Underhill	8	1	0	Costessy . . . . .	1	0	0
Lidon Street, by Rev. M. Evans	1	0	0	Fakenham . . . . .	1	15	0
Hackney, by G. B. Woolley, Esq.	10	8	10	Ingham . . . . .	7	8	3
Hammersmith, Crowe, Rev. W.	0	10	6	Lynn . . . . .	3	10	0
John Street, by M. Martin, Esq.	34	0	0	Necton . . . . .	0	14	0
Kingsgate, by Rev. F. Willis	3	13	2	Swaffham . . . . .	5	0	0
Lee, by Rev. R. H. Marten, B.A.	8	7	0	<hr/>			
Maze Pond, by T. Hepburn, Esq.	3	13	0	Norwich, St. Mary's, by J. Fletcher, Esq.	19	7	3
Norwood, by H. H. Heath, Esq.	3	0	3	Plymouth, by Mr. Popham	21	4	7
Peckham, Rogers, Mr.	0	10	6	Rochdale, by H. Kellsall, Esq.	34	2	0
Regent's Park, by J. Thompson, Esq.	0	5	0	Sabden, Foster, G., Esq.	10	0	0
Salter's Hall, by Rev. J. Hobson	5	0	0	St. Anstell, by Rev. S. Green	1	5	3
Spencer Place, by Mr. Newton	1	1	0	Scarborough, by Rev. Dr. Evans	3	13	0
Tottenham, by Rev. R. Wallace	3	9	0	ShIPLEY, by Mr. R. Aked	7	11	6
Wandsworth, Blackmore, W., Esq.	2	2	0	Southampton, by Mr. D'Elboux	1	12	6
Aberdeen, by Rev. T. W. Medhurst	2	0	0	Staplehurst, Jull, W., Esq.	1	0	0
Abingdon, by J. Williams, Esq.	2	15	0	Stroud, by Rev. W. Yates	3	0	0
Appledore, by Rev. D. Thompson	1	6	0	Swindon, by Mr. W. B. Wearing	3	6	0
Banbury, by Mr. Cubitt	1	10	0	Taunton, by Rev. H. V. H. Cowell	0	9	7
Beverley, by Mr. T. H. Sample	2	0	6	Townhope, by Rev. A. W. Heriote	0	9	7
Bilston, by Rev. W. Jackson	1	19	6	Trego, by Rev. S. Green	3	10	0
Boxmoor, by Rev. H. C. Leonard, M.A.	5	14	6	Tring, by Mr. J. Burgess	1	0	0
Bradford, by Mr. J. Petty	12	18	0	Wantage, Liddard, Mr. T.	0	2	0
Bratton, by J. Whitaker, Esq.	10	1	3	Ditto, by Rev. R. Aikenhead	1	0	0
Brickhill, Great, by Mr. Deverell	2	4	0	Whitchurch, by Rev. T. Morris	3	13	0
Bristol, by Mr. J. R. Daniell	18	15	6	Windsor, by C. Morton, Esq.	5	17	6
Brixham, by Rev. S. Green	1	6	4	Worcester, by G. Grove, Esq.	4	15	0
Cambridge, Lilley, W. E., Esq.	25	0	0	York, by Rev. Dr. Evans			
Ditto, by J. Nutter, Esq.	5	12	0	<b>IRELAND.</b>			
Chesham, by Rev. W. Payne	3	5	6	Athlone and Moate, by Rev. T. Berry	21	16	0
Chudleigh, by Rev. W. Duke	2	0	0	Ballina, by Rev. W. Stokes	3	13	0
Clipstone, by Rev. T. T. Gough	2	5	6	Banbridge, by Rev. W. S. Eccles	7	4	2
Devonport, by Rev. T. Horton	5	0	0	Belfast, by Rev. R. M. Henry	13	0	0
Ditto, Morice Square, by Rev. S. Green	5	0	0	Coleraine, by Mr. John Gribbon	2	2	0
Diss, by Rev. J. P. Lewis	6	1	9	Conlig, by Rev. J. Brown, M.A.	11	15	9
Denbigh, by Mr. R. Foulkes	1	11	6	Dublin, by Rev. T. Berry	1	4	0
Derby, by Miss Spurgeon	2	14	6	Dunfanaghy, by Rev. A. Livingstone	1	0	0
Dunstable, by Mr. M. Gutteridge	1	3	6	Newtown Limnavady, Dill, M., Esq., M.D.	0	10	0
Edinburgh, Hanson, Mrs.	5	0	0	Tandrage, by Mr. J. Walpole	16	8	5
Exeter, by Mr. John Wilson	5	4	2	Tubbermore, by Rev. R. H. Carson	3	1	0
Finch, Reynolds, Mr.	0	2	0	Waterford, by Rev. T. Evans			
Glensfield, Finch, Mr. S.	0	2	6				
Goldington, Rogers, Mr. C.	0	5	0				
Haddenham, by Rev. A. Dyson	0	13	0				

The thanks of the Committee are presented to the Juvenile Working Society at Salter's Hall, for a box of useful articles, by Miss Hobson.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTEES, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDON-LIEB, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns. Post-office Orders should be made payable at the General Post Office, to the Secretary.



THE  
BAPTIST MAGAZINE.

JUNE, 1864.

A FEW WORDS ABOUT OURSELVES.

AMONGST the numerous engagements connected with the recent week of annual meetings in London, there was one somewhat unusual in its character, reference to which will probably not prove unwelcome to our readers. Changes in the proprietorship of this MAGAZINE having rendered it desirable that an opportunity should be given to honoured friends who might justly be esteemed representatives of the Denomination, to become acquainted with the details of its management, seventy gentlemen kindly accepted the invitation of the Editor to an early meeting on the morning of the day devoted to the annual sermons of the Baptist Missionary Society. The statements made on this occasion were held to be thoroughly satisfactory, and the wish was very generally expressed, that in substance they should appear in our pages at an early date. Hence the following digest of the information which was laid before the meeting.

In common with all religious periodicals of long standing, the "Baptist Magazine" has, during late years, felt the competition of younger rivals for the public favour. Many of the most successful of modern serials, disdaining the limited platform of denominational preferences, find numerous readers in all

sections of the church. With one or two exceptions they are all in private hands, and not having the pleasing task of labouring for a charitable fund, they can be more cheaply produced than works which, like our own, live for the pecuniary benefit of many. During the greater portion of the fifty-five years of its existence, the "Baptist Magazine" was the sole authority for Denominational Intelligence, and the transfer of this department of its usefulness to the more speedy channels of newspaper communication has not been without some detriment to its circulation. All things considered, it is cause for gratitude that not once in the past fifty-five years have its annual profits failed to contribute towards the necessities of widows and orphans of deceased ministers. Anxiously desirous of strengthening its position; at the close of the last year the Committee of Proprietors felt it advisable to concentrate the resources of the Magazine into more compact dimensions, and they were glad of the opportunity to place the property in trust for the benefit of the Denomination. After much deliberation, it was accordingly resolved to transfer the management to six well-known gentlemen of our body, who were willing to undertake the charge. A trust-deed was forthwith executed,

which, while it leaves the new proprietors unfettered on all questions connected with the conduct of the periodical, secures it as public property, and ensures its profits for the widows. The new proprietary is further charged with the purchase of the original shares held by their predecessors. The editorship is in the hands of one of the six, who, while solely responsible for the contents of the Magazine, enjoys frequent opportunities of consultation with his colleagues; and the former Treasurer and Secretary will continue their valuable services in the distribution of the profits which may accrue under the new arrangement.

Such are the secrets of our clove, and without affectation we submit that they establish for us a claim upon the hearty assistance of all who feel that the preservation of one literary organ to the Baptist Denomination is an object worthy of attainment. The address with which we opened the labours of the year will suffice to make known the views we entertain, and the standard of excellence at which we aim. The following are a few only of the kind and encouraging expressions of confidence and sympathy which we have subsequently received from honoured brethren, whose approbation will, we are convinced, weigh with our readers, and stimulate *them* to exertion on our behalf, even as it animates us in our labours:—

On all accounts I am happy to commend the "Baptist Magazine" to the support of our friends. Especially do I think that no other periodical has such means of being, or so likely to be, a real representative of the Baptist body.

*Reading.*

J. ALDIS.

I think there is more need than ever of a magazine that shall represent the interests and promote the union of our body.

I therefore warmly recommend once more the "Baptist Magazine" to the cordial support of our brethren, not doubting that the editor will make it subservient to the promotion of "truth in love."

JOSEPH ANGUS.

*Regent's Park College.*

Having paid considerable attention to the arrangements which have recently been made for the management of the "Baptist Magazine," I can assure the ministers and members of our denomination that they may look for a periodical worthy of their special confidence and support. The need of a periodical which is practically and comprehensively denominational was, I think, never so urgent at it is at present; and as the supply of that need bids fair to be pre-eminently good in the pages of our magazine, I shall be glad to hear of its augmenting circulation. It has done good service in the past. It is getting ready to do yet better service in the time to come.

WILLIAM BROCK.

*Gouver Street.*

I had marked the change before your specimen came, and certainly was pleased with the improved appearance. The dress is more comely, and the whole getting up as it seems, is in a good style. And the inward part too promises much, and one cannot but wish you much success in your efforts to make it in all respects what you are aiming at.

*Northampton.*

JOHN T. BROWN.

I feel some little delicacy about saying much in favour of a periodical to which I am a contributor, however occasional or unworthy, but I do feel jealous for its position and circulation in the midst of the host of undenominational competitors that have sprung up around it within the last few years. There are several of these the same price as the magazine that one can read with pleasure, but there is not one of them to which I should not, as a Baptist, for many reasons, prefer our own long-honoured, and still to be honoured, representative. I believe there never was a time when we more needed such teachings as it brings to our homes, or when those teachings were more worthy of encouragement and support. Praying that God may abundantly bless you in your arduous and noble labours.

*Bradford.*

J. P. CROWN.

The long and valuable services of the "Baptist Magazine," together with its charitable object, ought to command the

support of the denomination, even if its intrinsic merits were far inferior to what they are. I rejoice in the success of your efforts to improve its character and position, and shall ever heartily render what little help I can to advance its interest.

*Bristol.*

N. HAYCROFT.

I feel no scruple in giving a hearty recommendation to the "Baptist Magazine." It should not be forgotten, I think, that it is not a trade speculation, but a Christian charity; the sole supply of a fund which ministers annually a valuable relief to necessitous and most deserving objects.

J. H. HINTON.

The important services which the "Baptist Magazine" has rendered to the denomination during a period of more than half a century, and the charitable object to which its profits are directed, are substantial claims upon the support of our churches. The magazine, however, does not need to rest on these only. Improved and improving, it appears to be renewing its youth. The January number contains contributions of varied character,—practical, political, controversial, exegetical, biographical, literary, poetic; and is embellished with a good likeness of one who is held in high esteem amongst us, and an engraving of one of our new chapels, the chaste elegance of which would do credit to any denomination.

H. C. LEONARD.

It was gratifying to notice the improvement in many respects of the periodical

you conduct during the past year, and especially so to find the still greater promise which distinguishes its first issue for the current year. I sincerely wish the magazine may enjoy increasing sympathy and support, and shall be happy to render it any little service I can. There is no reason why its circulation should not be largely augmented. It ought not, and must not, be permitted to decline. Make it, gentlemen, the representative, rather than the receptacle of the denomination, and it must assume its proper place.

The independency of our churches ought to be an element of great power, but when this degenerates into isolation, it dissipates strength, and is apt to generate jealousies; and where these spring up, there will be "envies and strife, with confusion and very evil work."

J. P. MURSELL.

*Leicester.*

The value of our periodical literature, with all its drawbacks, is not easily to be estimated. It would, in my judgment, be an irreparable loss to any denomination not to possess its magazine. The general interests of our body require that we should uphold our own monthly organ; not to speak of the service it has long rendered, and renders still to our ministers, our families, our widows, our missions, and our literature. Under its present management it has my hearty commendation, and if my influence avail anything it will be regularly taken in wherever that is felt.

EDWARD STEANE, D.D.

*New House, Rickmansworth.*

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JOHN CALVIN.

ledge. He was no common inquirer. He plunged into the depths, and he soared to the heights. When he found wisdom he held it with a powerful grasp, and would not let it go. And he was gifted with the faculty of lucid statement. His positions were precisely laid down, and so clearly presented and defined that his meaning could hardly be mistaken. Unlike some, whose thoughts are lost in a sea of words, he contented himself with few and well-chosen expressions, and was satisfied when he had by that means secured his object. Doubtless, he owed much, very much, to education. He had the benefit of the best instruction which the times afforded, and he spent full ten years in amassing knowledge and acquiring those mental habits which are the result of discipline. But other men enjoyed the same advantages who did not rise to his eminence. He excelled them, first, in the strength and range of his powers, and then in that toilsome, exhaustive diligence which suffered no time to be wasted, no energy to be unemployed.

As a religious man, also, Calvin occupied a high place. His conversion was effected by a gradual process, though at the actual turning point the change appeared to be sudden. He thought his way to godliness. He laid hold of one truth after another, and pressed onward and onward, till he came in view of the glory, and bowed in humble holy joy before God—God in Christ. Thenceforth his whole life was an embodiment of the principle expressed in his letter to Farel, when he informed him of his acceptance of the invitation to return to Geneva:—"Had I the choice at my own disposal nothing would be less agreeable to me than to follow your advice; but when I remember that I am not my own, I offer up my

heart, presented as a sacrifice to the Lord. . . . I submit my will and my affections, subdued and held fast to the obedience of God." In the true spirit of adoption, the filial, reverential affection peculiar to the members of God's family, he strove to ascertain the course of conduct which would be well-pleasing to his Heavenly Father, and that, once discovered, he resolutely pursued. He felt that God was near to him, recognised His presence and gracious interposition, and took delight in sublime and holy communings.

In his letters, where he unbosoms himself freely to friends and brethren, all the feelings of his heart were poured forth: at one time condoling with the afflicted, and displaying the rich treasures of consolation which divine promises supply; at another, animating sufferers for the truth by directing their regards to the faithful Saviour and the crown of glory awaiting them; and often giving way to the gushings of Christian love, and expressing, in tenderest words, the emotions that distinguish the friendship of saint with saint, and his yearning desires for the increase of holiness.

The religious system which Calvin propounded, and which, as he believed, was wholly derived from the sacred writings, may be said to resemble his own spiritual life. It was, emphatically, full of God, an expansion of the apostolic words, "Of him, and through him, and to him, are all things; to whom be glory for ever." Comprehensive, compact, thoroughly consistent with itself, it unfolds the glory, the goodness, and the government of the Most High, and aims to humble the sinner, to exalt divine grace, and to promote universal sanctification. There are no flights of fancy, no logomachies, no attempts to explain the inscrutable or solve the mys-

terious. Calvin was a reverent listener to the heavenly oracle, and he expounded its utterances as clearly and faithfully as he could. His explanations may not be always satisfactory, and we may hesitate to adopt some of his conclusions; on the Sacraments, for instance, he is cloudy in the extreme; but the "Institutes," as a whole, cannot fail to be regarded as a splendid monument of sanctified genius. And the system is marked by the peculiarities of Scripture. In Calvin's calvinism the doctrine is practically applied, and the practice enjoined is deduced from the doctrine. His great work is at once a text-book of Christian truth, and a manual of Christian life and duty.

It is a great mistake to suppose that the distinguishing doctrines of this religious system were first enunciated at Geneva. They were taught by Zwingli when Calvin was yet in his childhood; and they had been inculcated by the fathers for many centuries as a constituent part of biblical theology,—by none more fully and systematically than by Augustine. And it is also a mistake to imagine that Calvinism mainly consists of dry and hard notions about predestination and election. It is true that Calvin held, as Paul did before him, that God "worketh all things after the counsel of his own will;" but the divinity of the "Institutes" embraces all points of truth and obligation. That Jehovah acts according to His good pleasure, or, in other words, exercises a divine free will, working out His own plans in His own way, is always implied, and, indeed, lies at the foundation of the whole; the separate treatment, however, of the doctrines of predestination and election occupies but an inconsiderable space in comparison with the entire work. The "Institutes" contain eighty chapters, *four*

only of which are devoted to the discussion of the doctrines above-mentioned.

One more observation may be made, and it is this, that much has been said and written on the subject by men who were deplorably ignorant of Calvin's real opinions. The Calvinism which some profess is but a burlesque on his principles; the Calvinism which some oppose and condemn is nothing better than a caricature of his system.

Next to the "Institutes," the most important of Calvin's works, are his Commentaries. In some respects they deserve to be placed above the "Institutes." They have ever been highly prized by theologians, and are consulted with profit to the present day. They comprise the intellectual and the spiritual; there is light and heat, the clear head and the warm heart, sound sense and wholesome doctrine, the results of learning without the parade of it. It was not the author's object to point out nice distinctions of words, or define the exact meanings of particles (confessedly useful and important as verbal criticism is); nor was it possible for him to furnish those illustrations of Eastern imagery and customs which modern researches have enabled commentators to supply. His purpose was to develop principles, to discover the motives of action, to place in clear and bold light the eternal truths taught by inspired writers, and the relationship between God and His people, and to enforce the lessons of wisdom and holiness with which the volume abounds. That he was eminently successful has been admitted by the learned of all creeds and parties.

The influence of such a man as Calvin could not but be extensively felt. For twenty years and more he was the theological arbiter of a large portion of Protestant Europe—the

reference, to whose judgment difficult questions were submitted, and whose decisions few were disinclined to accept. In Geneva it was rarely that anything was done contrary to his wishes. At synods and other ecclesiastical meetings in Switzerland the greatest deference was paid him. The Protestant church of France owed its existence to him, as a public organization, being constituted and governed in agreement with his suggestions. He supplied that church with many useful men, by whose labours in the ministry evangelical truth was spread in every direction, and he maintained constant intercourse by letter with the leading Protestants of the kingdom. The Netherlands, England and Scotland, were largely benefitted by his counsels, directly or indirectly, and it is probable that in completing the Reformation in the last-mentioned country John Knox was indebted in no small degree to the knowledge and experience gained during his residence at Geneva.

But it must be recorded to his honour that Calvin did not use his influence for purposes of personal aggrandizement. He might have enriched himself, no doubt, had that been his object. He lived and died a poor man. When he was banished from Geneva he was compelled to travel on foot to Basle (a distance of 120 miles), where he first took refuge, and for his support during his banishment he had chiefly to rely on the sale of his books. On his return to the city, accompanied by his wife, they had not wherewithal to set up housekeeping; the house in which they lived was furnished by the council, and the furniture was held for several years as public property; so that, as Calvin said, "neither the table at which we eat, nor the bed on which we sleep, is my own." So ill supplied was he with money,

owing, probably, to the incessant demands on his hospitality, that there are numerous references in his letters to his inability to discharge very small debts. Notwithstanding this, he positively refused to retain the income of a prebend which was given him by the city of Strasburg, and which the council of that city wished him to continue to receive after he resumed his post at Geneva. He would not accept a gratuity voted to him during his last illness, because he had not rendered the services which would entitle him to remuneration. His brother, who had accompanied him from France, instead of being comfortably provided for by an office in the city, as might have been expected, learned the trade of a bookbinder. And finally, when the good man died, the value of all the property he had to dispose of, his library included, scarcely amounted to 300 crowns—a very inconsiderable sum. The Genevese could not say, "We have made Calvin rich!" Nor have they yet rendered him due honour. That he was buried in the common grave-yard among the citizens whose dust reposed there, was in accordance with his own request. But that his grave should remain undistinguished and even unknown, is not creditable to a republic which owed so much to him. Geneva has erected a statue to Rousseau: when will she do justice to Calvin?"

Hitherto the language of encomium has been used, as was befitting and right. But the subject of this paper was a man "of like passions with ourselves." He had his weaknesses, his imperfections, and his faults. Who has not?

He has been represented as a man of sour, morose temper, addicted to bursts of passion, impatient of contradiction, proud and despotic. It may be admitted that these allegations are partially sustained by facts.

He was naturally of a stern, austere temperament, and declined to join in the usual sports of childhood and youth. His views of propriety were of the strictest order, so strict that when he was at Paris he often rebuked his fellow-collegians for such deviations from the rules of gravity and good behaviour as would have been generally passed over without censure. These constitutional tendencies and habits did not become weaker as he advanced in life: they modified the influence of religion, and perhaps induced a misapprehension of his character, leading some to denounce words and actions as derogatory to his worth, which, in reality, deserved a much more charitable consideration. That he was irascible, and that he was fond of power, cannot be denied. The former failing was ingenuously confessed; he sincerely lamented it, and acknowledged the necessity of watchfulness and prayer to prevent his being overcome. There would have been much more violent outbreaks had it not been for such restraints. As to power, it was thrust upon him. Besides, he was born to govern. His qualifications for a leader's post were quickly discerned, and his associates voluntarily yielded to him the honour which, though he did not covet or claim it, he held with natural grace and dignity. Nominally, he was *primus inter pares*, nor is it laid to his charge that he interfered in the least with the equal rights of his brethren; but *primus* he must be, and no one disputed it.

Harsh epithets and unlovely expressions undoubtedly disfigure his controversial writings. Disputation was rough work in those days. If a luckless opponent was designated by Calvin as a "calf," a "brainless man" a "babbling," a "wild beast," a "slippery snake," an "impure dog," a "worthless miscreant,"—he

might console himself by reflecting that if he had fallen into Luther's hands, he would have fared worse. And yet those Reformers, rude and even churlish as some of their words sound in our delicate ears, were men of keen sensibilities, and tender feelings, and unaffected gentleness. Luther's domestic joyousness found vent in boisterous mirth; and Calvin, commonly conceived of as the very type of gloominess and severity, could so far relax as to play at the game of keys with the Seigneurs of Geneva,\* and to express his regret in writing to a friend that he could not join him in watching for the smiles of his infant, as it lay in its mother's arms. The stern and the kind were singularly welded together in the heroes of the Reformation.

Waiving the question of the form of Church Government established, or rather consolidated and completed by Calvin at Geneva, a remark or two may be offered on the associations connected with the ecclesiastical arrangements there. Church and State were united, as in other parts of Switzerland. The ministers were paid by the city council. Heresy and blasphemy were capital crimes. Absence from public worship and neglect of the Lord's Supper were punishable by law; the second of these offences, if persevered in, subjected the offender to banishment for a year. Dancing, reading of romances, the use of luxurious attire, unbecoming language, indecorous behaviour at church, and

\* "Calvin was not so stern as to prescribe public games and amusements that harmonised with decency. 'He himself made no scruple in engaging in play with the Seigneurs of Geneva; but that was the innocent game of the key, which consists in being able to push the keys the nearest possible to the edge of a table.' (Morus, in 'Hist. de la Suisse.')"—*Calvin's Letters*, vol. ii., p. 49.

other offences, exposed the parties convicted before the Consistory, which body took cognizance of such things, to various degrees of punishment, inflicted by the magistrates on their report. In short, without going into further detail, Geneva was governed on the principles of the Jewish theocracy. Calvin and his brethren committed the great mistake of adopting, in a professedly Christian organization, the polity of the Mosaic economy. They attempted to infuse the spirit of the old covenant into the new. They forgot the essential differences between them. They overlooked the fact, that while the knowledge of God begun to be revealed in the Old Testament, was completed under the Gospel, so that in order to understand fully the character and government of the Most High, we must repair to both sources—the rules of Christian worship, and the laws of the Christian church, are solely derivable from the teachings of the Saviour and His Apostles. The grafting of the peculiarities of the abrogated covenant on the stock of Christianity was an unwise process, and harmful to the interests of religion.

The enforcement of discipline was the greatest of Calvin's difficulties at Geneva. Sound doctrine and a moral life were necessary, in his view, to church fellowship. Nothing more than orthodoxy and morality was called for; but any deviation from correctness in either respect was to be visited with suspension of privileges; and, if not corrected, with excommunication. This strictness gave rise to great discontent, and on more than one occasion imperilled the existence of the Genevan Church, and even exposed Calvin's life to danger. He persevered, however, and eventually triumphed; that is, he secured the right of withholding the Communion from persons of im-

moral life. But it is obvious to remark, that a different mode of arrangement would have prevented much of the mischief. If, instead of regarding the whole community as the Church, religious character had been the test of membership, thus confining the privileges and duties of the Church to those who gave evidence of Scriptural piety, the interests of purity and peace would not have been endangered. The individualism of Christianity must never be forgotten. It does not act on masses, but on persons. A man is not eligible to Christian fellowship because he understands doctrines and lives an honest life, but because he has believed on the Lord Jesus Christ to the saving of his soul, and has become a partaker of the rich blessings of the Gospel by the teaching and influence of the Holy Spirit. A church so constituted, and no other, is prepared for the administration of "godly discipline."

The great blot in Calvin's life was the death of Servetus. It was an unrighteous act, for Servetus had committed no offence in Geneva. It was unchristian, because it was diametrically opposed to the New Testament, both in letter and in spirit. By the law of Moses the man was liable to death as a blasphemer; but that law was confined to the Jewish people, for whom, and for whom only, it was enacted. We cannot read the account of the trial and execution of Servetus, and of the connection of Calvin therewith, without horror; and whatever may be advanced in palliation or excuse of so foul a deed, there must be no attempt at defence. It is true that all the Reformers then living, even the gentle Melancthon, approved, nay more, commended the action of Geneva and of her chief pastor;—it is true that Zwingli had led the way in Switzerland, twenty-six



years before, by sanctioning the drowning of so-called Anabaptists;—it is true that throughout all Christendom, in the sixteenth century, heresy and blasphemy were punished with death, with only here and there a feeble protest against it;—but it is also true that the use of carnal weapons in the propagation and defence of Christianity is expressly forbidden by Him who said, “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.” (John xviii. 36.) And it does appear strange, “passing strange,” that those noble men who exhumed the doctrines of justification by faith and the sole intercession of Christ from the rubbish in which they had lain buried for ages, should have remained so completely in the dark in reference to the great truth and privilege of soul-freedom,—should have claimed liberty of conscience

for themselves, but refused to grant it to others,—and should have encouraged the employment of measures, which were already operating, with terrible effect, against their own cause. Yet so it was. We deplore and condemn the intolerance of Calvin, but we are bound to remember that he was in harmony with his age.

John Calvin was one of the principal agents in the religious revolution of the sixteenth century, and he has left his mark upon it. We do not receive all his interpretations of the word of God, and we cannot but wish that he had been in some respects of another spirit;—but we must thankfully acknowledge that he was a great, good man, one of those by whom the Lord wrought deliverance for his church, and whose “memory” will ever be “blessed.”

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## RECENT ILLUSTRATIONS OF ANGLICAN MORALITY.

ACCORDING to the sacred Scriptures, there is an indissoluble connection between religion and morality. As soon as any one is “born not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever,” it is required that he should walk in newness of life. Whatever his old habits may have been, and however he may have forfeited the esteem and confidence of his neighbours, from the moment that he is born of God “old things have passed away, behold all things are become new.” “For the grace of God that bringeth salvation to all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” It is but fair to pronounce

any man whose conduct does not accord with his professions of piety a hypocrite, and to refuse to class him with the disciples of Christ; and if a community, by its principles and by its recognised modes of teaching and habits of thought, train its members to disregard the rights of others, and to be unscrupulous or untruthful in the exercise of any power they may possess, there ought to be no hesitation in deciding upon its pretensions to Christian worth, or even to bear the title of Christian.

The main design of preaching the Gospel is avowed to be the salvation of them that obey it; and if it be not efficacious in all who receive its testimony to make them better men than they could have been without it, one of the strongest inducements

to promulgate its peculiar doctrines is destroyed. Our Lord accordingly appealed to the moral influence of truth in the lives of men as decisive of its claims upon the acceptance of all. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, for a tree is known by its fruits." We propose to use this simple test, and to ascertain the worth of Anglican teaching by some of the forms of Anglican morality.

The case of the Rev. B. Jowett, Regius Professor of Greek in the University of Oxford, may well supply us with our first illustration. It is the boast of the majority of the members of that ancient seat of learning that it is pervaded by the spirit of the Church of England, and that it is the best exponent of the manifold virtues and excellencies of that Church. It is the shrine of Anglican orthodoxy, unsullied by the touch of Nonconformity, and unpoluted by the breath of popular opinions. There, at least, we ought to find the choicest fruits of that teaching in which it glories, and to discover in the truthfulness and scrupulous honour of its members the evidences of the fitness of Anglican doctrines to produce the noblest forms of English character. And when we recollect still further that the overwhelming majority of the members of Convocation are clergymen who profess to have been "inwardly moved by the Holy Ghost" to undertake the work of the ministry, and "do think in their hearts that they be truly called according to the will of our Lord Jesus Christ . . . to the order and ministry of priesthood," we might expect such selected witnesses of the truth to be living epistles of Christ, which all men may easily read. In their votes we might reasonably look for an unworldly zeal for everything

that is right and noble and good; and might expect them to guide the Convocation, being animated by such a Divine impulse. So that, using our Lord's test, if the fruit exhibited by these men be "corrupt," we may be sure that the tree on which it grows cannot be "good."

It is generally confessed that Mr. Jowett is qualified not only to fill, but to add celebrity to the Greek chair. His diligence in fulfilling the duties which are implied in an appointment to such a post, has stood forth in honourable contrast with the indolence of his learned predecessor, Dr. Gaisford, and commanded the respectful acknowledgment of his unscrupulous opponents. The stipend of the professorship is £40 per annum, a sum which stands in ludicrous contrast with the incomes assigned to the other professors in the University. It was not to be expected that such a disproportion would pass unnoticed, or remain unredressed, and various efforts have been made from time to time in Convocation to secure him a payment for his services in keeping with the salaries of his learned brethren in office. Every effort of this kind has hitherto failed, through the blind fury of country clergymen, led by the notorious Archdeacon of Taunton, the Venerable George Anthony Denison, editor of the *Church and State Review*.

The pleas upon which these clergymen have chiefly rested their opposition to any increase of Mr. Jowett's stipend from the University are mainly two:—*first*, that he is not orthodox in doctrine as a clergyman, and *secondly*, that as he is Regius Professor, and owes his appointment to the favour of the Crown, it is only fair that the Crown should adequately provide for its own nominee. It is worth while to examine each of these pleas in turn.

That Mr. Jowett has published two volumes on the *Epistles of St. Paul to the Thessalonians, Galatians, and Romans*, with critical notes and dissertations, and that he also contributed one of the ablest papers in the *Essays and Reviews*, is known to every well-read Englishman. Upon these productions of his pen his enemies rest their charges of heterodoxy, and declare him to be disentitled to adequate remuneration as the Professor of Greek. But everyone can see at a glance that the conclusion does not follow from the premises laid down. We do not for a moment subscribe to several of the opinions broached by Mr. Jowett, nor are we satisfied with his exegesis of various passages in the writings of St. Paul; but our differences of judgment do not convict him of an inability to teach Greek. His stipend is paid him not for teaching Anglican orthodoxy, but for teaching Greek; and we have never heard of a man who questioned his fitness to do that which he was appointed to do. A man's orthodoxy has nothing whatever to do with his attainments as a scholar. Porson was unorthodox, but he was such a master of Greek as any university in the world might be proud of. The late Dr. Donaldson was not orthodox, but who would deny him a place amongst the ripest scholars of the last thirty years? And the scholarship of Professor Jowett is to be determined by other considerations than his reputation for orthodoxy. If he did not know Greek, or could not teach it to all comers, or if his lectures were attended by men whose acquaintance with the language was far superior to his own, there might be fair grounds alleged for not increasing his salary, and even for a petition to the Crown to remove him from his post, and to appoint some other graduate who might be fit for it; but to refuse just payment for services rendered, on

the score of his opinions on subjects which he is not appointed to teach, is to make religion the cause of sin. And the mortifying fact is that in the majority of cases similar conduct would be denounced as an intolerable wrong to religion itself, whereas in this instance it is paraded forsooth as an act of homage to the truth of God! It is at least conceivable that instead of the present Boden Professor of Sanscrit at Oxford, a learned Pundit fresh from Benares might have been appointed to that chair. We can believe that he might have been as efficient a teacher of that marvellous language as the Rev. Monier Williams, or even as the learned Max Müller who coveted the appointment. But would any honourable man have refused the Brahmin payment for his services as a teacher of Sanscrit, because he was not sound on the doctrines of grace, or found it hard to digest the terms of the Athanasian Creed? Newton did not write his *Principia* any the worse for his Arian proclivities, and we believe that Professor Jowett does not lecture on Plato a whit the worse because he is too honest to conceal his divergence from the beaten track which others love.

But then it is urged—"of course the Professor ought to be fairly paid for his services, but the Crown should provide the necessary revenues." Even here we submit that the reasoning is unfair. It may be for the interest of the University itself that the nomination to its principal chairs should rest with the crown. The rivalries and jealousies which somehow struggle into existence, even in seats of learning, are not the conditions of the wisest choice for the chief places in them; and it is quite possible that if the selection of a Professor of Greek had been left to the University of Oxford, a gentleman might have been elected of

very moderate learning, and quite content to be as lazy as was Dr. Gaisford. The *source* of the appointment does not determine its *value*, and as the University derives whatever advantage is secured by the nomination of an efficient man to any office in it, there is good reason shown why the University itself should remunerate services which illustrate its usefulness and add to its renown.

But these considerations, and others of a kindred nature, have had no weight with the majority of the Convocation at Oxford. The Anglican divines, who have voted against the just claims of Mr. Jowett, have been holding up before England their practical interpretation of our Lord's command—"Whatsoever ye *would* that men should do to you, do ye even so to them," and have shown that, though with their lips they have owned Him as Master, in their conduct they deny Him. "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." Injustice when perpetrated in the name of God, and under the cloak of austere piety, is aggravated in its criminality by the hypocrisy in which it is disguised; and no one acquainted with the merits of the case under review can hesitate in reprobating the immorality of men who claim to be the spiritual guides of the nation.

But there is something more to be added to these remarks if our readers are to judge aright of the conduct of these men. The University has been enriched by grants from the Crown and Parliament, and by remission of taxes at different times, avowedly for the advancement of literature in its precincts; and for the public benefit of the former, the patent granted by Elizabeth to enable the University to print the Holy Scriptures, and the compensation voted it on abolishing

the monopoly which it held for publishing the Almanac, may be cited as instances. The profits accruing in the present day from the first-named of these grants are estimated at £10,000 to £12,000 per annum, whilst the income arising from the other cannot be accurately stated, but must amount to a large sum. As for remission of taxes, not to dwell upon the exemption of the University from the provisions of the Mortmain Act—in itself an immense advantage—within the last ten years' taxes on taking degrees, &c., amounting to £2,400 per annum have been remitted, upon the distinct understanding that the University was to make provision for the endowment of certain professors named in the Act. *In this last case*, as that remission was not to take place until the specified endowments were made *the engagement has been fulfilled*; but in spite of the other funds created for such a purpose, the endowment of the Regius Professorship of Greek is not increased! This is the *honesty* of Convocation! Does it speak well for the religious principles of its members?

Another illustration of Anglican morality is supplied by the conduct of Sir Roundell Palmer and others in connection with "The Church Building Acts Consolidation Bill," now before the House of Commons. The necessity of some such measure is admitted on all hands, and the great ability of the learned Attorney General pointed him out as the man who could best consolidate the various measures which have been already enacted. To that ability it was also felt must be added, in judging of his fitness for the task, the reputation in which Sir Roundell Palmer has been held for his delicate sense of honour and his unaffected piety: and bystanders, who were not forgetful of his opinions on various questions affecting the Anglican establishment

congratulated themselves that Non-conformists were safe in his hands, as too upright to take any advantage of them in his new Bill. It seems to us that they were justified in expecting fair and upright dealing from such a man, and we are the more grievously disappointed at the course which he has taken.

From the introduction of the Church Building Act of 1828 to that of 1856, the House of Commons has *always* been assured that the Bills laid before it have not conferred upon the new parishes to be created by those measures the right of levying Church-rates, and it has required that assurance *as the preliminary condition of discussing those Bills*. The Marquis of Blandford (now Duke of Marlborough), in answer to a distinct question from Sir William Clay on this point, declared that his Bill (of 1856), would not give the right of levying Church-rates, and Sir George Grey volunteered his assurance that the Bill of the noble lord did not ask *any* money from the public, nor to create a power to deal with any property not the property of the Church. Upon these assurances the Bill became statute-law, and soon afterwards it was discovered that both the Marquis of Blandford and Sir George Grey had—we are willing to believe quite unintentionally—*mised* the House. In the opinion of such eminent counsel as Sir Fitzroy Kelly, Mr. Baddeley and Dr. Bayford, and others, the 14th and 15th sections of the Act, by constituting each district a new parish “for all ecclesiastical purposes,” *did* confer the right of levying a Church-rate by the parishioners in vestry assembled for their own parish; and that opinion has since been confirmed by the judgment of Dr. Lushington, in the Court of Arches.

Under these circumstances what

ought to have been the conduct of honourable men? Finding that the measure which had been suffered to pass on the strength of their assurances as to its nature and design was of the contrary tendency, is it too much to say that they should have striven to repair the mischief they had done? Were they not honourably bound to have introduced a Bill into the House of Commons to amend the Act which had been passed, by making its provisions accordant with the avowed intentions of its promoters? Yet to this hour they have done nothing of the kind!

But now that Sir Roundell Palmer brings in his Bill, instead of fulfilling the known *intentions* of the Legislature, he seeks to re-enact the very terms which, according to Dr. Lushington, give the right to levy Church-rates in every district church in the kingdom which either is, or may become, a new parish under his Bill. And he does this in spite of remonstrance, and of his accurate acquaintance with the intentions of the Church-legislators, whose various measures he consolidates! Would Sir Roundell teach his Sunday-schools that such conduct on the part of Dissenters towards Churchmen would be right? Yet the result of his Anglican theological training is simply this—that he acts as if it were right to secure the adoption of a measure in the interest of the Establishment by the most positive assurances as to its design, but that when those assurances prove to be false pretences, it is right to maintain the injustice which has been suffered to become law!

If these be the fruits of Anglican teaching we need not pursue any recondite inquiries as to its origin. It may be lisped by courtly divines, and be praised by lordly prelates as the perfection of grace and wisdom; it may be traced through schoolmen

and fathers back to a remote antiquity, but it is not the Gospel of Christ. It may be its counterfeit, but can never be confounded with the truth of God. It may prophesy smooth things, but it uses deceit. It is the patron of wickedness, and the abettor of injustice and wrong. The Church of Christ is always represented as a virgin attired in purity, beautiful in her lowliness of spirit, and girt about with truth and charity. Like her Divine Lord, her life is the counterpart of the doctrines she proclaims to the world, and all men

know she is the bride, the Lamb's wife! But that confederation, which assumes the same glorious title, yet does not disdain the use of injustice and wrong in its own behalf—which cares more for outward pomp and power than for holiness of heart and life, may occupy a conspicuous place in the esteem of the worldly and the corrupt, but will be treated by all others as a wanton beauty that hath a brow of brass and the attire of an harlot—the natural progeny of the mother of harlots and abominations of the earth.

### CHILDREN IN THE CHURCH.

I WISH here to put in a plea before Christian churches, in behalf of the little ones. I believe there is room for the lambs in the fold of the Good Shepherd. When He blessed the children he said, "of such is the kingdom of heaven." When He set a little child in the midst of His disciples, He spoke of "one of these little ones which *believe in me*." When He gave Peter his pastoral charge He named the lambs as well as the sheep. In the apostolic letters we find words addressed to children as well as to fathers. A child may know and trust the love of Jesus almost as soon as its own mother's love. The Good Spirit may surely have access to the child-heart as soon as the world can. And we should seek for our children, not that they may be converted by and bye, but that their hearts may be possessed by Jesus from the earliest dawn of reason. And I think it were well to have the *piety* of childhood represented more largely than it is in our Christian churches. It would be an additional element of spiritual beauty and power. If there is strength in the piety of manhood, and glory in that of old age, the piety of childhood is as dew and sweetness. It

childhood more largely represented in our churches. It would make us simpler and wiser ourselves. It would make the church more of a family. If the children were missed out of our houses, it might be a graver world, and a harder working world; but I am sure it would be neither a holier nor a happier world; and so with our churches. And it were well to have the *weakness* of Christian childhood among us, for defence and shelter. It would make us more gentle, and more tender of conscience, and would do ourselves good as well as them. It is not right that the tender and beautiful flower of youthful piety should be kept outside the garden fence; or that Christ's lambs should be kept outside the fold; they have a right to be within for defence and nurture. And we should find that, with all their weakness, they are a power: for out of the mouths of babes and sucklings has God ordained strength. What I contend for is the gathering of the little ones to Jesus; and when we have reason to believe that they have given their young hearts to Him, the gathering of them into the fellowship of the church. — *Culcross's Divine*

# SERMON

PREACHED AT BRISTOL ON BEHALF OF THE

## BAPTIST MISSIONARY SOCIETY,

MAY 9TH, 1864,

BY THE

REV. J. P. MURSELL,

OF LEICESTER.

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“The glorious Gospel of the blessed God.”—1 Timothy i. 11.

THE careful reader of the Pauline Epistles cannot fail to be struck with the boldness of their style, and especially with the cumulative feature by which it is distinguished. Whether the writer be conducting a great argument, or deducing the inferences which fairly follow from it;—whether he be descanting on the sacred privileges of the Church of God, or enforcing the precepts of the Evangelical code; there is a copiousness alike of illustration and of diction, which invests his writings with inimitable charm. Nor does this peculiarity lie in a redundancy of words, but in the expansion of thought; it is elaboration without weakness, and luxuriance without wildness; the effort of an emotional intellect to pourtray themes too vast for human grasp—themes which elude by their greatness, and dazzle by their splendour. He piles his ideas one upon another, clothing them as he proceeds, in fascinating dress, until the summit of the column is lost in the brightness of the skies. Abundant proofs of this, enrich his productions and may be traced for example in Corinthians xv. 1, in the opening of the Epistles to the Ephesians and Colossians, and in Hebrews xii., while so indigenous is this manner of thinking and of expression to the mind and the moods of the writer, that it breaks out in the less consecutive and more detached parts of his epistles, as when he says, “Now unto Him who is able to do abundantly above all that we ask or think.” “These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.” So in the instance before us, the Apostle writes, not simply and barrenly as he might have done, “according to the Gospel,” but “according to the glorious Gospel,” “according to the glorious Gospel of the blessed God.”

We are taught alike by reason and revelation to conceive of the Almighty God as the first cause of being, as “He who was before all things, and by whom all things consist.” To whatever distance, aided by thought, by science, or by imagination, we carry back the date of the organic universe, we must admit that the

Creator existed independently of, and indefinitely beyond it; since, if we identify Him with His works, we in effect make Him material, constituted of parts, and like them liable to change and decay; but "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Yet it is one of the abstrusest themes in the whole range of human enquiry,—it is hard, well-nigh beyond all else, to get any idea as to the origination of matter,—to understand how God called into existence that which is so unlike Himself, so opposed to His essence. To dismiss this profound question by the curt remark, that all things are possible with Him, is to rebuke rather than to encourage thought, and to assign to reverential yet bold speculation, dogmatic limits. The obstacles which beset such an enquiry present no sufficient reason why attempts should not be made to scale its towering heights. It is true we are told by an inspired apostle that "by *faith* we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear:" that is, the formal creation is matter of testimony, and we devoutly believe the report; but this does not place the subject beyond the reach of modest research.

We have among us and all around us, abundant proofs of the ascendancy of mind,—of its moulding, controlling, and directing power. The monuments of genius—classic, mechanical, artistic,—of its plastic power in fashioning the elements to its will, have been raised all along the path of time; while in our own day all nature seems to be placing her tribute at its feet. The breath of the waters, the electric fire, the solar light, are but playthings in its hands; so that no one can pretend to assign the boundaries of human discovery and skill. If man, with such limited powers, and dependent rather on tradition than on uninterrupted experience, can attain to such authority over nature, may we not conclude that "the angels, who excel in strength," could exert a still mightier influence, if need be, in marshalling the atoms at their will,—that those, before whom the devoted cities became a plain, the army of Senacherib as dead men, and the prison doors, in later times, as unfolding leaves, could play with worlds well nigh as we do with ravines, with forests, and with seas? Were it allowed us to conceive of beings still higher and yet higher in the mental scale, might we not still apply the law of augmented power over material forms, and without positive absurdity imagine that this rule of ever-aggregating influence lives in the infinite mind in the form of *creative* energy; and that the one—the inferior—is but the faint, the distant shadow, of the other? But seeming discrepancy vanishes, at least in part, when we contemplate Jehovah as educing results congruous with His own nature; such as are spiritual, moral, benign; such as seem to stream forth from His divine essence. When He first constructed mind, gave wings to thought, placed an ethereal sceptre in the hands of conscience, and strung the heart to celestial melodies;—when He enfranchised the universe, and gave to finite creatures unfettered freedom;—when He drew the line of demarcation, bright and broad, between good and evil, obedience and rebellion;—when, as in rebuke of solitude, He flung abroad in the social law one vast and outstretched type of His own ineffable association;—when He rendered finite individuality the well-spring of mutual sympathy;—when He threw the promised light of His paternal countenance over His loyal dominion, He seemed more clearly to reveal to us the outgoings of the King eternal, immortal, and invisible. Inasmuch,



then, as we trace in mind, in truth, in principle, in goodness, and in their like, more that is congenial with our ideas of the Divine Nature than we do in atoms, in mountains, or in planets; and inasmuch as the New Covenant is especially charged with these, is the brightest effluence of them with which we are acquainted, it may well be pronounced on this ground, "the glorious Gospel of the blessed God."

It is usual with us, when talking of distinguished men—of those who make or who leave their impression on their age, or who have contributed, either as thinkers, as writers, or as orators, to the wealth and to the dignity of their species—to speak of them as having in one or more instances, surpassed themselves—as having taken a step or two in advance of the usual walk of their powers—though always strong, as sometimes excelling in strength. Dante, in his "Inferno," Bacon, in his "Novum Organum," Newton, in his "Principia," might be adduced in illustration of this: while, would correct taste allow, we might allude to those whose names are more familiar, and, in some senses, more precious to us—whose teaching and example still shed their light pensively around us: men who, by their distinction, were placed beyond the hope of emulation, and beyond the reach of envy. These—like all men, in whatever department of action they move, who have within them the elements of true greatness, though always of fine proportions, would now and then assume, without effort, their more gigantic stature. Indeed, this is not so much the result of law as of necessity—not so much the quiet carrying out of self-design, as of homage paid to occasion. Some seemingly trifling incident occurs—some vast all-absorbing event takes place—some unexpected appeal is made—or some great subject captivates the mind, and we have an illustration, in these higher walks, of what the merchant on the Exchange calls demand and supply. If Philip of Macedon had been a pacific, instead of an ambitious prince, succeeding peoples would never have been thrilled by the most animating orations of Demosthenes. Had Julius not been Pope of Rome, Michael Angelo would not have stamped his imperishable name on the vault of the Sistine chapel. Had Warren Hastings never been Governor of India, Burke would not have exhausted alike the patience and the wonder of the Peers of England by his celebrated, but unsuccessful, impeachment. Echo itself slumbers, till called forth by accidental tones from its mystic cell. As, then, we are used to reason by comparison and from analogy, and as this method of thought abounds in the sacred writings, there can be no presumption in ascending from the less to the greater—from the earthly to the heavenly—from the human to the divine. Infinite intellect—any more than finite—cannot be quiescent: indeed, the activity of the created is but the healthful vibration it has caught from its relation to the uncreated mind, while the image of this activity—a sort of mute testimony to it—may be found in chemical laws, in waving winds, in floating clouds, and in ebbing tides. The imprints of the Divine Power are all around us: they are so indelible and deep, that none but the wilfully blind can evade them: reason detects them in the silent as well as in the more imposing operations of nature—in the opening flower and in the thundering avalanche—in the revolving seasons and in the earth with its faithful and glad response—in the cavernous depths and in the vaulted heights; above all, in those mightier forces, which, while they give order, lend to innumerable worlds as they revolve, their

sublime and awful harmony: "He hangeth the earth upon nothing, and stretcheth out the north over the empty place." But natural power, whether it be limited or boundless, is but the handmaid of that which is higher than itself. There is a serener and yet mightier presence which we may approach through this outward temple—an arcanum into which we pass through this array of stars and suns, and unutterable splendours, as into the "Holiest of all." Yes! there is an energy, dissociated from all that is material, that finds no exposition under the ordinary phrase of Omnipotence; it is senatorial, rather than mechanical—it is engaged in educating and in guarding great principles and in laying bare the foundations of law—in unravelling complications and in controlling the tumults of passion—in bringing order from confusion and enthroning renown on the ruins of disgrace. What crises have transpired in the vast and all-enduring administrations of the Deity it would be presumption in us to imagine: but we know, from sacred authority, that those, whether bright or dark, which have marked our history, are not the first that have spread gloom or gladness through His wider dominions. But it surely is not presumptuous to suppose—nay, even to assert, that no occurrence has so elicited the strength and illustrated the resources of Jehovah, as the fall of man. When the contagion of daring revolt could not be confined within its earlier limits—when the spirit of deadly opposition rose prospectively through the succeeding generations of men—when a germinant race must be virtually extinguished or permitted to appear with a plague-spot on their brow—when the prerogative of His throne must be upheld or the cause of evil triumph—when it became a question of "hail-stones and flames of fire," or a system of truth which should "drop as the rain and distil as the dew": then the blessed God, put on His strength, unfolded the deep intentions of His mind—divulged plans unknown, unheard of, till the terrible necessity arrived, when He showed, to the confusion of His adversaries, that He was indeed "wise in council and wonderful in working." No sooner had the arch-deceiver placed his stealthy foot within the consecrated precincts, and succeeded in his foul design, than the first promise—"The seed of the woman shall bruise the serpent's head"—divulged the ulterior purposes of the Father of mercies, and the God of all grace; "Have ye not known—have ye not heard, hath it not been told you from the beginning, that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." A scheme so profound, so bright, so beneficent—rising from amidst the thickening confusion, as light dawned upon chaos, must be regarded as the right arm of the Eternal, and deserves the designation of "the glorious gospel of the blessed God."

The reports we have of the intercourse between God and men in the earliest stages of time, though authentic and inspired, are summary and broken; while they are sufficient for our information, they cannot be supposed to have been adequate for their consolation and guidance,—the pious among them must have "had meat to eat that we know not of." It is the province of history, however abundant its materials, to give the mere outline of events; it is obvious that such an outline must be sketchy indeed when there were scarcely any materials at all. What a mystic field these unrecorded ages present to the chastened imagination, and for the graphic pencil;—what pictures, based on probability and robed in

fancy, might be given to society, possessing more than the fascination of the "Arabian Nights" without their wildness and their folly. Our first parents must have been favoured, even after the fall, with much communion with God; for the light of the promise had cheered them, and its import so tinged and filled their converse and their thoughts, that Eve exclaimed on the birth of Cain, "I have obtained a man, Jehovah." Enoch was surely not the only saint who walked with God, nor Noah the sole preacher of righteousness. "Holy men of God," it is reasonable to believe, lifted in those days the testimony of lofty rebuke and of exemplary lives. They communed with heaven, aided by celestial visitations; the voice of prayer, and the hymn of praise, accompanied with the odour of sacrifice, no doubt ascended from their too sparse assemblies, while a faithful God threw the arms of His protection around those who emerged from the mass that had corrupted its way. After the flood, the name of God, the aspect of the Divine perfections towards our race—began to be disclosed;—the early promise smiled through the awful intervening cloud;—a succession of men, more venerable than any that secular history records, were favoured with visions, and oracular directions, and condescending covenants; "the Lord himself appeared to Abraham, and said unto him, "I am the Almighty God, walk before me, and be thou perfect." After four hundred years had passed away, God said to Moses, "I am the Lord, and I appeared unto Abraham, and Isaac, and Jacob by the name of God Almighty, but by my name Jehovah was I not known unto them." As the patriarchal day gradually declined till it set in the darkness of Egyptian night, and the legal dispensation dawned, the intimate relation between Jehovah and His chosen nation grew increasingly apparent, attested by mediation, by miracles and by tender mercies, until the people received the law amidst blackness and darkness and tempest, "the chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, the holy place." On this august occasion *part* of the Divine name appeared. As the spirit of prophecy, the fainter breathings of which had from the earliest times, like zephyrs from the skies, fanned the souls of men, gained volume and strength, the revealed name of Jehovah acquired corresponding expansion; so that the faithful in Israel caught more vivid glimpses of the promises which were yet far off. Seer after seer arose, and in tones of growing distinctness rekindled the languishing hopes of an expectant Church. "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come and unto him shall the gathering of the people be." "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken." "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." "Messiah shall be cut off, but not for Himself." Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal

of an ass." "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in, behold He shall come saith the Lord of Hosts." While these holy men were searching "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow," the Baptist arose, and, as with the blast of a trumpet, exclaimed, "I am the voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight. "I baptize with water, but there standeth one among you whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." The twilight, which had been softening into brightness through succeeding ages, now disappeared, as the "Sun of Righteousness" rose upon the nations "with healing in His beams." Serene, thoughtful, majestic, the great Messiah opened His grand commission; "Before Abraham was, I am." "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man, who is in heaven." "I am the light of the world, whoso followeth me shall not walk in darkness." "Your fathers did eat manna in the wilderness, and are dead; I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever." "On the last great day of the feast, Jesus stood and cried, "If any man thirst let him come unto Me and drink." As He advances on His way, breathing a gentle spirit scattering the seeds of immortal truth, and dropping from His lips beautiful and imperishable precepts, disease and death obey His rebuke, the Prince of Darkness flies before Him, while from the portals of the skies a voice is heard, "This is my beloved Son, hear ye Him." Filled with the spirit of His mission, animated by the joy which was set before Him, and strengthening himself by communion with his divine Father, He prosecuted amidst obloquy and scorn His solitary but invincible way, until it was time to accomplish that decease which formed the theme of high discourse on the brilliant mount. Fully apprehending the solemnity of the hour, "He is sore amazed," and breaks out in a touching and pensive soliloquy, "What shall I say? Father save me from this hour: but for this cause came I unto this hour." "The cup that my Father hath given me, shall I not drink it?" In this temper, Jesus of Nazareth, the Christ of God expires, in outward ignominy and inward agony, amidst opening graves and rending veils and shrouded skies, the derision of adversaries, and the tears of friends! But this Great Sufferer, who was the brightness of the Father's glory and the express image of His person, magnified the law and fulfilled it for us as our gracious substitute, and "now the righteousness of God, without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe;" and in His awful death He endured its penalty, He bore the sins of His people in His own body on the tree, putting them away by the sacrifice of himself, that He who can by no means clear the guilty, might be "just, and the justifier of Him that believes." This vicarious element appears to me, my brethren, to be essential to the Christian sacrifice;—the historic, the personal, and the preceptive, are tributary

and secondary, as the scaffold is to the building, or language to the conveyance of thought ; but the expiatory nature of our Saviour's death is the central truth of our religion,—its grand distinguishing characteristic,—its very soul and substance, towards it all the types of the ceremonial law and all the rays of prophecy, converge ;—through it our knowledge of Elohim, of the mode of the Divine subsistence as Father, Son, and Spirit chiefly comes ;—in it is wrapped the probable solution, by and by, of that great enigma, the permission of moral evil ;—on it and its accompaniments all the moral perfections of Jehovah are inscribed :—into it the angels intently look ;—on it the hopes of the world depend ;—from it, love, ineffable love and grace, stream forth as from an eternal fount. “ Let the same mind be in you which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Well might the Apostle talk of “ the glorious gospel of the blessed God.”

The triumph of the enemies of Jesus of Nazareth was short, and the sadness of His friends was soon exchanged for joy. Laid in the grave by reverent and affectionate hands, and surrounded by angelic guards, to whom the Roman sentinels were but as statues of clay, He found a temporary repose, then left the tomb, bearing in His hands the keys of death and of hell. Sojourning among men for a season for the confirmation of their faith, He led His disciples out as far as to Bethany and having given the memorable commission, “ Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and lo, I am with you alway, even to the end of the world”—ascended to His Father and our Father to His God and our God. It would be presumptuous to attempt to depict a theme on which it seems almost irreverent even to muse—the impression produced by the first appearance of Immanuel among the armies of Heaven. When we reflect on the advantageous position which these favoured beings occupy, living, as we are taught to believe they do, in the immediate presence of God ; when we think on their, to us, dateless origin ; the succession of ages through which they have passed, without consciousness of succession at all ; their wonderful capabilities of thought, their vast and rich experience, the services in which they have engaged, and the scenes, both dark and bright, which have passed within the vast horizon of their vision—we can form no adequate idea of their intelligence. That they have not been strangers to the history of our race, we know from the testimony of unerring truth ; that they were no uninterested spectators of the scenes of Judea, the inspired narrative assures us ; they were not therefore unprepared for the august spectacle which awaited them. How often they had attended the Great Messenger of the Covenant on His anterior missions : what was the kind of subjection they were under to Him during their earlier visitations : how far the form assumed in compassion to human frailties in the appearances to holy men of old, resembled that which He permanently took when “ he was made flesh and dwelt among us”—are questions we cannot solve ;

but such reflections favour the conviction, that, when the Saviour of the world was enthroned in heaven, its bright inhabitants were not taken by surprise. Still, it must have been an epoch in their history of surpassing interest; have filled their capacious minds with high discourse; have attuned their quick and sensitive natures to loftier emotions and opened out before them new prospects of benevolent enterprise and ennobling ends. Oh, what prompt obedience would they give, as the Lord of Glory appeared among them, to the high command "Let all the angels of God worship Him;" what solemn silence would pervade their ranks, while from the ineffable and inaccessible presence a voice is heard—"Sit thou at my right hand, till I make thy foes thy footstool." Then, my brethren, with a joy all His own, a joy which partook of elements both human and divine, our blessed Redeemer put on His kingly robes, ascended His mediatorial throne, took the golden censer in His hand, and waving it in the heavenly places, once more cried, "Father, I will that those whom Thou hast given me be with me where I am, that they may behold my glory."

The widely diffused interest awakened by this event, centred supremely in the Father of spirits. His merciful counsels towards a rebellious part of His dominions being virtually accomplished He rested with infinite complacency in His Son, and seeing His own image reflected with unprecedented lustre from His finished work, committed all judgment to His hands. The whole scheme of Providence was recast; the wonted media through which His intercourse with mankind had been carried on, were suspended; heavenly messengers in human guise prepared to leave the long-frequented scene—miracles were no more to interpose and hold in temporary abeyance ordinary results—dreams and visions were no longer to be vouchsafed, either to perplex the conscience, or to supplement the reason—the charter of human freedom was enlarged, and secondary laws left to their free and unrestricted sway, the lamp of inspiration shed its last and most precious rays on a chosen band—inspired apostles were commissioned to draw from evangelical facts their innate treasures, to spread them out into great saving doctrines and to elicit from both, a code of precepts which will be the light and admiration of the nations to the end of time. But, above all, the Saviour being glorified, the time for the advent of the Holy Spirit had come: and now, the third person in the adorable Trinity, one with the Father and the Son, descends in the plenitude of His wealth, and in the plastic and gentle influence of His grace, making the people willing in the day of His power, and constructing a living temple from the ruins of the fall. "Nevertheless, it is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I depart, I will send him unto you." "And when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself." "He shall glorify me; for He shall receive of Mine, and shall show it unto you." The divine honour, which had been so variedly and condescendingly pledged on the Old Testament page, became in abounding compassion more deeply committed to the New Testament Church. Though the outward symbols of the Divine presence were to be withdrawn, that presence would descend in diviner ways; and though

pompous ceremonies, appealing to sense rather than to thought, were to cease, a worship more in accordance with the claims of God and the dignity of man was to supervene. The outer court, the mysterious veil, the holy place, the shadows of good things to come, had passed away, and the great Christian propitiatory took their place, that through it both Jew and Gentile might "have access by one spirit unto the Father." The principles and doctrines of the new and holier faith had received an impetus, which, through all their varying fortune they would never lose. Exceeding great and precious promises, accompanied with assurances and oaths, attend the new dispensation; indeed, inspiration seemed to exhaust itself in the effort to convince the Church of the unchangeableness of the covenant it enjoyed. "God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

But while the blessed God is prepared to sustain, so is He to defend the economy of His grace. A structure of truth so stately, so costly, and so pre-eminently divine, not only deserves, but *demand*s the homage of men. The solidity of its base, laid with such exemplary deliberation and care; the gradual development of its beautiful proportions; the growing indications, as it proceeded, of more than finite wisdom; the evidence which gathered about it and which rests upon it, with the purity, the chasteness, the moral grandeur of the whole, leaves unbelief without excuse, and stamps the reviler with disgrace. It must be protected, then, from innovating footsteps and from traitorous hands. The invitations which proceed from it must not be met with levity or resentment, its privileges and immunities, must not, without rebuke, be postponed to the baubles of time, nor must the hallowed name so indelibly written upon it be sullied or defaced. Hence the sanctities which surround it, as essential as they are terrible, as merciful as they are judicial. Hence the unrelenting calamities which overtook the nations which would have prevented its rudimental existence, the burdens of the prophets and their crushing weight, and the overthrow of the once favoured nation. Hence the unfaltering denunciations of Him who was "meek and lowly in heart;" hence "the wrath of the Lamb," "the worm that dieth not, and the fire which is not quenched." "If he who despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace." A system, in conformity with which the blessed God moulds His Divine administration, with which He so emphatically identifies His honour, and with which are associated such unspeakably momentous issues, must in His own esteem be precious, and may well lay claim to the inspired encomium of the text.

While the gospel of Christ stands alone, self-contained, borrowing nothing from the philosophies of men, there is one feature in which it bears a resemblance to them, but resembles only to excel. It appeals, as they profess to do, to the *intellect of man*. Those who look at it through the medium of sentiment, emotion, or fear, indicate an incorrect and erroneous impression of it; for whatever relation it

may bear to either or to all of these phases of our being, it does especial honour to the judgment; for of what possible permanent value can emotions be, in regard to this great theme, that are not the result of apprehension and of perception? The mental action, however, which it invites and awakens, is not curious, scientific or demonstrative,—such as wearies and exhausts, while it may reward, the faculties,—but is meditative, contemplative, regaling. It is not, happily, a voyage of discovery, which might conduct us amidst shoals, and icebergs, and maelstroms, to which we are summoned, but a journey of thoughtful observation, leading us to scenes of light and beauty, to peaceful recesses and to matchless views; inviting us indeed to rest in green pastures and beside still waters. Yet it is not a land of dreams, of aerial fancies and fading phantoms, but of solid and substantial realities, of vast and sweeping landscapes, of lofty and receding summits, clothed with heavenly verdure and glowing with roseate hues:—“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” The niceties of theological discussions, and the subtleties of the schools, are unavoidable accidents attendant on a system which challenges enquiry while it exacts belief; but the solution of the difficulties to which they give rise leaves the intrinsic charms of Christianity untouched;—rubbish will collect in the purlieus of the stately palace as well as in the vicinity of the lowly cottage and the inmates of either are under lasting obligations to those who will analyze it and cart it away. All honour to those who by their learning, their acumen, and their pugilistic skill, have from time to time contended with the enemy in the gate. But the polemical and casuistic spirit is far from favourable to healthy Christian thought; while the habit of indulging it cramps and contracts mental freedom and play. The reason why men fail to realize the bearing of revealed truth on the intellectual part of our nature, is their want of sympathy with its spirit. The mind of an unregenerate man, however otherwise clear and strong, is shrouded in mists which are exhaled from the pride of reason and the corruptions of the heart. Till these be corrected, and the pestilential vapour be dispelled, the glorious gospel of Christ cannot shine upon it. And this is the *rationale* of the order which the gospel takes in its approaches to us. It is primarily remedial, seeks access to the conscience and the heart;—does not obtrude, so to say, its mental stores, but commends its healing virtue; so that, a harmony being established between itself and the cherished preference of the breast, it might obtain legitimate access to the mind and set up its throne there. A heart much under the influence of true religion, quickens the intellect and induces it to expatiate amidst divine themes; while the thoughts returning from their sacred flight, provide for the affections a renewed repast. Put the soul in unison with the spirit and intentions of the gospel of Christ, and it will stretch its sinewy and buoyant pinions, and will now alight on its sun-lit peaks, and then nestle in its cool and shady glens. How boundless, my brethren, is the theme of redeeming love; how inexhaustibly rich the sacred parts of its harmonious whole; how bold and grand its central and specific truths; how unspeakably enchanting its incidental and collateral scenes! What avenues of thought, what enrapturing vistas opening out to a distance, through which a sanctified imagina-



tion catches glimpses which entrance without bewildering and captivate without satiating; bright mysteries elicit, ennoble and entrance the faculties of our feebler nature. As he who would level the material mountains and fill up the valleys, would rob nature of her charms, her elegance and her power; so he, who, under whatever pretence, would reduce revelation to the low level of reason, is a traitor to his species and an enemy to God. Oh let us lift the prayer to heaven, "that Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints what is the length, and breadth, and depth, and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God."

But it does not comport with Divine wisdom, to make prominent *now* this relation of Divine things to the pure intellect of His servants. Amidst the weaknesses, the sins and the perils of this present state, we need rather their guiding, sustaining and soothing influence; we want it in our homes, in the incessant occupations of life, the severities of the spiritual conflict, and amidst the shades of bereavement and death; we have more to do with its gentleness than with its greatness,—with the daily bread it dispenses, than with the royal banquet it reserves. But when its more immediate results have been secured in the moral history of the saints,—when the salvation is complete,—when the protracted struggle is over and the scene of conflict itself is purified and recast; then the connection of Christianity with the higher functions of our nature will be disclosed. To have drawn aside this veil,—otherwise than by gleaming intimations and gracious engagements at an earlier season, would have been useless; since the creatures were not prepared for the vision—not able to sustain "the weight of glory." But when without a shadow of pollution, emancipated from the body of sin and death with faculties replenished, elevated, expanded, standing in the more immediate presence of God and of the Lamb the education of the redeemed, will in an emphatic sense, commence; and thought, and discourse, and song, assume unprecedented elements and proportions. Then will be made known, not only to the Church itself, but to principalities and powers through it, "the manifold wisdom of God." If there be, my brethren, as I venture to submit, more intellect, both constructive and appellative, both formative and provocative, both causative and sequential, in the mighty scheme of human redemption through our Lord and Saviour Jesus Christ, than is expressed in the universe beside,—it is on this ground surely entitled to be regarded as "the glorious gospel of the blessed God."

All theories or themes, which appeal either to reason or to faith, are, if really truthful, self-reliant and noiseless: they have recourse to no devices to attract the vulgar gaze, or arrest the itching ear: vaunting airs betray the emptiness of the cause they are intended to serve. The gospel, unlike the schemes which have risen, hydra-headed, around it in its course, has never left its first position, never shifted, in the slightest degree, the basis of its claims. Its earliest accents, clear and melodious, have fallen in all their distinctness on the ears of the succeeding generations. It has had recourse to no novel means to win for itself a name,—nor has it called in any extraneous aid to give force to its appeals. A dignified consistency

has marked its progress, and amidst the mists and clouds which have gathered round it, it has remained enshrined in its own light. The book in whose pages it is contained and embalmed, is itself a surprising presence, a greater wonder than the miracles which shook the thrones of the Pharaohs, or consecrated the soil of Judea; in these, we notice the interposing agency, the outstretched arm, the rod that smites the waters, or the voice that surprises the dead; but in the Bible, and its preservation and integrity, we recognise the sceptre and the shield of the King invisible. Its venerable records, its exquisite narrative, its sublime devotion, its stately thoughts, its lofty poetry, its all-embracing scope, with its unsullied purity, combine to render it, in the eye of candid criticism,—the prodigy of the world.

There were two men whose names were destined to fame, who rose well nigh together about 1800 years ago. One of them was of illustrious descent; born amidst palaces, cradled in luxury, rambling during his boyhood in shady groves amidst fragrant vineyards and sparkling fountains, the beams of the sun of prosperity fell softly but brightly on his path. Rising into life, he goes in search of wisdom, and is seen threading his way amidst the haunts of learning and the halls of science, lounging against graceful columns, or meditating in embowered retreats. Of fascinating manners, very varied endowments, and of high and sagacious discourse, his reputation spreads wherever taste and erudition have their seats, till he becomes the admiration of nobles, the companion of princes, and the inheritor of fabulous wealth. The other, of humble origin, the child of an oppressed race, was nurtured in retirement, watched with jealous care, and lulled to sleep by Hebrew melodies. His childish ears were familiar with bitter wrongs and tales of woe; the spirit of resentment was kindled in his breast before reason could assign to it its place or modify its tones. He too repairs to the schools of his country and his race, and there amidst the bearded sects gives himself to seclusion and research, his object being to train as well as to store his mind, to brace his faculties to vigorous thought, as well as to plunge into the labyrinths of talmudistic and rabbinical law. Both these men wrote,—the one with all the help that the patronage of courts and the smiles of genius could lend,—the other amid all the opposition that sectarian animosity and malignant hatred could devise; yet the letters of Seneca lie neglected and covered with dust on the shelves of the learned, while those of Paul have their place in the mansions and cottages of our land, and are taking the mould of every language under heaven.

Nor is it the sacred volume only, in which it is contained as in an immortal vase, which awakens our veneration; but like it, the gospel itself is frank and open in its mien; courting, not repelling enquiry, and repaying the investigation it provokes. It discloses to searching and devout inspection an innate purity which is the secret and the source of its external comeliness; its prescriptive expression is but the beautiful and flowing robe which indicates its intrinsic holiness and worth; in this lies "the hiding of its power," its resisting energy, its insusceptibility to defilement. Heresy, pollution, and malignity may rage, but they must die at its feet, must perish and disappear, as within the range of a lambent but consuming flame. Reposing on its own might, and clothed in its own panoply, this great

system of truth has maintained its integrity through succeeding ages ;—gathering strength as it has advanced, hostility has not turned it aside, superstition, its dread caricature, has not defaced it, time has written no wrinkle on its brow, immortal youth gives freshness to its step, while the sepulchres of generations throw a pensive grandeur along its path, “ all flesh is grass, and all the glory of man is as the flower of grass ; the grass withereth, the flower thereof passeth away, but the word of the Lord abideth for ever ; and this is the word which by the gospel is preached unto you.”

The intelligent and inquisitive mind delights to trace the law of adaptation which run through the works of God : which is, indeed, but the Divine mind exquisitely impressed on the production of its power. We have only to notice the wonderful relation of the eye to the objects around it—of the ear, to the sounds which appeal to it—of the wings of the insect to the part assigned them—or the path of the thunder-cloud on its purifying mission, to call forth the exclamation—“ Oh, Lord, how manifold are Thy works ; in wisdom hast thou made them all.”

But these are only the tangible and visible types of that deep-seated fitness which pervades, with such mysterious exactness, the less obvious creation—which indicates the Divine Presence in the world of thought—of principles, of laws, of obligations, of habit, of sorrows, and of joy. The rule of adaptation, as it lives within this realm, is so quick, so refined, so restless, and, withal, so inviolate, that we contemplate it with admiration and with awe. It might be expected that a feature which distinguishes every department of Jehovah's works would be pre-eminently conspicuous, when He appeared in the greatness of His way ; and, surely no finite imagination can conceive of its assuming mightier proportions than it wears in the dispensation of His mercy and His grace. Herein “ He has *abounded* towards us in all wisdom and prudence.” With graceful step, and most benignant mien, it meets the transgressor at every point : there is not an administrative difficulty it does not remove—not a barrier it does not destroy—not a sin which it cannot cancel, or a stain which it cannot wipe out. There is not a fear which it cannot quell—nor a sorrow which it cannot assuage—not a hope, bright and strong which it does not encourage—nor a demon in our path which it does not lay. And more than this, there is not an attribute which it does not elicit—there is not a motive it does not ply—there is not a moral eminence to which it does not beckon—there is not an amaranthine wreath which it does not weave, nor a golden crown which it does not prepare—it does “ exceeding abundantly above all we can ask or think.”

The necessity for the agency of the blessed Spirit of God, is therefore, not to be sought in any absence of efficacy in the Divine word, for this is “ quick and powerful, sharper than any two-edged sword ; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow ; and is a discerner of the thoughts and intents of the heart.” The necessity of which we speak lies in ourselves, not in the Word, which is fraught with overwhelming evidence, charged with Divine power, presents the most stirring incentives, and is entitled to universal allegiance ; but such is the obduracy of our hearts, such the cherished degradation of our condition, such the total depravity towards God, of our nature,

that but for the exuberant grace of Jehovah, we should reject alike the instrument and the agent and abuse the light from Heaven, whether written or super-added, to our deeper overthrow and disgrace, "The heart is deceitful above all things and desperately wicked; who can know it?" If the instrument were not suitably attuned, my brethren, if it had no innate resident energy, it would be inefficacious even in the Divine hand which wields it; the final rejection of revealed truth, involves therefore the transgressor in inextinguishable guilt, while the cordial reception of it is to be ascribed to Him, who, giving no additional power to it, opens our eyes to see the wondrous things which are written in it; who convinces of sin, of righteousness, and of judgment; who "directs our hearts into the love of God, and into the patient waiting for Christ." How far we sufficiently honour this great agent who is with us in our assemblies, who, though too often offended, grieved and quenched, still lingers in our midst, and whom the heavenly Father gives to them that ask, may be worth a thought: but it shall be our anxious care in these days not to call down the fearful rebuke, "Ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost; as your fathers did so do ye!"

With these appliances—the Spirit and the Word—the seemingly slow progress and limited range of the Gospel of Christ, has awakened the sneer of the infidel, and staggered the faith of the believer; the one has been ready to ask, "Where is the promise of his coming?" and the other to exclaim, "O Lord, how long!" Our notions of duration are restricted and puerile; they are, imperceptibly to ourselves, formed on the scale of the few years that make up our fleeting lives. Events seem to us as though they were indefinite, which do not ripen themselves under our eye; but before Him with whom there is no past, no present, no future, "who is, who was, and who is to come," these boundaries vanish, and the ages blend beneath His feet. He is never, as we, impatient of results, or tempted to advance with hasty step; with Him "a thousand years are as one day, and one day as a thousand years"—the tranquillity of the Divine mind offers a sublime theme for contemplation, and helps us to comprehend its infinite discretion. Nor can we form any adequate idea of the importance which Jehovah, as the universal governor, attaches to the great scheme of redeeming love; of the relation which it holds to His vast empire; and the influence it is destined to exert, in moulding and confirming the whole. Are we not justified in inferring with the profoundest reverence, that there are problems now in the course of solution, whose lessons are to live when the heavens and the earth shall have passed away—that the history of time, with the grand events of which it is the theatre, is to be deposited in the archives of the skies, and to be perused in its mystic but immortal characters, by principalities and powers, for their instruction and guidance for ever? It is surely then needful that every step in this preparatory process should be carefully taken; that no doubt should shade, or mark of haste disfigure this eternal record; it is obviously an occasion for that Divine caution which leaves its impress on every part of this great drama, as it gradually discloses itself to angels and to men. There was a needs-be wherefore the period which elapsed before the coming of Christ should be allowed to make its tedious way; and now that we have there

ages in review, we trace the Divine hand in the delay. The capabilities and the limits of reason, the distinguishing and crowning faculty of man, required to be tested that the necessity for revelation might be proved; and proved it was, by the utter failure of the unaided intellect to guide the nations to God. Beside which, a phenomenon such as had never occurred in the Divine administration before, and which the concentrated genius of the universe could not have imagined—the incarnation of the Son of God—was looming in the future. Who can complain of—nay, who can dispense with the extended period requisite to supply the line of seers who should write with pencils dipped in heaven the grand prophetic scroll? On this great epoch it was essential that all the lines of evidence which history, which inspiration, which time could supply, should meet, and even now, with these Divine attestations, the awful but consoling theme is dark through excess of light. The great general lesson, in my humble opinion, which is now being worked out, and which affects all worlds, is the depravity of man, and the consequent necessity for the descent of the Holy Spirit; a lesson which is being gradually acquired on earth and in Heaven, and one of which the Great Teacher has left solid but satisfactory confirmation, “Light has come into the world, but men have loved darkness rather than light because their deeds are evil.” The need for the appearance of the great Messiah and of the Holy Paraclete among men, must not only commend itself to the Divine wisdom, but must be rendered clear to finite intelligence that upright natures might adore, however malignant ones might resent. How well employed the ages which are spent to such ends as these! Nor must we forget the time which was wasted in constructing the systems which have deluded mankind. Were mythologies, philosophies and schemes of abominable idolatries built up in a day? Did policy, ambition, impiety, effect their designs summarily, in haste and without regard to endurance? If “the prince of the power of the air, the spirit that now worketh in the children of disobedience,” took centuries to perfect his plans and consolidate his work, is it to be expected that the counteractive energy is to overthrow the infernal masonry by a blast? Are erroneous but hereditary ideas, handed down through almost interminable generations; with pompous but debasing superstitions, which gratify the propensities while they appease the conscience of men, to be dislodged and dissolved as by a charm? These prodigious engines of mischief and of death have a hellish vitality in them; though they may change their place they retain their being; if driven from Babylon, from Corinth, from Ephesus, they find a home in nearer or yet remoter climes, multiplying their votaries by millions, and gathering their scattered troops into thick and serried columns. Their overthrow, like their rise, has been, and will be, gradual and slow. As long as Divine truth works in accordance with the laws of the human mind, and in cognizance of the comparative moral conditions of the sections of mankind: *i.e.*, as long as it seeks to enlighten, convince, persuade, renew; so long must its victories be resisted, varied, delayed; so long must we learn to confide in Him whose “ways are not our ways, and whose thoughts are not our thoughts.” It is quite true that genuine Christianity works at present within a limited sphere; but let us be still: the judgments, righteous and holy, of Almighty

God, must have their range, and it is not for us to prescribe it. Nations that give themselves, in despite of the light of nature, of reason, of experience, to stupid, licentious and blasphemous idolatries, must bear their burden, as well as leave their testimony. The "lords many and gods many," may not yet have wrought all the loathsome results which their votaries desire; the thirst of the worshippers is not yet assuaged, the deadly delirium still heats the blood and bewilders the brain; the full force of the delusion they have chosen—freely, shamelessly, guiltily, chosen,—has not yet been spent, they therefore are not yet wearied in their way. The pride of the arch-fiend may not be subdued by the waning of his designs, the misgiving of his captives, the mouldering of his empire. The lessons the powers of darkness have to learn, are as requisite, for aught we know, as those which have to be scanned by the sons of light. These systems, so degrading to man, and so insulting to God, have not yet, with their own hands, written in sufficiently indelible letters, their just and eternal doom. Beside it was requisite that the Gospel dispensation, which was to combat and destroy them, should grow up by their side, that the systems might be studied in contrast, and that their several fruits should be contemporaneously gathered. It became expedient therefore, that Evangelic truth should be nourished and arrive at a maturity of growth on some independent ground, amidst elements and laws which might be gradually conciliated to its reign; and it pleased Almighty God to choose our favoured land as the nursery and the home of a free and enlightened Christianity. But why was this aggressive apparatus so long in preparing? How was it that the Gospel itself was not earlier ready for the assault? Why because it had been corrupted and debased! Had our pure and sacred religion, which wrought such mighty conquests, and which survived with quenchless valour the persecutions of its youth, not been arrested, maimed, and prostituted by priestcraft till it became an offence and a curse, till the professed Church resembled a pandemonium upon earth, the intervening night had not occurred. Who is impious enough to refer these dire desecrations to the Divine appointment or approval? Or who is unreasonable enough to attribute the delay occasioned by these ages to the hand of God? To complain of postponement, which was occasioned by the daring impiety of man, as casting mysteriousness on the dispensations of heaven, is as illogical as it is profane.

But does not the alleged partial progress of genuine religion arise, at least in some degree, from the illusiveness of computations respecting it? The evil with which it has to contend, wherever the sphere of its exertion may be, is reproduced in steady and undeviating succession: while the good which is done observes no hereditary line. Sinful creatures come trooping up in endless millions from infancy and childhood, so that the gospel is confronted by a vast and ever replenished mass of hostile material; while the truth, touching the individual, not the throng, and reaching those whom it visits at any and every stage of their passage to the grave, rests its conquests on what seem, to human observation, to be capricious laws. If all the existing communities of men were to be renewed to-morrow, others, born in sin, would promptly take their place, needing the same illuminating and restoring power. Spiritual results are too evasive to admit of nice numerical calculations:

the arithmetic they require is far too profound and subtle for creatures of a day to compass. The hallowed aggressions of saving truth are hushed and unobserved; they awaken but little interest outside of their own domain. If cities rise, or citizens prosper, we trace the signs in busy resorts, in commodious mansions, in splendid equipages:—if success reward the toil of the student, we read the results in seemly honours, in friendly greetings, and in advancing reputation:—If spring revisit us, we find it graced with budding flowers, with carolling birds, and with smiling heavens:—but the Kingdom of God, compared with which all else is transient, “cometh not with observation.” All calculations must be baffled, be the nature of the case, while the results which accrue, so difficult to detect, are migratory,—do not remain with us, but undergo incessant absorption and transposition. Too precious to linger amidst the ruins of time, they are carefully treasured and garnered elsewhere. Could we only draw aside the veil, my brethren, and be favoured with a glance at the aggregate results already secured in the mansions above, our disappointment would vanish, and we should indeed, with unflinching voice, sing of the “glorious gospel of the blessed God!”

The great scheme of truth in which we delight, and whose extension we seek, has but just entered on its strictly aggressive course—who that looks abroad and around with enlightened candour, but must be surprised rather than discouraged by the results? Evangelical Missions, be it remembered, have not been conceived in a proselytizing spirit: they do not seek to secure obedience to a Church, however venerable, or to a sect however vast: but simply to reconcile sinners to God, through the knowledge of His Son. They carry within them, therefore, none of the element which gives to false religions their mysterious power. Error is more resolute, in the coarser sense of the word, than truth; and delusion, sincerely imbibed, more impelling than intelligence. Superstition is made up of strange ingredients; it draws its inspiration from human sources, with a quaint admixture of the Divine; it trains whatever of intellect it touches, through the imagination and the fears; it conducts its votaries along the avenue of self-imposed sacrifices, to the temple of personal merit, and leaves them there, enshrined in their self-complacency; it flatters the pride as well of the mind as of the hearer; like the presiding genius of darkness, it leads its victims “captive at its will;” there are no lengths of endurance to which such a power will not carry its adherents; it will deck them for the stake, and induce them to yield to martyrdom, and to glory in it. To put the persistence, however, of the Jesuit, or of the more besotted Hindoo, in comparison with the graces which enlightened piety educes, is to insult reason, and to degrade religion. The missions we commend are equally free from the weakness and the strength which spurious systems induce. Apart from their more cherished aims and results, their incidental accompaniments entitle them to rank among the most robust enterprises of life. The secular difficulties they have overcome,—the manly virtues they have nurtured,—the arduous studies they have entailed,—the patient endurance they have drawn forth,—with the tyrannies they have rebuked, and the inhumanities they have suppressed, might well win for them an honourable place in the chronicles of time. But they have been attended by their more appropriate effects, and have conferred imperishable

benefits on their way: they have quickened thought, awakened enquiry, kindled the breath of prayer, and renewed the souls of men; "those who were darkness, are now light in the Lord."

While, however, we would not underrate, but admirably acknowledge, the numerous and well-nigh multitudinous personal conversions to the Christian faith which have crowned the efforts of the honoured labourers in this great field, it is impossible not to observe with the profoundest interest, the influence of revealed truth on the *systems* of iniquity which it confronts, for it especially delights in overthrowing "spiritual wickednesses in high places." How steadfastly it looks them in the face, and yet how compassionately it settles down in their midst. How it brings out their deformities, compels them to disclose their secrets, and lays bare their awful corruptions! How silently, though reluctantly, these ancient and massive structures of idolatry here and there begin to crumble, to indicate a presence mightier than themselves: how the abashed hierarchy who minister at their altars, and haunt their gloomy shades, are beginning to be appalled at the ominous accents, "for this purpose the Son of God was manifested, that He might destroy the works of the devil." Yes! the work of demolition has to be wrought, before the Christian structure can rise superbly to the skies,—and this process is now passing after such manner as should awaken the gratitude and rouse the energies of the Church.

What has been already done is but preparatory,—is but the preface to the volume of deeds which the Gospel waits to record. It has gone forth under the auspices of the different sections of the Evangelical community, and as long as it is left unpatronized and free, impelled only by the volitions of its own great heart, it will accomplish fresh results. Its aim can no longer be regarded as an experiment, nor the taunts of inefficacy be cast in its face; its conquests are not now a question of fact, but only of degree. While we would continue to be diligent in the use of all means which are placed within our power, and ply in the spirit of dependence and of prayer, the ordinary resources vouchsafed, we are warranted, I think, by the predictions of the sacred penmen, in looking for an augmented blessing, for more than the usual outpouring of the Spirit of God. When it may please Him to realise this anticipation, no human sagacity can foretell; but certainly, no sober-minded man, who throws his eye over the continent of Europe, and over the still vaster region of the West, and observes what is passing there;—who turns his face to India, to China, to the African wilds, or to the Russian hordes, can deem it nigh at hand. Premature expectation can only issue in disappointment and reaction; it is enough for us to know, that, let the Millennial glory light upon the nations whenever it may, it will usher in a long and brightening day in which our Divine Redeemer shall reap his full reward, "shall be extolled and be very high,"—"shall see of the travail of his soul, and be satisfied." In the meantime, we have to fulfil the obligations which the Great Master imposes, and which the passing age requires at our hands. Ours is a position of strange responsibility. Our brethren who have preceded us have committed us to a course, which, to abandon would be traitorous, which, negligently to pursue, would be to lay ourselves open to suspicion. But if we would hold our places,



retain our strength, and meet with wonted prowess the powers which are arrayed against us, we must look well to things at home; we must have no fellowship with those who would undermine the inspiration of the Word of God,—who would deprive of all distinctiveness this glorious Gospel,—who would rob us of our armour, and betray us to the foe. We must guard against the supineness which too frequently obtains where novelty ceases; and, above all, we must ask anunction from the Holy One, cultivate humble dependence on the Divine promise, and seek to be mighty in prayer. So equipped, brethren, the gates of hell shall not prevail against us,—the Prince of the Kings of the Earth shall throw His protection around us,—while the gladdened nations shall exclaim as we advance,—“How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, “Thy God reigneth!”

But when the purposes of the Gospel have been accomplished in the history of our fallen race, may not its issues so far from terminating, in a momentous sense, have but begun? The notion entertained by some that our Lord having put down all rule, and authority, and power, will lay aside His humanity; that He will cast it away as an unseemly vest, appears to me to be a wild and hurtful speculation; while we have as little sympathy with the conjecture of a deceased but celebrated writer, “that amid the revelations of the future, the Incarnation itself might probably be cast into comparative shade.” But, if an assumed and etherialized materialism is to be unceasingly associated with the Divine essence, what winged imagination can forecast the possible results? Motives more intense than any which have touched the mysterious springs of moral action will retain the redeemed in free and unfailing obedience; sin will recede to an immeasurable remove, nor ever pollute again the atmosphere of heaven; a yet more precious and reviving grace will distil on cherubim and seraphim as they encircle the eternal throne; new orders of created intelligences may arise, creatures cast in a mould, at present fashioned only in the Divine mind; profounder communion with the Infinite “I am” will expand the powers and regale the spirits He has framed; fields of thought, vast and interminable, will open on every side, and mighty thinkers will trace them with reverent but nimble step in blended and blessed harmony; from this, as from a supernal centre, will stream forth beams, chaste and ceaseless beams of light which may bathe the universe itself in beauty and in glory! Great and exhaustless is the “mystery of godliness,” “God manifest in the flesh!” We, my brethren, while we give ourselves to study and to toil amid the fading scenes of time, will lift our brow in anticipation of these scenes, and contemplating the glory of God as we pass along, as it is revealed to us in the face of Jesus Christ, will seek to be changed into the same image, from glory to glory, as by the spirit of the Lord; till, emerging from the shades of death, we with one accord swell the anthem, with every creature in heaven, and on earth, and under the earth, and cry, “Blessing, and honour, and glory, and power be unto Him who sitteth upon the throne, and unto the Lamb, for ever and ever!”

## THE COMPASSION OF CHRIST.

We have only glanced at the passions of Christ, for indeed they are infinite; and if it is true that they have descended first on the most debased and miserable beings, not the less have they been shed down on all the lost race. As all men are included in the condemnation, so are all embraced by the compassions of Christ. He had pity not only on the publicans and persons of wicked behaviour, but also on the Pharisees themselves. Did he not weep over Jerusalem with all its inhabitants, in the first ranks of whom were found His enemies? Listen to the sad complaint of His slighted compassion: "Oh, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" It is not now over His friends that He weeps but over His enemies. He has nothing to expect from them but death, but it matters not, He loves them in spite of themselves, because His love is not measured by what it may receive, but is altogether free. Even on the cross His mercy is still displayed, and He dies forgiving His murderers. He has borne in His heart the burden of all our sorrows; His pity has taken on itself the condemnation of the whole world; He has assumed the weight of it to Himself, and it was this dreadful load that crushed Him down in the dust of Gethsemane!

But, my brethren, compassion is not enough, there must be also consolation. Mercy is only complete when it is efficacious. The compassion of Christ always resulted in deliverance, and it is here that we must admire His life of self-denial and suffering which manifested the inward by the outward self-renun-

ciation. He went about, we are told, from place to place doing good. He knew neither fatigue nor danger when He could help or comfort. He forgot His hunger and exhaustion to announce the kingdom of God to a poor harassed soul; He hesitated not to brave all dangers to bring divine succour to His afflicted friends at Bethany. Nothing interrupted Him in doing good, not even the announcement that His mother and His brethren were seeking Him. He subordinated alike His natural affections and His bodily wants, to the fulfilment of His mission of love. We feel that He gave Himself up without reserve. His love amounted to self-immolation, constant self-immolation. He regarded Himself from the beginning to the end of His life as the holy victim of love. He gave up not only His days, not only His hours of rest, not only the moments when He might have been enjoying intercourse with His family, but even, when necessary, the hour of His prayer, that period of heavenly refreshment, of ineffable communion with His Father. He abridged this divine and mysterious engagement that He might speak to the ignorant multitudes who followed Him into desert places, because He had given them food by a miracle. Was there ever devotion comparable to His? You will observe that we have not spoken of that sacrifice which connected and summed up all the rest of that sorrow of sorrows, that bleeding sacrifice, in which the most terrible sufferings of the body were but a feeble image of the agony of the soul! If love consists, as our text says, in giving our life for our brethren, shall we not say,—Yes, indeed; we have learned in Him what love is—we have learned it in such a way as never to forget it more!—*De Pressensé's "Redeemer."*

## Correspondence.

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### TRANSLATION OF THE WORD "BAPTIZO."

*To the Editor of the BAPTIST MAGAZINE.*

SIR,—Referring to the recent annual meeting of the Bible Translation Society, it has struck me, that some of your readers might not be uninterested in perusing the following extract from a letter of Mr. Fuller, to his friends at Serampore, on the subject. It refers to the first occasion on which the question of leaving the word "baptizo" untranslated was mooted in England, and furnishes us with his very decided opinion regarding it. After the rebuff which Mr. Hughes received from Mr. Fuller, he appears to have allowed the matter to remain in abeyance for fifteen years, during which period, the British and Foreign Bible Society sent a sum exceeding £20,000 for the encouragement of versions in which the word was translated. Then came an acrimonious controversy of five years, which resulted in the Society's being compelled, by the predominance of a powerful influence, to come to the determination of reversing its old practice, and determining to withhold support from any version in India, in which the word was not left untranslated. To conceal the anomaly of thus establishing one rule for Europe, and another for Asia, it was resolved into a question of chronology. In all translations made before the year of grace 1800, the word, as translated, was

to be allowed to stand; in all subsequent versions, the original Greek word was to be retained. This resolution placed the Bible Society, which down to that time had been represented by its admirers as the noblest type of the liberality of the nineteenth century, in the singular position of treating the translation of a single disputed word as a question of greater importance than the dissemination of Christian truth. For, whenever a version could not be attained in the language of any heathen tribe in which the word was left untranslated, that tribe, as far as the agency of the Bible Society was concerned, was to go without the Bible.

The Serampore missionaries considered that there was no ground for abandoning a practice which had prevailed in India for thirty years, and was still to be held sacred in Europe, and that every faithful version should have been encouraged without reference to the shibboleth of "baptizo." This course was the most obviously consistent and equitable, and the arguments against it were of so feeble a complexion, that it was impossible to avoid the conviction that the question was decided more by the importunity of denominational feeling than by the voice of reason. Christian truth could no more suffer in heathen lands than it has done in Christendom, by a diversified translation of a single word. The natives, of India, moreover, are accustomed to different schools of

interpretation of the books on which their faith is founded. No Hindoo considers the authenticity of the Vedas impugned, and no Mahomedan has his confidence in the Koran shaken by a different exposition of particular passages or phrases. A pædo-Baptist, with a version in which the word was translated immerse, might as consistently adopt the practice of sprinkling in India as in Europe, when the rendering of this word does not regulate the local practice. One of the great leaders of the movement in India had himself for several years been in the habit of using and distributing copies of the New Testament, in which the word was rendered by a term akin to dipping. If, however, our pædo-Baptist friends, and missionary colleagues in India, scrupled to circulate a version among their converts in which the translation of the word did not correspond with their own practice, the remedy was easy. Print an edition, print a dozen editions for them, with the original word untouched: but was this any reason for depriving the agents of the Baptist Missionary Society of all aid from the Bible Society? It was quite possible to be liberal to the one without being illiberal to the other. If the object was to prevent the circulation of any copy of the New Testament which could raise any doubts in the mind of the convert as to the mode of the ordinance, it has been singularly defeated, for the most acceptable versions, in the language of fifty millions of people in Bengal and the north-west provinces, have been executed by the Baptists, and the word is, in them, translated. On either side of the bay, in Orissa and Burmah, there is not a copy of the New Testament in circulation, in which the word is not rendered as in the Dutch and the German, though the Bible Society

ignores its existence. And the fact of this difference of opinion as to the mode of baptism has been still more clearly demonstrated by the introduction of appliances for baptism by immersion, which the Bishop of Calcutta is said to have sanctioned in the edifices of the Church of England. The convert is thus at liberty to make his election between the font and the baptistry, and as the rite is oriental, he will, in all probability, choose the latter.

J. C. M.

London, May 18, 1864.

February 4th, 1812.

About a fortnight ago I was in London, and at the dinner of the Baptist monthly meeting. Hughes and another member of the Bible Society were present. Sitting next to Hughes, he asked me a few questions in a low voice about our translations. I took down the substance of the conversation after I got away, and will give it to you. H. "Do the translators introduce either note or comment?" F. "I believe not." H. "I did not know but there might be now and then a line as a glossary." F. "I never heard of any." H. "Do they make the English translation any rule of their rendering, or do they translate merely from the originals?" F. "I think only from the originals, whatever use they make of the English, or any other translation: I do not suppose they attach any authority to it." H. "How have they rendered the word baptize?" F. "In the Bengalee by a word that signifies to immerse; and I suppose in all the other translations also." H. "Would it not have been better to have done as our translators have done,—left the word untranslated, only giving it a Bengalee termination?" F. "Why should they do so?" H. "It might then have been circulated by pædo-Baptists." F. "When they rendered the word into Bengalee, there was no Society which wished to do so; they did it in simplicity as honest men. But if it had been otherwise, I do not see how they could have left the word untranslated without tacitly acknowledging that they did not understand its meaning, which was not true." H. "I think they might have done so consistent with integrity." F. "And would you have them alter it?" H. "I think they might in a future edition; at least, I wish it had been

done so at first." F. "I would not have had them done so for £20,000." This being spoken in rather an elevated tone, the company cried, "What is that Mr. Fuller would not have had done for £20,000?" Now we were quite public, and obliged to explain. Mr. Hughes made a speech in his own defence, in which he spoke against translations being the work of a party, smelling of a party mint, &c., and wished for mere literary men as translators. I answered, "mere literary men cannot understand the Bible, and therefore are not qualified to translate it—that I wished for no union that required the sacrifice of principle, and that a man could not be an honest translator who did not give the meaning of every word according to the best of his judgment." I added, "If a pædo-Baptist were to translate, and were to render baptize by a word that means to sprinkle, I would help to circulate it in a heathen country, not on that account, but notwithstanding it." The other members of the Bible Society spoke of the importance of that Society, and of what great things it had done. I readily admitted this, and said I would willingly promote it to the utmost of my power; but they should not arrogate to themselves what did not belong to them. I had seen and heard speeches by some of their members which implied that all which had been done in India was of their doing, whereas the translations then carrying on were begun before that society was thought of, and, much as we felt obliged by their generous assistance, the work did not depend on them, nor would it stop if they were to withhold their hand. He said the Society made no such pretences as I referred to. This I admitted, and was happy to acquit them of it, but *individuals* had done so, which I hoped they would not repeat. There was no ill-blood, but the company was much interested, and generally took part against Mr. Hughes.

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To the Editor of the BAPTIST MAGAZINE.

DEAR SIR,—I have read with deep interest the memoir of J. H. Allen in the Magazine for this month. If I had known Mr. Mursell's purpose to write it, I would have given him some striking facts in our friend's early history, as he was the *first fruit* of my ministry.

While a student at Bristol, in 1819, the late Dr. Ryland sent me to Norwich for six weeks to supply the pulpit at St. Clement's, previously to the settlement of the late Mr. Gibbs. I was kindly received at Sproston Lodge, the residence of the late Mr. Cozens. At that time young Allen was an apprentice in the establishment of Messrs. Cozens and Coleman. He was often sent out with me to show me the lions of the city and neighbourhood. Our society and conversations were mutually agreeable. I found that he went to church with his family, and that he had never been in a chapel. But, as I afterwards learnt, he purposed in his mind that he would hear me preach before I left. He deferred it till the evening of the last Sabbath. The text was, "We must all appear before the judgment seat," &c., &c.

The next morning I left for London. But when I arrived at the coach office, to my surprise I found my young friend waiting for me. He grasped me warmly by the hand, and anxiously enquired where a letter would find me in a day or two. I told him, and on the following Wednesday I received a long letter stating, that he was present in the chapel on the previous Sabbath evening, that his mind was deeply impressed with what he heard, that he was very unhappy about his state before God, and that he hoped I would write to him on the subject. A correspondence commenced, which continued for several years.

My young friend in a comparatively short time found peace in believing. He attended the ministry of Mr. Gibbs, and joined the church under his pastoral care at St. Clement's; but after some time, removed to St. Mary's.

He became a Sunday-school teacher, a village preacher, and a zealous friend to our missionary societies soon after his entrance to the visible church of Christ.

For about twenty-five years we did not see each other, but when we met the interview may be imagined. After this we saw each other occasionally, and corresponded to a very recent date.

I knew the manner of my friend's life, and rejoiced in it. Now I know the manner of his death, and am thankful for it. We shall meet again, in the glo-

riofied presence of our adorable and blessed Saviour.

SAML. BLACKMORE.

*Earl's Island, May, 7th, 1864.*

## Reviews.

*Sermons preached in Lincoln's Inn Chapel, and on Special Occasions.* By F. C. COOK, M.A., Chaplain in Ordinary to the Queen, one of H.M.'s Inspectors of Schools, Preacher to the Hon. Society of Lincoln's Inn, &c. London: Murray. 1863.

These are the best sermons which have reached us from any one of the Royal Chaplains of late. There is a hearty recognition of the truths which all Evangelical Christians hold, and a manly assertion of their practical adaptation to the wants of men who have to work in the world; so that with such passports to our esteem, we can welcome them as likely to be of use in quarters which other preachers cannot so readily reach. We should have been glad if there had been more compression of thought, because the style would have been more energetic and impassioned; but it may be that the preacher felt himself under the painful necessity of beating out his materials to gain the attention of his hearers, and to convey the truth to their consciences in the sight of God.

Some of the sermons might well be printed in small volumes for very wide circulation, such as those on the "Four Evangelists," "the Twelve Apostles," and "St. Paul" more particularly; and especially the three "on the Inspiration of Scripture." If these last were printed in a form suitable for presentation to young men, we think they would be eagerly used by all who know their

merits in that way; and we are not less confident that they would command access to many circles which the volume before us will not reach. They are well suited to the wants of our times, and would guard those who studied them against the insidious advances of that distrust of the authority of Holy Scripture which is, we fear, on the increase amongst our countrymen. We shall be very glad if Mr. Cook adopts this suggestion, and if Mr. Murray, with his well-known energy and tact, gives these sermons the widest possible scope; for many would read a succinct statement of the doctrine of Inspiration who would not care to examine the subject with minute and exhaustive research.

As a fair specimen of the theology and of the style of the volume, we quote one passage from a sermon on "St. Paul's doctrine":—

"What the elder apostles contemplated and taught for the most part as an external revelation, St. Paul habitually realized to himself and to his hearers as an inward manifestation. Of all aspects of the truth, that which he inculcated most earnestly, was the living union between Christ and His people—the indwelling of Christ in their hearts—the interpretation of the human and the divine; his great work as a teacher was to apply this principle, and the truth which it involves, to the solution of the manifold and perplexing questions which then agitated the Church, which will never cease to agitate it until the second coming of the Son of God.

"Thus, in the controversy with his Judaizing opponents, he went at once to the root of their errors. . . . If they once knew that they would be accepted only when they

were brought into living union with Christ, then all hope of justification by such fulfilment of the law, as they in their self-righteousness deemed possible, fell to the ground. The righteousness of Christ, communicated to the believer in virtue of that union, was incompatible with the assertion of claims resting upon the individuals own righteousness. Once convinced of that, the Jew became really a Christian. Until convinced of that, no adhesion of the understanding brought him out of Judaism into the sphere of reconciliation with God. And since faith is the only conceivable medium of an union essentially spiritual with an invisible Saviour, that great Christian principle came out in a new light, and assumed its true aspect and right place in the doctrinal system of Paul—a system in which all true-hearted Christians recognize the complete explanation of their inner life. Faith was thus shown to have a justifying efficacy quite independent of any inherent meritoriousness, acceptable as it must be to God, being, in fact, a recognition of the adaptation of His best gifts to the deepest groanings of man's heart: it justifies because it brings the soul to Christ, opens the inner chamber of the heart to Christ, and expels from it all thoughts and feelings which are incompatible with His indwelling. Justification by faith is but the aspect—the first and most affecting aspect—in which the results of the union between Christ and the believer are represented to the conscience-stricken sinner, seeking to know the terms on which reconciliation is possible with a Holy God. Hence the effects of that doctrine when faithfully proclaimed. It cuts like a two-edged sword—it makes the decisive separation between the hearers of the Gospel."

We hope that Mr. Cook will be eminently successful in winning his learned hearers to the obedience of faith.

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*The Collected Writings of Edward Irving.* In Five Volumes. Edited by his Nephew, the Rev. G. CARLYLE, M.A. Vol. I. London: Strahan & Co., 1864, pp. 645.

For some years the writings of Edward Irving have been very difficult to obtain. Whatever opinion may be formed of his career, there can be no question as to the power, depth and grandeur of his literary productions. We seem to hear in them again those grand old tones which come to us over the ages from

the masters of theology; which breathe upon us from the tones of the Fathers of the Church and the best of the writers of the Elizabethan and Caroline eras. The lofty language, fit vehicle for the lofty thought, which almost every page of Irving's writings presents, can only be compared with the still living speech of Hooker, Jeremy Taylor, Milton and Howe. And we can conceive of no finer exercise for our modern students of divine knowledge, than the perusal and mastery of the works of this great man—great, notwithstanding his grievous heresies and faults.

The present volume is the first of a series of five volumes, to contain both the published and unpublished writings of Irving, such as will "fairly exhibit his great powers of oratory and thought." In the present volume we have, the Oration on the Word of God, the Discourse on the Parable of the Sower, the grand Introduction to the Book of Psalms, the celebrated Discourse on Missionaries after the Apostolical School, and three smaller pieces. We cannot, however, understand on what principle the editor has arranged these selections; why, for instance, has he separated the four Orations on the Oracles of God, published in 1823, from the second part of the same volume, and changed the title to "The Word of God," omitting also the preface, and the dedication to Dr. Chalmers? The discourses on the Parable of the Sower were first published in 1828, and formed the second volume of a series of "Sermons, Lectures and Discourses" in three volumes. Why does not the Editor give some explanation of this piecemeal separation of discourses, which Irving himself had united in one perfect whole? Some explanations also are required as to the circumstances under which these pieces were published. No reader, for example, would know that the Historical view of the Church of Scotland before the Reformation, in this volume, was originally prefixed to an edition of the "Confession of Faith" that Irving published to justify his views in 1831. We hope that in the succeeding

volumes the editor will supply these serious defects.

*Missions Apostolic and Modern. An Exposition.* By FREDERIC W. BRIGGS. London: Hamilton, Adams, and Co., 1864; 12mo. pp. 334.—We have read this volume, by a Wesleyan minister, with unfeigned pleasure. It is a commentary on the thirteenth and fourteenth chapters of the Acts of the Apostles. The author with considerable force and skill endeavours to develop from the example and teaching of the great Apostle the principles of modern missionary enterprise. His views are sober, without much novelty, and sustained by illustrations from missionary records. These illustrations are far too brief, and it is this part of the author's labours that we consider defective. When treating of the formation of churches, he says: "The churches of apostolic times were objectively, communities of persons who, on their profession of faith in Christ, had been baptized into His name; and they were therefore understood to be formally and solemnly separated from the world, and devoted to His service. Everywhere, during the age of the Apostles, the Church, as represented in the history of its formation, and as it existed before the world, is seen to be a society called forth and separated to Christ by baptism"—p. 267. With such views as these we do not wonder that Mr. Briggs should hint that by many of his brethren "this description might be objected to as both too exclusive and incomplete." But fidelity to scriptural authority will not suffer him to modify his statements; he has only to do with the Church as it first existed, and with the results of "the successful ministry of Saint Paul." Thus, in a somewhat round-about fashion, he hints that infant baptism has no support in apostolic precept or practice. The candour of this admission is fairly characteristic of the tone of the entire volume.

*America: The Origin of her present Conflict, &c.* By J. W. Massie, D.D., LL.D. London: Snow. 1864. pp. 427. Dr. Massie was one of a deputation of two gentlemen sent to the United States, by the Emancipation Societies of Manchester and London, to assure the people of the Northern section that the sympathies of the mass of Englishmen were with them in the great struggle with the slaveholders of the South. This bulky volume contains his report. It consists of incidents that

befel him in his travels, and of a mass of documents illustrative of the origin of the conflict, and the prospects of the slave. On these grounds Dr. Massie claims for the North the anti-slavery sympathy of England. Beyond doubt the cause of this civil war now desolating the States of the South was slavery; and we think that the issue of the struggle will be its destruction. But the North did not enter on the conflict with that object in view. It has had to be coerced by events into the conviction that slavery must be overthrown. The conversion has been rapid, and we are glad to have Dr. Massie's testimony to its completeness. His book is a mine of information on these topics; but it requires a miner's patience to read it in order to bring to the light the really important facts of the case. Reports of speeches at public meetings and wearisome American addresses form the staple of the work, and seem to be inserted simply to make known how Dr. Massie spoke and was received. A book one-third the size would have sufficed to tell us all that Dr. Massie has really to say, or that his readers desire to understand.

*Sunbeam Stories.* A selection of the Tales by the Author of "A Trap to Catch a Sunbeam." London: Lockwood & Co. 1863. 12mo. pp. 333.—Our young friends will welcome these charming stories, and to their perusal we remit them, with a feeling something like regret that our childhood had not such volumes to read.

*Something about Jesus.* London: Hamilton, Adams & Co. 1864. 24mo. pp. 78.—Exquisite typography, tinted paper, and elegant binding, here set off, as worthily as such matters can, a selection from the Gospels of the words and acts of Jesus. The only additions of the compiler are a few headings and devout verses of poetry.

*Horrors of the Virginian Slave Trade and of the Slave-rearing Plantations. The true Story of Diana, an escaped Virginian Slave.* By JOHN HAWKINS SIMPSON. London: A. W. Bennet. 1863. 12mo. pp. 64.—A tale of horror, descriptive of slave-life in the Southern States. It bears all the marks of a truthful story.

*The Child's Commentator.* By INGRAM COBBIN. Part 6. London: Jackson, Walford and Hodder.—This very useful little book is beautifully printed, and is adorned with excellent pictures. Mothers will find it invaluable for the religious instruction of their children.



*The Mother of the Wesleys: A Biography.* By the Rev. John Kirk. London: Henry James Tresidder, Ave Maria-lane. Sold by John Mason, 66, Paternoster-row.—This is an interesting volume, although too large a portion of it relates to the family and connections rather than the mother of the Wesleys. She was truly a remarkable woman, of great strength of mind and firmness; and her treatment of her children well deserves the consideration, if not the imitation, of modern mothers. The infant-life of every one of her children was regulated by method. From their birth they had their appointed hours for the cradle and rocking, for rising and going to bed. Their diet was also under equally rigid regulation. They were allowed three meals a day, and never permitted to eat between meals. Should a child obtain food from the servants, the child was certainly whipped, and the servants were severely reprimanded. They were compelled to eat and drink whatever was placed before them, and when ill, they took readily the most unpleasant medicine, because they durst not refuse it. She taught them, when infants, to fear the rod and to cry softly; and not one of them was ever heard to cry after it was a year old. She never attempted to teach them the letters of the alphabet until they had completed their fifth year; but in every instance but two, the alphabet was thoroughly learned on the first day of instruction. The first lesson after the alphabet was the commencement of the first chapter of the Bible, which was invariably mastered without any intermediate instruction in sounds and syllables. We give no opinion respecting the wisdom of such treatment of children generally. In the Wesley family the results fully justified it; and the obedience thus compelled was in every instance rendered with affection. It is not surprising that Methodism, with its severity of discipline, if not tyranny, should have been founded by the son of such a mother.

*A History of Baptism from the Inspired and Uninspired Writings.* By Isaac Taylor Hinton, of Saint Louis, United States. Revised and recommended by John Howard Hinton, M.A., with a preface and an appendix by Frederic W. Gotch, LL.D. London: J. Heaton & Son, 42, Paternoster-row. 1864.—This is the twelfth volume of the Bunyan Library for the publication and republication of standard works by eminent Baptist authors. It is a republication of a book published many years since in America. The appendix is a criti-

cal examination of the rendering of the word *Baptizo*, published more than twenty years ago by our much-esteemed and talented brother, Dr. Gotch. The volume is edited by the brother of the author, the Rev. John Howard Hinton. We cannot do better than introduce it to our readers with a quotation from his preface—"The writer is justly entitled to the credit of diligence, carefulness, and fairness. He does not pretend to be an authority in ecclesiastical history, or to have made personal examination of original documents: but he has had the good sense, in the first place, to make faithful use of all materials within his reach: and, in the second, to pass all his thoughts under the review of men who occupy the very pinnacles of Biblical criticism in the United States. He possesses both vigour and originality; and he exhibits in this treatise even more originality than might have been deemed possible on such a subject. He often argues independently, and in these cases he attains much point, clearness, and success; while every page is characterised by a constitutional and inexhaustible vivacity, which renders the perusal of the work almost as entertaining as it is instructive."

*The Crisis of Being.* Six Lectures on Religious Decision. By the Rev. D. Thomas, D.D. Fourth Edition. London: Jackson, Walford & Co. 1864. Pp. 119.

*The Progress of Being.* Six Lectures on the True Progress of Man. By the Rev. D. Thomas, D.D. Third Edition. London: Jackson, Walford & Co. 1864. Pp. 122.

These are cheap editions of two well-known books. They have an attraction for many; but to us this author's writings would be more welcome were the style more simple and the thought less pretentious in its form. Too often the idea is crushed by the weight of words, or hidden by an affectation of philosophical expression.

*Loving Words of Caution, Counsel, and Consolation, for such as are seeking to be like their Lord.* In poetry and prose. London: H. J. Tresidder, 17, Ave Maria-lane. 1864.—A collection of short pieces both in poetry and prose, calculated to arouse, strengthen, and comfort the people of God.

*The Essenes: Their History and Doctrines.* An Essay, reprinted from the transactions of the Literary and Philosophical Society of Liverpool. By Christian D. Gensburg, LL.D. London: Longman, Green, Longman, Roberts and Green. 1864.—In this Essay we have a statement

of the doctrines, practices, rise, progress and numbers of a sect, respecting which comparatively few have any clear notions. All that the ancients have written on the subject is given, so that the conclusions of the writer may be tested by every reader. Subjoined, also, is an account of most modern writings worthy of note, in which reference is made to the Essenes. We should like to see it published in a more substantial and permanent form.

*Pleasant Hours with the Bible*: or Scripture Queries on various subjects.

*Pleasant Hours with the Bible*: or Answers to Scripture Queries.

London: The Religious Tract Society, 56, Paternoster-row.

These Scripture Queries and Enigmas have appeared in the "Sunday at Home," and are published in a collected form, at the request of numerous readers. They are calculated to aid both instructors and pupils in teaching the Scriptures. No parent or teacher in a Sabbath or day-school should be without a copy.

*The Family Circle*. By the Rev. ANDREW MORTON, Edinburgh. Third thousand. Edinburgh: William Oliphant & Co. London: Hamilton, Adams & Co., 1864.—This little volume is intended for the fireside of "the common people," and its simple object is "to show how the humblest homes may be made happy." The first part considers the Family Circle in its constituent element, and treats of home, the husband, the wife, the father, the mother, and the child. The second part considers the Family Circle in its corrective aspect, in prosperity, in adversity, dispersed, in the

grave, and in eternity. Its teachings are beautifully simple, and Scriptural, and sweet; sweet, indeed, would be the home of both rich and poor, if thoroughly influenced by the principles therein expounded and enforced.

*The Soul Gatherer*. By the Author of "The Way Home for the Child of the Kingdom." London: James Nisbet & Co., 1864.—We can scarcely conceive it possible for a Christian to read this little book without being incited to efforts to gather souls into the garner of Christ. We hope it may be extensively circulated.

*What saith the Scripture concerning the Kingdom and Advent of Christ?* By W. P. LYON, B.A. Cheap edition. Elliot Stock, 62, Paternoster-row, London, E.C.—Whilst we do not imagine the study of the Millennium or the numerous theories respecting it, calculated to increase one's piety and influence, we think it desirable that every Christian should have some definite and intelligent opinion on a subject to which such prominence is given by some of the most popular, if not the wisest, writers of the present day. We therefore heartily recommend this volume. It contains a clear, concise, and forcible exposition of the whole question.

*Instructions to the Anxious Enquirer and the Young Convert*. By JNO. HEWSON. London: Elliot Stock, 62, Paternoster-row, 1864. Price 1½d.—In this tract the enquirer is directed to Christ, and the young convert is exhorted to Baptism and Church fellowship.

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## Intelligence.

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### MINISTERIAL CHANGES.

The Rev. W. G. Lewis has resigned the pastorate of the church meeting in Salem Chapel, Cheltenham.—The Rev. J. Arnold, of Mr. Spurgeon's College, London, has accepted the unanimous invitation of the church at Westgate, Rotheram.—Mr. John Jackson, of Mr. Spurgeon's College, has accepted the unanimous invitation of the church at Sevenoaks.—The Rev. C. Smith,

of Langley, Essex, has accepted the invitation of the church at Hadleigh, Suffolk.—The Rev. William Leach, late of Northampton, has accepted the pastorate of the church at the Plumstead Tabernacle for twelve months.—The Rev. G. Whitehead (late of Shotley Bridge) has accepted the invitation of the Mission Committee of Union Chapel (Rev. A. Maclaren's), Manchester, to take charge of the new cause in

West Gorton.—The Rev. R. Davies has resigned the pastorate of the English Baptist church, Bethel Chapel, Maesteg, Glamorganshire.—Mr. W. H. Knight, of the Metropolitan Tabernacle College, has accepted the pastorate of the Baptist church Madeley, Salop.—Mr. T. G. Hughes, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church, Woodstock.—Mr. B. D. John, of Haverfordwest College, has accepted the invitation of the church at St. Melons, Monmouthshire.—Mr. Jno. Harris, of Haverfordwest College, has accepted the unanimous invitation of the churches at Mollleston and Myrtlewy, Pembrokeshire.—Mr. Seth V. Lewis has resigned his ministry at Cothill and Fyfield after twenty-three years' service, having accepted an invitation to be minister of Drayton Chapel, and afternoon preacher at the Baptist Chapel, Ock-street, Abingdon.—The Rev. J. Dore has resigned the pastorate of the Baptist church, Pontesbury.—The Rev. John R. S. Harrington has resigned the pastorate of the Baptist church in Ross.—Mr. Harrington, having embraced Pædo-baptist views The Rev. Charles White, Long Buckby, Northamptonshire, has accepted an invitation to become the minister of the English Baptist church, High-street, Methyr Tydvil.—The Rev. Ebenezer Edwards, late of Newport, has accepted the pastoral charge of the church recently organised at New Milford, Pembroke.—The Rev. John Harper, of Rawdon College, has accepted the unanimous invitation of the Baptist church, Horsforth, Leeds.—The Rev. J. J. Joplin, is about to remove from Chippenham to Halifax, Nova Scotia.—Mr. G. Stevens has accepted the invitation of the church at Church-street, Stoke Newington.—The Rev. T. E. Fuller has resigned the pastorate of the church at Wellington-street, Luton, and in the hope of benefiting Mrs. Fuller's health has accepted an appointment at the Cape of Good Hope.

#### ANNIVERSARY AND OPENING SERVICES.

**SOUTH-PARADE CHAPEL, LEEDS.**—This building, which has been closed since the 1st of Feb., for alterations and repairs, was again opened on April 10th, when sermons were preached, in the morning by the Rev. J. Makepeace, of Bradford, and in the evening by the Rev. Robert N. Young. The services were continued on April 14th, when the Rev. W. Landels, of London, preached; and on the following Sun-

day, sermons were preached by the Revs. W. Best, B.A. (pastor), and E. Conder, M.A.

**WALWORTH-ROAD, LONDON.**—The new chapel intended for the church and congregation, recently worshipping at Lion-street Chapel, was opened on April 19th. The first service was a devotional meeting, presided over by the pastor. At noon the same day, the sermon was preached by the Rev. F. Tucker, of Camden-road Chapel. The friends adjourned after the sermon, to the Clayton school-room, York-street, to partake of a cold collation. W. M'Arthur, Esq., presided, and Mr. J. E. Tresidder, hon. sec. to the building committee, Mr. J. Burgess, Mr. W. H. Watson, Mr. G. Bayley, and other friends addressed the assembly. A sermon was preached in the new chapel in the evening, by the Rev. J. P. Chown, of Bradford. On the following evening a public meeting was held, presided over by W. H. Watson, Esq. Mr. J. E. Tresidder read an interesting account of the progress of the efforts which had led to the building of the new chapel. The Revs. E. Robinson, H. S. Brown, S. G. Green, B.A., C. Vince, N. Haycroft, M.A., C. H. Spurgeon, and P. J. Turquand, delivered addresses. On the evening of April 21st, the Rev. J. Stoughton, of Kensington, preached; and on April 22nd, a communion service, presided over by the Rev. Dr. Steane, was held, when above 500 members of Christian churches were present. We are glad to add that through the liberality of friends, the whole cost of the erection, amounting to £5,900, has been defrayed.

**UXBRIDGE, April 19.**—The anniversary of the Baptist Chapel, Uxbridge, was held. The Rev. A. McMillan, of Craven-hill Chapel, and the Rev. W. G. Lewis, of Westbourne-grove, preached.

**DUNCAN-STREET, NEWINGTON, EDINBURGH.**—The church under the pastoral care of the Rev. W. Tulloch, until recently worshipping at The Tabernacle, has entered upon possession of a neat, comfortable, and commodious chapel in Duncan-street, Newington. The opening services commenced on Lord's day, the 10th, when the Rev. J. Paterson, D.D., of Glasgow, preached morning and evening, and the Rev. W. L. Alexander, D.D., in the afternoon. On the 17th, the Revs. T. W. Medhurst, J. Robertson, J. Pirie, Nimian Wright, James E. Dovey, Francis Johnston, and Daniel Kemp and F. Naylor, Esq., delivered addresses.

**THETFORD, NORFOLK.**—A new chapel was opened on April 5th, when the Revs.

George Gould, of Norwich, and John Keed, of Cambridge, preached. The Revs. J. Sage, of Kenninghall; J. P. Lewis, of Diss; and W. Lloyd, of Barton-mills, united in the services. On the following Sabbath, April 10th, the Rev. C. Elven, of Bury, preached. The chapel at Thetford is the fourth which the Suffolk Mission has been the means of erecting during its brief existence, and it assists in sustaining the ministry in seven important stations.

**ABNEY-ROAD CHAPEL, ST. JOHN'S-WOOD.**—A most interesting series of opening services, has just been held in the new Baptist chapel, St. John's-wood, commenced by a united communion on May 5th, which was well attended, and conducted by Dr. Angus. On the following morning, the Hon. and Rev. B. W. Noel preached. After the service some 250 friends sat down to a collation, at the close of which a very interesting report was read by Mr. J. C. Bowser, the hon. secretary, followed by addresses from the Revs. Newman Hall, J. Stratton, Dr. Angus, F. Trestrail, W. Stott, and Mr. Nicholson, of Bristol. The chapel will hold 1,100 persons, with extensive school-rooms and baptistry. The first stone was laid April 27, 1863. Already the outlay has been not less than £7,800 towards which about £2,000 have been given or promised, leaving a debt of £6,000; but, as £2,000 of that sum is in part covered by holding the freehold and by residences on the ground, £4,000 has yet to be raised. Contributions will be thankfully received by Mr. J. C. Bowser, 1, Queen's Terrace, St. John's Wood, London, N.W.

#### PRESENTATIONS.

**GLASGOW, April 12th.**—The Rev. J. Boulding, a purse of sovereigns and Smith's "Dictionary of the Bible," from the church and congregation of Bath-street Chapel.

**EDENBRIDGE, April 12th.**—The Rev. B. Dickens, a purse of sovereigns, a token of esteem and attachment from the church and congregation.

**TRURO, April 22nd.**—The Rev. J. Lewis, a purse of sovereigns, from the church and congregation, on the occasion of his leaving Truro.

#### ORDINATION AND RECOGNITION SERVICES.

**MANORBIER, PEMBROKESHIRE.**—On the 19th April, Mr. T. Pryce, of Haverford-west College, was publicly recognised pastor of the churches at Manorhier and Cold-inn, in the neighbourhood of Tenby. The Revs. J. Griffiths, St. Florence; E. Davies, of

Pembroke-dock; M. Morgan, of New-wells, Montgomeryshire; H. J. Morgan, Pembroke-dock; T. Davies, D.D.; T. Birdett, M.A.; D. Davies, Pembroke; B. Havard; J. Williams, B.A.; and M. Morgan, conducted the services.

**PUTNEY.**—April 19th, a meeting was held, for the purpose of welcoming the newly-elected pastor, the Rev. J. T. Gale. The chair was taken by the Rev. J. Hardcastle, Esq., and interesting and appropriate addresses were delivered by the pastor, the Revs. Dr. Angus, I. M. Soule, J. Byrnes, of Kingston; J. W. Genders, of Wandsworth; D. Jones, B. A., of Brixton; S. G. Green, B. A., W. H. Tetley, of Rawdon College; J. Gurney, Esq., and D. King, Esq.

**STRET福德, MANCHESTER.**—May 4th, a meeting was held in the Town Hall, to welcome the Rev. Fitzherbert Bugby, as pastor of the new Union Church. J. Ryland, Esq., of Langford Hall, in the chair. The Revs. A. McLaren, B.A., of Manchester; G. W. Clapham, of Preston; W. F. Burchell, of Blackpool; and A. Mursell, of Manchester, gave addresses.

#### MISCELLANEOUS.

**HARROW.**—The foundation-stone of the new chapel, Harrow, was laid on April 23, by Sir Morton Peto, Bart., M.P. After the Rev. C. Bailhache had read the Scriptures and prayed, the pastor gave a deeply-interesting sketch of the history of the church, and the Rev. J. A. Spurgeon delivered an address, as did also the Rev. Dr. Steane. The Revs. W. W. Evans, Joseph Simpson, of Edgeware W. Fisk, of Chipperfield, and other ministers and friends, took part in the service.

**EWIAS HAROLD, HEREFORDSHIRE.**—On April 11, the foundation-stone of the chapel, which is about to be built in the village, was laid. The Rev. J. Bullock, M.A., of Abergavenny; Mr. T. Pearce, Rev. R. Johns, of Llanwenarth; the Rev. C. Burleigh, of Orcop; Rev. T. French, of Hereford; the Rev. E. Sinclair, of Peterchurch; the Rev. E. Compton, of Llanvihangel; the Rev. J. Beard, of Garway; and the Rev. T. Williams spoke.

**GOSPEL OAK FIELDS, LONDON.**—The services of the church were removed on Sunday, April 19th, from the temporary chapel to the New Temperance Hall in Winchester-street, Malden-road, and designated Albert Hall. The Rev. W. Trotman, of Blackmore, Essex, and the Rev. J. Pells, of Soho Chapel, Oxford-street, preached. On the 19th, a meeting was held to commemorate the entrance of the

church and congregation into their new place of worship. Mr. Wilkin, who occupied the chair, briefly traced the rise and progress of the cause, showing the great necessity for the promulgation of the Gospel in the large and rapidly increasing neighbourhood. The report of the Sunday-school was presented by Mr. Coles. Addresses were delivered by the Revs. Dr. Price, of Aberdare; E. Parker, of Farsley, Yorkshire; J. Stock, of Devonport; W. Norton, of Egham; C. Woollacott, and W. Trotman. On Sunday, April 24th, two sermons were preached by the Rev. David Wassell, of Bath.

WINSLOW, BUCKS.—The foundation-stone of a new Baptist chapel was laid at Winslow on Tuesday, May 3rd, by H. Kelsall, Esq.; the Rev. C. H. Spurgeon preached. Addresses were also delivered by J. Olney, Esq., of London, and by the Revs. C. H. Spurgeon, and H. Killen, of Bedford. It was stated during the proceedings that the well-known Benjamin Keach was formerly pastor of a church in Winslow. He was afterwards pastor of the church over which Mr. Spurgeon now presides.

BROMSGROVE.—The church in this town, in consequence of its increasing prospects, has resolved on the erection of a new place of worship. A meeting, presided over by the Rev. Charles Vince, was accordingly held on May 9th. Addresses were given by the pastor Mr. Macdonald, Mr. J. H. Scroton, Mr. Tuck, and Mr. Wilmot. Promises were given of amounts to the extent of £750.

EBENEZER CHAPEL, SOUTHSEA.—The church worshipping in this building has for many years laboured under a debt of £800. During the ministry of their present pastor, the Rev. J. Tollerfield, they have made strenuous exertions to pay it off, and in this good work they have to a great extent succeeded; but having exhausted all the resources of their own locality, they are about to appeal for help to friends at a distance. We believe Mr. Tollerfield and his friends to be thoroughly deserving of help, and hope to learn shortly that the amount they require has been obtained.

#### RECENT DEATHS.

Mr. J. G. DOUGHTY.

ON the 9th of April last, a funeral procession of unusual length directed its course to the Lincoln Cemetery, one of those modern substitutes for the old parochial and chapel burial grounds, in which the intermingling

of flowers and shrubs with the graves of the departed, tends so much to relieve the sadness of the scene. Devout men carried an old disciple to his burial, and made great lamentation over him.

In addition to bereaved relatives and immediate connections of the deceased, the procession consisted of a goodly number of citizens, and especially of a large body of superintendents and teachers from the different Sunday-Schools of the Lincoln Union. On the ground itself many of the inhabitants had assembled, and among them appeared not only Nonconformist ministers, but also the large-hearted and liberal-minded rector of a neighbouring village. And all this to attend to their last resting place the remains of the Senior Deacon of the Mint Lane Baptist Church, in the City. The deceased was worthy of the respect thus manifested. In every transaction of life he had been an eminently upright man. No one more completely than he answered to the description given in the 15th Psalm of a true citizen of Zion. Nor was he only an upright man—he was emphatically a good man; ever ready to help the poor and needy, a generous supporter of many of the local charities, and officially connected as treasurer with one of the most important benevolent institutions of the country.

Although during a long life actively engaged in extensive business transactions, Mr. Doughty found ample time and energy for useful labour in the cause of Christ. The Sunday-School was his chosen sphere of effort. From the commencement of his Christian career to within a few years of his death, when afflictions and infirmities debarred him from active service, he devoted himself with zeal to this work in connection with the church to which he belonged, and during the greater part of that time discharged with unflinching regularity and punctuality the duties of superintendent. While necessarily limiting his labours to one particular school, his sympathies were widely extended, and many of the Sunday-Schools in the neighbourhood found him a cheerful contributor to their funds. Thus, when the Lincoln Sunday-School Union was formed, he was appointed one of its officers, and hence the large number of labourers in this important field of Christian effort, who followed his remains to the tomb.

His connection with the Mint Lane Church dated back exactly forty-four years from the day of his burial, and until death severed the bond, the connection thus formed was uninterruptedly and honourably maintained. For nearly forty years

of that term he "used the office of a deacon well," discharging also for a lengthened period the duties of treasurer to the church. His conduct in these relations was exemplary. When circumstances permitted, he was always present at the appointed services of the church, and this, not only on the Lord's-day, but also during the week. His fervent supplications at the throne of grace when leading the devotions of others at the social prayer meeting will not soon pass from remembrance. It is believed that never but once during his long connection with the church was he present at any other place of worship in the city while service was being conducted in his own, and on that occasion it was to witness the reception into church fellowship of an early friend, in whose spiritual welfare he had felt peculiar interest. His conduct in thus "dwelling among his own people" was dictated by no narrow-minded exclusiveness, but by a delicate regard to the feelings of those appointed to minister in holy things, and a wise solicitude that his example might tend in all things to strengthen the Christian Society to which he was united. Thus closely associating himself with the church, he felt the liveliest interest in all its concerns, and a warm attachment to all its members: an attachment regulated, not by their outward circumstances, but by the degree of interest they felt in the prosperity of the cause to which his own heart and energy were so largely devoted.

And while by his presence and prayers, his counsels, influence, and labours, our departed friend sought to promote the interests of the church, he did so also by his liberality. On this point it is worthy of notice, that as treasurer he always met at the appointed day the church's liabilities. It was a point of honour with him, that all who had pecuniary claims upon it should have them discharged with the strictest punctuality: a course this, which, if universally imitated, would probably relieve the mind of many a pastor of a considerable amount of anxiety, and save him from much inconvenience. It is further worth mentioning, that if at any time unavoidably detained from the sanctuary, when a collection was made, he was careful that the object should not suffer through his absence, but faithfully added his contribution to the amount gathered. He felt himself a reward in respect to what was entrusted to him, and desired to be found faithful. Thus he expressed himself on the very day before his closing illness, in connection with an act of kindly consideration for a Christian friend in circumstances of need—character-

istically, almost his last conscious act. Under the influence of this conviction, and of the interest he felt in their operations, he was a stated subscriber to many denominational societies, and in the disposition of his property, has given to several of them an expression of his regard.

Our departed friend loved to act the part of Gaius; and many a ministerial visitor to the church in Lincoln has proved the respectful and hearty hospitality both of Mr. Doughty and of the now widowed companion of his lengthened pilgrimage. He "esteemed such very highly in love for their work's sake," and felt it an honour and privilege to welcome them under his roof. For the last few years of his life, the deceased was to a great extent withdrawn from the scenes and activities which had formerly afforded him so much delight. But amidst many infirmities and frequent sufferings, there was an uncomplaining submission to the divine will, accompanied by a grateful sense of God's goodness, and an humble hope of his "mercy unto eternal life through Jesus Christ our Lord." His very humble view of his own spiritual state sometimes made him almost fearful to claim the promises; and yet he clung to the cross with such simple and strong dependence, that he could still say, "I will trust, and not be afraid." About a week before his removal it became evident that the end was approaching. Though from that time unable to say much, the responses he made to remarks addressed to him, were such as to indicate his sense of Christ's preciousness and his enjoyment of Christ's presence. The very day before his death, when the power of distinct utterance was gone, he made the friends around his dying bed understand that he desired them to sing; and when a few verses of one of his favourite hymns, the beautiful and familiar hymn of Newton's,—

"Begone unbelief, my Saviour is near," &c.

were sung, the expression of joy on his countenance was such as will not soon be forgotten by those who beheld it. The dark valley had often been contemplated by him with apprehension, but now, its darkness was dispelled. "At eventide it was light."

On the Sabbath evening following his decease the event was improved by the pastor from the words of Psalm xxxvii. 37; and not only was the chapel densely crowded in every part by representatives of almost every Christian communion in the city, but very many more were unable to gain admission.

May the Supreme Head of the Church, who from time to time calls useful servants from their labours on earth to their rest in heaven, make their memory stimulating to those who survive, and raise up many others who shall "be followers of them who now through, faith and patience, inherit the promises."

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MRS. JEMIMA CARVER.

The venerable subject of this brief notice died in the eighty-seventh year of her age, on the 1st of May last, at Lynn Regis, in Norfolk. Gathered into the heavenly garner, as a shock of corn in its season fully ripe, for more than three score years she had made a public profession of religion, and during the whole of that period, had maintained a character of exemplary excellence, highly esteemed by all that had the privilege of her acquaintance. Her late revered husband, was the much respected pastor of the church at Necton in this county, over which, at his death, which occurred on the 3rd of September, 1840, he had presided upwards of *thirty-six years*. Soon after his death she removed to Lynn. Though at that time a great invalid, so much so, that her removal was regarded as a somewhat dangerous undertaking, yet it pleased God further to extend her life to a period of above twenty years. This unexpected and totally unlooked for mercy was a subject she frequently referred to, with feelings of deep gratitude. For some years past her strength was gradually failing. Rarely had she been able to attend public worship; but in her retirement she found that God confines not His presence and His blessings to temples made with hands. In her own experience she knew that—

"Where'er they seek Thee, Thou art found,  
And every spot is hallowed ground."

Her last illness was not of lengthened continuance. It did not assume any alarming symptoms till within a few days of her death. It was thought indeed by those around her, and even by her medical friend, that she probably might survive the attack, as she had done so many previous ones; but from the first, her own impression seems to have been otherwise. She regarded it as a summons from the invisible world. But her faith and trust in God remained unshaken—"She held fast her confidence, and the rejoicing of her hope *firm* unto the end." She fully *knew* in whom she had believed. Moreover, "she was persuaded that He would keep that which she had committed to Him against that day."

At various intervals during her last affliction, she adverted to her approaching departure with a calmness and a composure, and even with a dignity, that greatly surprised and astonished all that saw her. Numerous were the portions of Scripture that from her constant perusal had become familiar to her mind, and treasured up in her memory, that now were to her a source of great comfort. The promises of God, more especially those applicable to her own circumstances, were repeated by her with an aptitude and appropriateness that surprised and delighted those that heard her. These were the foundations of her hope, and sources of her consolation. Without hesitation she applied them to her own case, and derived from them the support and comfort they are intended to impart in the hour of need. Hence, on one occasion, she said: "Thou wilt be with *me* when I walk through the valley and the shadow of death. Yes," she repeated, with much feeling, "Thou *art* with me. Thy rod and Thy staff they comfort *me!*" One of her children anxiously watching at her bedside, noticing her extreme feebleness, taking her by the hand, observed how exceedingly low and weak she had become. "Yes," she exclaimed, with a roused and somewhat elevated voice, "I am weak, and yet I am strong. Strong in faith, but giving glory to God." On another occasion, being asked if she were happy in the prospect of death—"Yes, yes," said she, "I am not afraid to die. Christ is precious to me. More precious than gold or silver; more so than the riches of the whole world. There is no other name given of God among men, by which we can be saved. He is the only safe foundation on which to build our hopes."—

"How firm a foundation ye saints of the Lord—  
Is laid for your faith, in His excellent word;  
What more can He say, than to you He hath said,  
You, who unto Jesus, for refuge have fled!"

Thus calm was she, even to the end. All her children had the privilege of being with her at the last, and of witnessing her peaceful death. Aware fully of her approaching departure, she spoke of it without alarm, not by any means in the language of presumptuous assurance, but with grateful, humble, peaceful confidence. It was, she said, a solemn thing to die; but she had an unshaken reliance in God her Saviour. "*He* only," she said, "He is my rock and my salvation. He is my defence; I shall not be greatly moved." A few hours only before her death, one of her sons arrived from a distance, who having previously visited her, had been obliged to

return; she immediately recognized him, and expressed the pleasure she had in thinking her children were now all present. She spoke of her absent grandchildren, and thought of some kind message for all. But not a tear fell from her eyes. All was tranquil and serene. Her manner was touching and impressive. There was nothing assumed about it. It was genuine, sincere, real. She felt herself standing on the brink of eternity: and seemed like one about taking a distant and important journey, and was desirous that nothing might be forgotten that she ought to remember. Every needful arrangement was made by her, not only without perturbation, but with unmoved tranquillity and composure. One of her daughters, all of whom tenderly watched her dying moments, expressed her deep concern at the thought of forever parting with her; but she checked her grief; bid her not be distressed; urged her rather to thankfulness, from the recollection of how long God had *already spared her*; encouraged her to put her trust in Him; hoped that they might all yet meet in Heaven, and dwell together *eternally* at God's right hand, where are rivers of joy and pleasures for evermore.

Thus peaceful was her end. It was literally without a struggle, and without a groan. Even some minutes elapsed before it was known that the vital spark had fled. Faithful unto death, she has received the crown of life. Who would not say, "let me die the death of the righteous." *Emphatically her end was peace.*

#### RICHARD GALLARD, Esq.

The subject of our brief notice was born at Yardly Gobion, in the parish of Potter's Pury, Northamptonshire, in 1782, and was a descendant of a Flemish family that settled in Norfolk in the reign of Edward the Third, by invitation of that monarch. He was early apprenticed at Towcester to a druggist, and his business habits were even then so much appreciated and approved that on the death of his master, which took place some time before the expiration of his apprenticeship, he was requested by the friends of the widow to manage the business, which at the death of the widow he purchased. At this time Mr. G's religious associations were all in connection with the Established Church; notwithstanding which he married out of a family that had long been distinguished for its Nonconformity—Miss Sarah Cooper Tite,

whose obituary we noticed in our Magazine for 1862. For some years there was nothing memorable in our friend beyond great success in all earthly enterprises, but in 1814 it was the will and purpose of all-ruling heaven to make the death of a sister of Mrs. G's the turning point that guided upward him and his activities for evermore. At this period there was no possible provision or sustenance for a soul in that condition in the Church as by law established. It was at this crisis he accompanied Mrs. G. to the Baptist Chapel in Towcester, where the Rev. John Barker had laboured with signal success "in the word and doctrine." Here he found "all his salvation and all his desire, even the everlasting covenant ordered in all things and sure." From this time his attachment to Nonconformity was open and avowed, and suffered no abatement or diminution as temporal, earthly, and corporeal possessions accumulated on his hands. On the 25th of August, 1816, Mr. G. in connection with his wife, was baptized in the name of the Lord Jesus. In 1823 he was elected deacon with considerable exultation on the part of the Church, who expected great things from the practicalness of his judgment. We can look back into many "difficult and sad times," and remember the high valuable wisdom which was then, and always, available for the exigencies of the day. The lower wisdom—as the object is low—is occasionally seen to advantage in the higher departments. This was signally the case with our friend, who will in this respect be long remembered. For several years Mr. G. had to endure afflictions, which were borne with more than resignation—we might say with habitual acquiescence and undisturbed repose. He never appeared dubious as to being "accepted in the beloved." "The gift of the grace of God given" in the conversion had been so palpable, that the "full assurance of hope unto the end" accompanied it. It was but occasionally for several years he was able to appear in the Sanctuary, and that only on warm days during the summer months, in consequence of bronchial disease, and recently that was impracticable from extreme lassitude. For some time this was so great, that it was with difficulty he could communicate orally with friends. The descent was so gentle as scarcely to be perceived, and the nearest relations could not but rejoice at the quietness of the passage from death unto life, which occurred on the 2nd of December, 1863, in his 82nd year.



# THE MISSIONARY HERALD

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## A SUGGESTION FOR THE MONTHLY MISSIONARY PRAYER MEETING.

We have often heard pious and intelligent friends remark that in public worship, and for aught they could tell in private too, there was less of thanksgiving than is meet and proper. In their view of it, prayer was almost exclusively asking for the gift of blessings, without a due mingling of gratitude and praise for those already given. No doubt there is some truth in this allegation. We have often noticed the same thing, and could not help thinking of the words of the Psalmist, *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High.* Yet the propriety of offering up special thanksgiving to God is frequently recognized by private individuals who come into "the House of the Lord," after some season of severe trial, or deliverance from a great or impending danger. And no one who has lived in the rural districts can fail to have been struck with the propriety, as well as the devout joy of an assembly of God-fearing people, at a thanksgiving harvest service. The praise so fervent! The gratitude so strong and deep! And the devout acknowledgment of dependence on God so simple and sincere! If there were more of this it would be well for us. What daily and hourly blessings we receive from the hand of God! Pity that any should pass unheeded. Surely the apostle must have had this duty, and this privilege in his mind when he wrote, *In everything, by prayer and with thanksgiving let your requests be made known to God.*

Now, we think, the goodness of God to our Mission during the past year, especially in helping His servants to give so freely of their substance, ought to have a fitting commemoration. In this spirit we therefore venture to suggest, that the next monthly missionary prayer meeting be employed in thanksgiving. Even if it is, as is the case in many places, a *united* meeting, our friends of Sister Societies will gladly join in such an exercise. We hope this suggestion will be adopted by all our churches. It will be a thrilling fact, to see as it were, on that Monday evening, one entire section of the Church of Christ engaged at the same time, and in the same act of devout and hearty thankfulness. The movement to keep the Society out of debt began in prayer,—let its success be consummated in praise!

## THE ANNUAL MEETINGS.

The difficulties through which the Society has been brought, during the last year, by the gracious hand of God, gave to the annual services an unusual interest. All the meetings, without exception, were more largely attended than for many years past, and were pervaded by a devout and grateful spirit. They began with the devotional service in the Library of the Mission House, at which the Rev. Dr. Steane presided. His address added to the impressiveness of the occasion.

In the evening of the following day, Friday, the 22nd April, the Annual Sermon in the Welch language was delivered by the Rev. Dr. Price, of Aberdare, in Jewin Crescent Chapel. The attendance was much larger than the previous year.

On the Lord's Day, April 24th, missionary sermons were preached in eighty-three chapels in London and its suburbs, and thirty-five juvenile missionary services were held; a larger number than the Society has ever before enjoyed. It is a pleasing indication that the missionary spirit is also spreading in the congregations of the metropolis.

At the general meeting of members and subscribers, on Tuesday the 26th, the usual business was transacted, and some important notices were given by Dr. Underhill, on behalf of the Committee, and by the Rev. C. Stovel, of some proposed changes in the constitution of the Society. They will come up for decision at the next annual meeting. The Treasurer and Secretaries were re-elected, and the following gentlemen chosen to serve on the Committee for the present year:—

Aldis, Rev. J., Reading.	Lewis, Rev. W. G., jun., London.
Birrell, Rev. C. M., Liverpool.	Maclaren, Rev. A., B.A., Manchester.
Bloomfield, Rev. J., London.	Manning, Rev. S., London.
Brown, Rev. H. S., Liverpool.	Martin, Rev. J., B.A., Nottingham.
Brown, Rev. J. J., Birmingham.	Middleditch, Rev. C. J., London.
Brown, Rev. J. T., Northampton.	Millard, Rev. J. H., B.A., Huntingdon.
Burchell, Rev. W. F., Blackpool.	Mursell, Rev. J. P., Leicester.
Chown, Rev. J. P., Bradford.	Newman, Rev. T. F., Shortwood.
Colman, Jeremiah, Esq., Norwich.	Page, Rev. T. C., Plymouth.
Dowson, Rev. H., Bradford.	Paterson, Rev. J., D.D., Glasgow.
Edmonstone, G., Esq., Torquay.	Pattison, S. R., Esq., London.
Edwards, Rev. E., Chard.	Priehard, Rev. J., D.D., Llangollen.
Evans, Rev. B., D.D., Scarborough.	Robinson, Rev. W., Cambridge.
Foster, Michael, Esq., Huntingdon.	Smith, W. L., Esq., St. Albans.
Goodall, A. B., Esq., Hackney.	Spurgeon, Rev. J. A., London.
Gotch, Rev. F. W., LL.D., Bristol.	Stanford, Rev. C., Camberwell.
Green, Rev. S. G., B.A., Bradford.	Templeton, J. Esq., F.R.G.S., London.
Haycroft, Rev. N., M.A., Bristol.	Thomas, Rev. T., D.D., Pontypool.
Heaton, W., Esq., London.	Tresidder, J. E., Esq., London.
Hobson, Rev. J., London.	Tucker, Rev. F., B.A., London.
Jones, Rev. D., B.A., Brixton.	Vince, Rev. C., Birmingham.
Katters, Rev. D., Hackney.	Walters, Rev. W., Newcastle.
Landels, Rev. W., London.	Webb, Rev. J., Ipswich.
Leonard, G. H., Esq., Bristol.	Wheeler, Rev. T. A., Norwich.

To the list of honorary members of the Committee was added the name of our esteemed friend the Rev. J. Leechman, D.D.

The Annual Morning Sermon was preached at Bloomsbury Chapel by the Rev. D. Katterns, of Hackney. The text was taken from the 67th Psalm, the first two verses. The subject illustrated was the inseparable connection that exists between the spiritual state of the church and its usefulness in the world. The evening sermon was preached by the Rev. A. Maclaren, B.A., of Manchester, at Surrey Chapel. His text was the 16th verse of the 10th chapter of the Gospel according to John. These discourses were listened to with breathless attention, and the memory of them will remain as amongst the most precious legacies that the recent services have left. Their publication in the pages of the "Baptist Magazine" has given pleasure to thousands who could not enjoy the privilege of hearing them.

The Public Meeting on the 28th was held under the presidency of Lord Radstock; but we had to deplore the absence of our beloved Treasurer, who, for the first time for sixteen years, was compelled by sickness to be absent. The Rev. Dr. Thomas, of Pontypool College, conducted the opening devotional service. After the reading of extracts from the Report the meeting was addressed by the noble chairman, and by the Revs. T. Evans, J. D. Coley, Dr. Angus, and Chas. H. Spurgeon. From the full report in the *Freeman* we take the following extracts:—

#### UNITY OF THE CHURCH.

It was with great joy I accepted the invitation from your Society to be present here to-day. More especially, as I am not connected with the branch of the Church of Christ by which this Society is maintained, I felt all the more rejoiced in accepting the invitation, because I saw in it a recognition of the true principle of "the unity of the body of Christ," the members of which, however they may have different works and different functions on earth, are yet knit together in the one body, kept alive by one Spirit, having one Head, one hope, and one calling. It was, therefore, with more than common pleasure that I came here to fill the position which I have the honour to hold to-day; and I must say it is one of the most cheering signs of the times, to see that the little lines of demarcation, which seem to separate the different members of the church of Christ, are being obliterated; not because the distinctions are thought unimportant, but because it is seen that there is something which is more important still, namely, the love of the different members of the church of Christ one towards another. (Hear, hear.) I believe that it is giving a testimony to the world—that testimony which the Lord Himself said it would give, when we are seen to be one in the love of that God who "so loved the world that he gave his

Son to die for us." When we see evidence that God has knit together the different members of His body into one harmonious whole, it makes us hope that the day is not far distant when that unity will be completed, though as yet it is but imperfect; and when we shall all, with one heart and one voice, give praise to Him who "sitteth upon the throne."

*Lord Radstock.*

#### THE TRANSLATION OF THE SCRIPTURES.

The work of the Society seems to be more and more important. The work of translation that was mentioned in the report is one the value of which cannot be overrated. When we see the progress which education in the empire of India is making, the gradual leavening of the native mind which seems to be going on, it is of the utmost importance that the Scriptures, and books bearing on the Scriptures, should be sent forth wholesale amongst the people. The native mind appears, from all accounts, to be gradually opening for the reception of truth, and it does seem to be of unspeakable importance that that truth should be God's truth; that it should not merely be certain improvements in physical science, certain advancements in civilisation, but that truth which our Lord told His disciples "should make them free."

We pity the degraded natives of heathen lands, but we forget sometimes that it is God's Word to which we owe our freedom; and by forgetting that, I think occasionally our efforts are somewhat lukewarm in making known to others the blessed Gospel which has been the charter of our own liberty.

*Lord Radstock.*

#### IMPORTANCE OF PRAYER.

I trust that there may be an earnest spirit of prayer in each one of us, knowing that the time for effort is rapidly passing away. Each one has an influence to some extent. There is not a single person in this large multitude who has not a very large influence, an influence for which he or she is responsible in the sight of God. You can strengthen to an immeasurable extent the hands of the missionaries by prayer. By half an hour a-day you may strengthen the hands of the missionaries in a way that eternity alone can disclose; and I verily believe that what we need now is not so much fresh organisation, as more earnest, unyielding prayer that God would bring down His blessing, not merely in drops, but in showers. We see that seed has been sown in all countries—not only in Europe, but in Asia, Africa, and America; and there appears to be the promise of a large crop. But for this there must be abundant rain. If much seed has been sown, there must be much rain; and for the blessed shower I think we ought to plead earnestly and unweariedly that God will in His own good time send down the shower which shall bring forth fruit to His glory.

*Lord Radstock.*

#### A MISSIONARY'S DIFFICULTY FROM IGNORANCE OF THE LANGUAGE OF A PEOPLE.

The acquisition of foreign languages is the first difficulty that a missionary in India meets with. He lands in the country full of zeal for the salvation of the heathen, and is anxious at once to commence with his message of love and mercy to the perishing millions around him. The scenes he has daily to witness are sad and sickening. He is now brought into personal contact with obscene and degraded forms of idolatry. He now looks on what before he only heard of, and his heart fails within him. All he can do is to stand a silent spectator of darkness

which he cannot dispel, and of misery which he cannot mitigate. He would speak, but he cannot—he would assist, but he is helpless. As far as my own experience went, I can only say that the preparatory part of my religious course was to me, of all others, the most trying. Fancy yourselves standing on the verge of a mighty current, in which millions of your fellow creatures are being swept away to destruction before your eyes. You come there to save them, but you cannot. You would throw them a life-buoy, or direct them to a lifeboat, but you cannot. Your tongue is tied; your hands are shackled; and all you can do is to look on, and to look up to the God of mercy on behalf of those who perish before you. Would not such a position as that be a trying one? This is the case in a still more awful sense with the missionary in India, until after anxious months of toil and study he is qualified to go forth to the bazaars with the "unspeakable riches of Christ."

*Rev. T. Evans.*

#### A MISSIONARY MUST THINK LIKE THE PEOPLE.

He has to learn not only how to speak to the people; but also how to think as the people think. He is now addressing a people who have a peculiar manner of expressing themselves, quite foreign to Europeans, and the missionary must lay hold of the native mind as well as the native tongue, and cast all his thoughts in an Eastern mould if he would have them suit the figurative and fanciful minds of heathen people. Their books are filled with figures, and even their common conversation abounds with metaphors. Nothing pleases them so much as apt illustrations, and no manner of preaching will interest them like the pictorial and parabolic. They call the ignorant man blind, and the learned man they say has a hundred eyes. If they wish to describe a man of good outward appearance with a bad heart they will say that is a golden cup full of poison, whilst the man with a poor outward appearance and good heart they will say is an earthen pitcher full of nectar. The liberal man is a well within reach of every thirsty traveller. The truly benevolent man is a tree which drops its fruit even to those who cast stones at it. The wicked man is a serpent that will bite even those who feed it and fatten it. The indolent man is a pair of bellows that breathes without

life. Sin is a sea into which the wicked sink, and religion is a boat to ferry the good across. And thus they paint and picture almost every object and event they speak of. The missionary also must acquire this parabolic mode of speaking if he would have his preaching understood and appreciated by the people.

*Rev. T. Evans.*

#### HEATHEN ENMITY AGAINST THE GOSPEL.

They are prejudiced not only against the missionary, but also against the Gospel. By the learned Brahmins and Buddhists who have an interest in upholding idolatry, the Gospel is regarded with that hatred which is known only to those who feel that their trade is in danger. To the common people Christianity is misrepresented by the religious teachers. The levelling of castes in eating and drinking is represented as a monstrous system of libertinism and sensual indulgence; and the adoption of Christianity involves the loss of all that the Hindoo holds sacred and valuable, and subjects him to the deadly hatred of his friends, to the curse of the holy Brahmins, to the wrath of the mighty gods. Moreover, the doctrines which the missionary has to preach to the heathen, are such as to arouse the enmity of the benighted heart of the heathen. The Gospel aims a deadly blow at all his long-cherished hopes. It robs him at once and for ever of the right which he has been thinking he possesses from his deeds of self-denial. A man does not like this. He likes a religion which is suitable to his own desires and inclinations. The Gospel reflects on his character a light in which he never saw himself before, and because in this light he can only see himself disgraced and depraved, he loves that darkness which flatters him as a paragon of virtue and holiness.

*Rev. T. Evans.*

#### IGNORANCE OF THE HINDUS.

Brahmins watch and labour to keep the people in ignorance, and every inlet to light and knowledge is guarded as carefully as the caverns of the dead. The consequence is that the great mass of the people are dupes to priestcraft, and the easy victims of oppression to all those who pretend to knowledge in any branch of education. As an illustration of this, I might mention a fact of frequent occurrence. The Brahmins, who study astro-

nomny, being able to specify the time when an eclipse of the sun or moon will occur, use this knowledge to serve a double purpose. In the first place, they tell the ignorant masses that nothing but direct communication with the gods can enable them to acquire this knowledge of the heavenly objects; and, therefore, the great power that the Brahmin must have with the gods. But, not satisfied with this, and wishing to turn this knowledge to some more practical account, the Brahmin goes on to say, "Did I not tell you this would occur? Did I not tell you when it would take place? And now I must tell you more. I must tell you why it has taken place. There is in the sky a huge dragon, that has power to hurt and destroy the planets—that dragon has now a portion of the sun in his mouth. Do you not see it black? He will devour it outright unless you give gifts to the Brahmins, who alone have power over the sun." Gifts are freely and liberally made to rescue "the orb of day" from falling a prey to the great dragon in the sky. Tricks of the same nature are practised by others who profess a knowledge of astrology, and by others who are supposed to be skilful in charms and incantations and witchcraft. The knowledge of the people on religious questions is quite as defective. Not one out of a thousand can give you an intelligent answer to the simple question, why they worship their gods. The reply generally is, because it is the custom. The knowledge they have of their gods is confined to the name of a god or two, while the great majority of the people scarcely know the name of a god; and the Brahmin tells them that it is enough to know and repeat the names of the gods. Thus, then, are the great masses of the people plunged into deep darkness. They do, indeed, "sit in darkness, and in the shadow of death." They hold fast to the chain of superstition and caste.

*Rev. T. Evans.*

#### THE MORAL CONDITION OF THE HINDU.

His conscience seems hardened against all moral influence, and the appeals that would melt the hardest heart in England will fall flat on the most religious minds in India. The Hindoo knows nothing of moral obligations, all the requirements of his religion being social and ceremonial. Vice and virtue, as regarded by us, have no place in his creed: he is at liberty to practise the one, and to dispense with the other, at his pleasure, without running any risk of damaging his character as a

religious man among his fellows. Ask him of sin, as we understand it, and he has no idea. Sin, with him, is to break caste, to eat and partake of food with foreigners, or that which has been touched by a man of low caste. To eat beef, to kill a cow, or to insult a Brahmin, are sins of the most heinous kind and blackest die, that would fill the heart of the Hindoo with fear and terror; but he will lie and deceive, he will oppress and defraud, he will forge and bribe, he will seduce and debauch, and rob and murder, without the least sense of guilt, without any twitches of conscience. Everything in the present aspect of Hindooism tends to deaden the conscience and foster the moral apathy of the people. The Vedas and Shasters do indeed contain some moral lessons, but these ancient writings have been superseded by the more immoral books called the Purans. These are ten in number, very bulky, and full of the most absurd and immoral legends about the gods. To listen to these legends is a delight to the Hindoo, for they have been framed with the special object of gratifying his evil passions. The actions of the gods are recorded there, and the worshipper looks on those actions as models for his imitation, as standards by which he is to be ruled and guided. And, alas! what wretched models, what mean standards he has before him! The very essence of vice and immorality. Hence his own licentious life, and his want of remorse or shame at the most cruel and infamous actions he is guilty of. The most licentious and the most cruel of the gods are the most popular, and are daily solicited to aid the darkest of deeds.

*Rev. T. Evans.*

#### THE WORK TO BE DONE IN INDIA.

For any one to suppose that the task is nearly accomplished, is nothing but a pleasant dream; and how can we expect to see India forsake her idols, while Christian people spend their pounds on luxuries, and give only their pence to missionary societies, or while there is only one missionary in proportion to 400,000 of the inhabitants? The Government finds it necessary to send 70,000 British soldiers, besides having a native army, in order to maintain its temporal authority, and how can we expect to conquer the country for Christ with 500 European missionaries, aided by 1,000 native brethren? Not even the large cities of India are efficiently occupied, and our agents must, of necessity, confine their attention to a com-

paratively small portion of the country. There is Rajpootana, with 15,000,000 people, and not one missionary; and there is Hyderabad, with 10,000,000, and only one missionary. Can we reasonably expect the conversion of a country a large portion of which has never heard the Gospel? Can we expect to reap where we have not sown the seed of the Gospel? In estimating the amount of work done, I would ask you to take into consideration the paucity of labourers, the extent of the field, and the huge difficulties to be surmounted. To those who think that little or nothing has been done, I would say, judge not before the time, nor by outward appearance; and never forget that though the husbandman labours hard and long, he does not labour in vain. It must never be forgotten that hitherto mission work in India has been chiefly preparatory, and the measure of work done and success achieved in this respect, may well inspire with joy the most gloomy heart, and the most dejected mind.

*Rev. T. Evans.*

#### ENCOURAGING FACTS.

The happy change that has taken place in the Government of the country may be regarded as a token for good. The unholy alliance of a professedly Christian Government with heathen prejudices will now be broken, and the powers that be shall no longer be permitted to uphold and sanction idolatry. And further, there is a growing desire in India for knowledge and education. Many Brahmins in Bengal are becoming proficient scholars in English literature, while others, who are medical students, do not hesitate to dissect the corpses of the polluted Sudras. We have not only Government colleges in large cities, but in almost every district throughout British India village-schools have been established. Sir Robert Montgomery, the pious Governor of the Punjab, and father of the missionaries, is taking the lead in female education; and that noble movement will no doubt be warmly supported by Sir John Lawrence. Even public works are doing a great deal for India, for when the great Ganges canal was cut by the English, hundreds of Brahmins, on their bended knees, prayed that Ganges would not go; but it went, and they now say that if England can lead the Ganges where it likes she is no goddess after all. The Brahmins also prefer mixing with other castes in railway carriages to walking; and even caste itself favours us for once. Let a large

number of Hindoos from any caste become Christians, and the rest will follow as a matter of course. If Satan's strongholds in India have not been abolished, the out-works have been attacked and are giving way. William Carey said, "I will go down the pit, if you in England will hold the rope." When he got to India he found that the pit was blocked up, and his first work was to prepare the necessary instruments to dig, and it was years before he got a single jewel. You who are holding the ropes, wondering that you have to hold so long, and why there is comparatively so small a return, must not forget that if many jewels are not found, a great part of the pit has been opened, and that you have only received an earnest of the fruit of the mine. May God hasten the great ingathering in His own good time!

*Rev. T. Evans.*

#### A LARGER INCOME TO BE OBTAINED.

My heart was exceedingly gladdened the other day, on reading the account of your annual gathering in connection with the Baptist Union, to find some 1,200 churches in connection with your Union throughout the country. I cannot, therefore, see that you have got to the end of your possibilities with this £34,000 a-year. I believe that you are about in the same position with respect to the possibilities of your churches that England was with respect to the possibilities of Australia at the time when we were just getting wool from the sheep-walks. You have been getting the wool from the sheep-walks, but there is a mine of gold to be got at yet. I know a great many good things about Baptist churches in the country, but I do not know a better thing than the Baptist Missionary Society. I believe that some of your churches are not, perhaps, quite so much aware as they might be, how much the high esteem in which they deservedly stand before the public of this country is owing to the *prestige* of your noble institution. Who could despise one of your smallest country-side meeting-houses, when he remembered that Dr. Carey came from such a place as that? There are many outsiders who know very little about your doctrines, and nothing at all about your church order; but who is there that does not know something about your mission achievements? Who is there that does not know something about the galaxy of glorious names, second to none of any age or church, written in the rolls of this Baptist Missionary So-

ciety. I believe that this matter has only to be thoroughly brought before the churches to procure for your society an enormous increase of income. Queen Victoria would no more leave unpaid her armies, or put her crown jewels in pawn, than would your churches permit this society to be hampered with debt, or kept from going forward by difficulties about finance.

*Rev. S. Coley.*

#### CATHOLICITY OF MISSIONS.

The missionary spirit is essentially the Christian spirit. It is a proper thing that we should keep up our denominational fences, but I think it would be a bad thing if we build them so high that we cannot look over them. We ought, however, all to do our part in these Christian enterprises. Some gas companies, you know, do not care about the world being lighted up, so long as they do not find the gas. For my part, I am sure there is plenty of room for every lamp which all the Church of Christ can light. Let us not trouble ourselves too much about minor differences. I knelt at the table, and you immerse at the font; but we are one for all that. There are greater unities than divergences. I do not want to put away our denominational differences; they are convenient at present—I do not say they always will be. There are differences, and therefore there is no harm to label them; but let them be watchwords, by which the men of each regiment can know their own men, but not war-cries, at the sound of which one battalion shall turn the sword against the other. Oh! no; the army is one. In my own church we are trying to cultivate this spirit; and I am come this morning willingly to speak just a few words of hearty love to you—to tell you how we wish you good luck in the name of the Lord—how we rejoice in your successes as belonging to our common Christianity. You know the churches do get divided, and are half afraid of each other; something like the dew-drops in early morning, lying each drop separate from its sister drop, but by-and-by the sun exhales them, and they blend as they go up in vapour, and they are one in the clouds above us. (Cheers.) It is like that in the churches. Here they are separate, but as Christians are called up home they become one.

*Rev S. Coley.*

## THE HUMAN SYMPATHY OF GREAT MEN.

It must have struck us all in reading the biographies of great men, and of good men, that they are nearly all of them distinguished by what I may venture to call great humanness of feeling. Everything that concerns their fellows, interests them. They are ready to weep in all sorrow, and they are ready to rejoice in all joy. More is needed, indeed, to make a great man, and still more is needed to make a good man, than this spirit of universal sympathy. But without that spirit I believe that really great and really good men are never found. It is now, my lord, some twenty years since our brother, William Knibb, entered into his rest—a name it is impossible not to recall with a resolution in one's hand speaking of Jamaica—a man of indomitable energy and of strong and resolute will, but a man, above all, of tender and loving heart. Every missionary and every oppressed man found in him a friend, and every missionary found in his house a home. He was one of the largest-hearted men that God has ever given to the church. Three hundred years ago Martin Luther thundered through Europe, and shook even to its foundation the Papal throne; and yet through his love for his wife, his son, and his friends, we seem to know Kate Luther and little Hans Luther, and Justyn Jonas, and that brotherhood, as intimately as we know even Martin himself. Take away from that man his large human heart, and his power for usefulness is almost entirely gone.

*Rev. Dr. Angus.*

## SOCIETIES AND INDIVIDUAL ACTION.

I am aware that there has been for years among us, and probably there is still, a feeling of doubt about our Societies—a preference for individual action and for church action; and among the grounds of this preference is the conviction or fear that Societies for the most part have no conscience and no heart; they excite no sympathy because they themselves feel none. Now, I am prepared to-day to say not a single word against individual action, and, if possible, to say still less against church action; but I am as prepared to affirm also that I cannot give you, and I could not even conceive of, a single reason for church action, and for admiration of church action, that does not apply to a society of Christian men, constituted as I believe in fact ours to be. I say constituted in fact, because

I am not prepared to defend forms and theories and phraseology; but all I maintain is that I believe our Baptist Missionary Society is practically an association of God-fearing men, and that we are resolved, in God's strength, to carry on this institution, recognising, stage by stage, the teaching of His own word, and seeking supremely His own glory. I am bound to love the Christian church, and to work with it—I am bound to say God-speed to the individual missionary that by such a church is sustained; but I see no distinction between a church of 500 members and an association of Christian men of 10,000; and I see no distinction between the two missionary societies that may be sustained by a single church, and the hundreds of missionary societies that are sustained in the same work by our beloved mission. Tell me why I am to sustain, and you tell me the very reasons (only I multiply them fiftyfold) why I am to sustain a Christian Missionary Society, as I believe ours to be.

*Rev. Dr. Angus.*

## THE JAMAICA MISSION.

It is more than twenty years since we held the jubilee of our Baptist Missionary Society. We have passed our threescore years and ten. Amongst the gifts placed in our treasury that year was a resolution from our churches in Jamaica, to the effect that they would meet their own expenses thenceforward, and carry on the cause of God among themselves, on the distinct understanding upon our side and theirs, that we were to use the fund that was spared from Jamaica in commencing missions in other destitute fields. It was my privilege and my misfortune to take part in carrying out that resolution. My privilege I shall ever deem it, for I believe it was one of the noblest resolutions ever passed by any body of brethren. A resolution unique in the history of the Christian church, that a large body of Europeans should give up the support they had been receiving from their brethren at home, and throw themselves absolutely for support on comparatively poor native churches—a resolution unique I believe, in that form, in the history of the church. I deem it my privilege also, because we forthwith commenced missions in Africa, in Hayti, in Trinidad, in Canada, and in France, absorbing within two years more than all the funds that we had previously spent in Jamaica. This is the bright side. And now let me say a word upon what I deem my mis-



fortune. Perhaps the resolution of these churches was premature—perhaps they had formed an unwise association between the word jubilee and freedom—freedom for us, and freedom for them. Undoubtedly unforeseen circumstances did arise, and, in fact, after we had consecrated our contribution for Jamaica to other fields, we had appeals from that island, and were compelled out of kindness and equity to borrow and to spend there besides, £10,000 or £12,000. That was our misfortune. Then we had another difficulty. There is, I suppose, throughout all our colonies a very high estimate of the exhaustless resources of the mother country. I believe that that estimate is overrunning and excessive, even when “the mother country” means the imperial treasury; and I am quite sure it is excessive when it means the Baptist Missionary Society. There had been for years an impression in Jamaica that the Baptist Missionary Society meant the Queen, both Houses of Parliament, the Bank of England, and the Lord Mayor. But in the end our brethren did learn the lesson generously, nobly, intelligently, and for the last fifteen years in the history of that mission, they have gone alone—a noble, generous child, the very image of its mother, I hope, in her best qualities, and certainly prepared to hope and attempt great things in our Master’s cause. And because of what they have done and suffered and struggled, and are now doing and struggling, I commend them in the words of this resolution to your hearty sympathy. But I have one reason besides. It is fifty years since that mission was formed; and within twenty years after its formation slavery crossed its path, and in the form of white men burnt down its chapels. There, as elsewhere, slavery struck the first blow. Slavery ceased in that island, and 300,000 slaves were made free. It is confessed on all sides, by friends and foes, that our brethren did their share in that work. Fifteen years later these churches declared their independence, and went alone; and in visiting that island some years since we had occasion to mark anew these facts, and these form the ground on which I rest this appeal.

*Rev. Dr. Angus.*

#### REFORM SOMETIMES REQUIRED.

I have the profoundest respect for those politicians who would follow a Liberal course of reform in the government of our land, and I respect very greatly those

Conservatives who sit down under the tree whose branches are nearly rotten, and sing—

“Woodman, spare that tree,  
Touch not a single bough,  
In youth it sheltered me,  
And I’ll protect it now.”

There is something very beautiful and touching about this—so beautiful and touching that it never would be in my heart to speak a hard thing about that old Conservative tree. Again, there is something very beautiful about that youthful flash and fire that, to set all things right, would turn all things upside down; but for all that I would prefer to adopt a middle course. I would rather see in power those who would make reforms when necessary, and who would yet hold fast the constitutional principles, and even the items that grow out of these principles, as far as possible. True lovers of their country are to be found in both extreme roads, no doubt, but they are not to be thought less true to their country who take a middle position, and do not aspire to lead either side. And the true lovers of the Baptist Missionary Society may be those who would not have a word altered in its constitution, and yet cannot defend the phraseology; and they may be those who say, “No society;” but when I take my stand and say, Let us hold together in a great society, but at the same time let us be prepared to follow out more and more what we feel to be Scriptural revelation, I hold I am not less a friend to the Baptist Missionary Society than any man living. I do not believe there is any party who wish that there had been no society action. I believe that to have been a thorough misapprehension—not a misrepresentation, doubtless—for we have all said, God speed the Society! On our knees have we asked of God to show us what could make her more efficient—what could give her missionaries more spirit in the field, and her ministers more spirit in the cabinet. It is not a question whether there should be a society or not, but how far the churches of God should be recognised, and individual action be brought more fully into play.

*Rev. C. H. Spurgeon.*

#### PRINCIPLES OF ASSOCIATION.

Now it has seemed to us that an association of good men working out God’s purposes was a noble idea, and the outgrowth of the idea of a church; and we have therefore never said a word against

it, but have, on the other hand, fondly cherished the hope that we might see such an association. We have not believed in an association composed of ten-and-sixpences. We have always said piety is an essential, and the profession of that piety before men. We have always thought that any connection with the world, merely on account of ten-and-sixpences, or even thousands of pounds, was almost as great an evil as uniting the Church with the State, which contains so many worldly elements; and therefore we have not spoken about words and phraseologies, but about what is to us a very solemn principle. We are prepared, as Christian men, to maintain in its fullest strength, this Society, but we are not prepared to work with any Society which either ignores the churches, or does not distinctly make itself a Christian Society, by having no members but those who profess to be Christians. We don't believe we could expect to have God's blessing unless we purge out the old leaven. We think that just as in the human body, if there is a piece of bone that is dead, there will be an ulcer and a swelling till the bone is cut out; so the admission, even in phraseology, of anything like a dead word, and the unrenewed nature of man into the working society of Christ, would only be to breed an ulcer in it, which would mar the whole body in its beauty and strength.

*Rev. C. H. Spurgeon.*

#### INDIVIDUAL RESPONSIBILITY.

To get the whole country into something like dissatisfaction with the results hitherto obtained, would be one of the best ways towards making every man feel more than it does its own individual responsibility. If you could see my heart, you would see nothing in it but the purest love to this Society, even when I say something about its faults. It is because I love the Society that I want to see a more thorough revival of the sense of individual responsibility. To whom did Christ give his commission? Not to a society, but to individuals. If I understand the promise, it is given to each individual believer, who, feeling his own weakness, comes to God, and casts himself upon the Divine strength. And to whom is the reward given? Shall I, at the gate of heaven, hear the words, "Well done, good and faithful Society?" No; but "Well done, good and faithful servant, enter thou into the joy of thy Lord." And mark, there are personal benefits to be derived from personal action which

you cannot have without it. There is the personal joy of doing good which I cannot have unless, with my own hand, I feed the hungry, and with my own lips instruct the ignorant, and with my own heart show sympathy to those that are suffering and sick. There is, besides, a kind of spiritual education that a man gains from feeling his personal responsibility. His heart grows larger. He learns how necessary it is to call for the aid of all brethren like-minded, and he shakes off all bigotry. And as he works, he feels his own weakness, and is humbled; but he feels his own strength, and so his faith grows, and the spiritual education of the individual who works for Christ is something so instrumentally beneficial that everything that should seem in any way to prevent this sense of responsibility ought to be deplored.

*Rev. C. H. Spurgeon.*

#### WHAT CAN BE DONE.

What we want to do in connection with the Society is this—could not some of you keep a missionary yourself, paying your money into the Society? At the same time inform that missionary that he depends upon you for support, and tell him that if he is ill, and wants a little extra help, to let you know, if things are not going well with him to let you know. A person sustaining a missionary in that way would be more likely to pray for him, and feel sympathy with him, than anybody else. There may be some friend here—a lady perhaps—who has faith enough, though poor, to believe that God will enable her to support a missionary; like a dear sister in Cheltenham, who supports an Evangelist in Paris. Well, I am quite sure, if she undertakes to do it, that it will have a most blessed effect on her soul. You see they are all now looking to this great Society; that, to a large extent, takes off the responsibility from the individual. We do not want to cut the rope that is holding the missionaries down below; but we want you to understand that it is nothing but a rope, and we must all have our share in holding it, and we must be recognised as having our share. If every man feels that the holding of the rope depends upon him, and that if he does not subscribe, the rope will not be held so well, depend upon it he will think twice before he lets go. Why, your debt has been a magnificent thing for the committee. The people have felt, why we must all do something. We should like to see knots of three or

four churches having their missionary. It is a well-known thing that the Society's report does not come with the freshness of the letter that is sent home by the missionary himself. We gain immensely for God and His cause when we make every believer begin to cry over souls, and to say, "Lord, what wilt thou have me to do?" If the Society helps you to serve God, as I believe it does, remember it does not take from you your individual responsibility.

*Rev. C. H. Spurgeon.*

**BOLD DARING NEEDED.**

I wish we had, as a Society, a little more of that bold daring which we had at first. Carey, Ryland, and Fuller were rash and imprudent in the judgment of cautious people sitting down to reflect. Now there is always a rash period with every man, and afterwards I suppose there comes a wise period, but it is an uncommonly slow period. There has been something like a rash, and something like a wise period in this Society. Of course I have so profound a reverence

for wisdom that I would not say a word against wise people, but if by some strange freak there should come a rash period again—a little Quixotism shall I call it?—if our brethren should go raving mad, and some of the subscribers should say they were like drunken men, I should not decry them. If our committee get on fire with enthusiasm, we will get water and pump on them, and do our share to save them from combustion, spontaneous or otherwise. Yea, if they should do anything absurd, and be arraigned for attempting impossibilities and getting into debt, some of us will come and plead guilty side by side with them, for we shall feel too glad to find them offending—delighted to catch them falling into something like extravagance for God. Oh! for a circular all round to pray for a sevenfold blessing, setting forth the faith of the Society in her God—and then for immediate action, depending upon God. Go forward, brethren, and rely upon it there are some among us—and they are the vast majority, if not all—who have such faith in God, that if you have faith in Him they will not let you go too far.

*Rev. C. H. Spurgeon.*

As the meeting was about to close, the proceedings were interrupted by Mr. Alexander Innes. On the motion of the Rev. W. Brock, seconded by the Rev. C. Stovel, the meeting unanimously refused to hear him, on the grounds stated in the following language by Mr. Brock:—

The person who has caused this interruption is a dismissed missionary of this Society. We have gone into the whole matter that he desires to bring before you, and have pronounced against him. He has received from our hands the full discharge of his claim upon us, and we hold his receipt, and yet he has actually had the impertinence to demand his salary up to the present time, and hold us bound to pay him. Furthermore, he has sent a letter to one of our secretaries, claiming £1,000 for damage to his reputation, and a second letter to the other secretary, claiming from him by return £10,000 as compensation. This is not the man to get the ear of an Exeter Hall audience. He has gone further, and has declared that "as for Frederick Trestrail, he would not believe a word he might say—not even take his oath on any matter." Now, we would, Furthermore, he has written of

one of the brethren who was to have been here to-day, but could not because of illness, "as that worthless scoundrel Saker." And of the directors of the Society he dares to assert that "they are a set of impostors, and that lying and slander have been their weapons." That is my case in moving a distinct and definite resolution that this man be not heard. A man who can first calumniate your secretary, then go further, and defame one of the best missionaries we have ever had, and further consummate his rancour by traducing the whole body of your directors, is not the man to be heard by you even for a single moment. I beg, therefore, to move that Mr. Alexander Innes be not heard.

The Rev. C. Stovel said: I beg to state that Mr. Innes himself supplied the facts on which his further services were declined.

The proceedings of these most interesting anniversary services were brought to a close by a large gathering of the friends of the Young Men's Missionary Association in the Metropolitan Tabernacle in the evening. The devout spirit in which they began was continued throughout. Amid

the congratulations which arose on every side on the favourable pecuniary position of the Society, it was never forgotten that "every good gift and every perfect gift is from above, and cometh down from the Father of Lights." To Him are our eyes directed for the continuance of His mercies, and for the outpouring of the Divine Spirit in all parts of the mission field. This only is needed to fill up the measure of our joy.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, to March 31st, 1864.

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

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			Do. Sun. School, by		Contributions	46 11 4
			Y. M. M. A.	2 17 10	Do. Sun. School for	
			Do. do. for N. P. by		N. P. by Y. M. M. A.	4 3 9
			Y. M. M. A.	5 13 6	Do. Juvenile by do.	5 17 0
			Do., Denmark Place—		Do. do. for Rev. A.	
			Contribution	10 10 0	Saker's Sch., Came-	
			Do. Ladies' Auxil.	59 4 9	rooms, by do.	10 0 0
			Do., Mansion House Chapel—		James Street, Old Street—	
			Contribs. S. S. for N. P.	1 5 2	Contribs. Sun. Sch. for	
			Caunden Road—		N. P. by Y. M. M. A.	1 1 0
			Contributions	95 14 10	John Street—	
			Do. Sun. School by		Contributions	79 14 3
			Y. M. M. A. for N. P.	4 12 10	Do. for India	2 0 0
			Commercial Street—		Kennington, Charles Street—	
			Contribs. for N. P. by		Contribs. Sun. Sch. for	
			Y. M. M. A.	3 13 9	N. P. by Y. M. M. A.	0 9 6
			Cromer Street—		Kingsgate Street—	
			Contribs. Sun. Sch. by		Collection for W. & O.	2 0 0
			Y. M. M. A. for Rev. J.		Contributions	8 16 6
			Smith's School, Delhi	2 2 0	Do. for T.	0 18 4
			Devonshire Square—		Do. S. Sch. for N. P.,	
			Contribs. Sun. Sch. by		Delhi, by Y. M. M. A.	10 0 0
			Y. M. M. A.	1 12 0	Maze Pond—	
			Do. do. for N. P. by		Contributions	27 4 3
			do.	2 4 1	Do. Special	29 5 0
			Ebenezer—		Do. for China	5 0 6
			Contribs. Sun. Sch. by		Do. S. S. for Rev. F. D.	
			Y. M. M. A. for N. P.	0 14 2	Waldock's Sch., Cey-	
			Edmonton, Lower, Baptist		lon, by Y. M. M. A.	5 0 0
			Chapel—		Do. for Rev. J. C.	
			Contributions	10 11 2	Page's School, Ba-	
			Do. for China	8 14 11	risal, by do.	7 0 0
			Do. Sun. Sch. for		Do. for Rev. R. Smith,	
			N. P. by Y. M. M. A.	3 4 4	Cameroon, for edu-	
					cation of Mr. John-	
					son's Son, by do.	5 0 0

## LONDON AND MIDDLESEX.

Aldersgate St., Shaftesbury  
Hall—

Contribs. Sun. School 10 3 9

			£ s. d.						£ s. d.			
Do. Sun. School for N. P. by do	4	2	4	Windsor—				Royston—				
Marsh Gate Lane				Collection for W. & O.	2	5	0	Contributions	1	1	0	
Contribs. Sun. School	0	18	0	Contributions	34	7	8	Swavesey—				
Metropolitan Tabernacle—				Do. Special	5	11	0	Collection for W. & O.	0	12	0	
Contribs. Sun. Sch for				Do. Sun. School	3	7	8	Contributions	5	15	1	
Mrs. Allen's Boarding				Wokingham—				Do. for N. P.	0	13	6	
School, Ceylon	35	0	0	Contributions	53	10	4	Waterbeach—				
New Park Street—				Do. for N. P.	1	12	11	Collection for W. & O.	0	12	6	
Contribs. Sun. Sch. for				Do. Blackwater	6	3	1	Contributions	3	15	6	
Mrs. Allen's Boarding								Wilburton—				
School, Ceylon	3	8	0					Collection	1	5	0	
Notting Hill, Norland Chapel—				BUCKINGHAMSHIRE.								
Contributions	2	0	0	Aston Clinton—				Willingham—				
Poplar, Colton Street—				Contribs. Sun. School	0	18	0	Collection	5	9	4	
Contributions	10	10	0	Aylesbury—				482 11 4				
Do. Sun. School for				Contributions	0	7	6	Less exps. and amount				
N. P. by Y. M. M. A.	3	7	2	Chesham—				acknowledged before	141	12	0	
Regent's Park—				Contributions	7	1	0	340 19 4				
Contributions	98	13	4	Cuddington—								
Do. for China	13	2	6	Contributions	2	10	2					
Do. for India	0	10	6	Great Marlow—								
Salter's Hall—				Contributions	1	18	8					
Collection for W. & O.	2	0	0	Do. for N. P.	2	4	4	CHESHIRE.				
Contributions	7	16	1	Great Missenden—				Birkenhead, Welsh Ch.—				
Do. Sun. Sch. for N. P.				Contributions	0	7	10	Contributions	16	7	1	
by Y. M. M. A.	8	18	0	Do. Special	13	7	2	Chester, Hamilton Place—				
Shepherd's Bush, Oakland's				High Wycombe—				Collection	3	0	0	
Chapel—				Contributions	33	11	4	Latchford—				
Collection for W. & O.	1	1	0	Do. for China	1	0	0	Contributions	0	10	0	
Shouldham Street—				Little Kingshill—				Stockport—				
Contribs. Sun. School	1	10	0	Contributions	0	19	4	Contribs. Special	7	6	5	
Spencer Place—				Do. Sun. School	2	0	8	CORNWALL.				
Contribs. Sun. Sch. by				Olney—				Falmouth—				
Y. M. M. A. for Be-				Collection for W. & O.	2	2	0	Contributions	13	5	3	
naras School	10	0	0	Contributions	18	11	0	Helston—				
Do. do. by do. for N. P.	1	6	4	Do. for N. P.	3	10	6	Contributions	0	10	0	
Do. do. by do. for				Stoney Stratford—				Do. Special	1	10	0	
Jessore School	0	15	2	Contributions	5	10	9	Launceston—				
Tottenham—				Do. Special	3	17	9	Contributions	1	16	6	
Contributions	23	17	7	Do. Sun. School	0	16	0	Looe—				
Do. Special	19	4	0	Waddesdon—				Contributions	1	5	0	
Do. Juv. Society	3	10	9	Contribs. for N. P.	1	1	0	Do. Special	0	10	0	
Walworth, Arthur Street—				Weston Turville—				Marazion—				
Contribs. Sun. Sch for				Contributions	3	8	4	Contributions	2	19	2	
N. P. by Y. M. M. A.	1	19	3	CAMBRIDGESHIRE.								
Westbourne Grove—				Cambridge, St. Andrew's St.—				Padstow—				
Contributions	157	12	10	Collection for W. & O.	7	1	8	Contributions	2	1	6	
Do. S. E. for Africa	27	5	2	Contributions	161	16	2	Penzance—				
Do. for N. P.	2	16	0	Do. for Boy's School,				Contributions	4	17	10	
Vernon Chapel—				Barisal—				Do. Special	11	7	0	
Contribs. Sun. School	6	7	0	Do. for Rev. J. C.				Truro—				
BEDFORDSHIRE.				Page's N. P. do.	14	14	0	Collection for W. & O.	0	7	4	
Bedford, Mill Street—				Do. Special	178	5	9	Contributions	14	8	9	
Contribs. for N. P.	0	13	9	Do. Ziou Chapel—				CUMBERLAND.				
Biggleswade—				Collection for W. & O.	3	0	0	Brayton Hall—				
Collection for W. & O.	1	0	0	Contributions	24	12	2	Contributions	1	0	0	
Contributions	16	8	7	Do. Sun. School	5	7	6	Maryport—				
Do. Special	10	0	0	Caxton—				Contributions	5	18	2	
Do. for N. P.	0	17	5	Contributions	5	19	0	Whitehaven—				
Blunham—				Chesterton—				Contributions	13	8	0	
Contributions	1	3	0	Collec. Special	1	5	0	Do. for Schools	1	0	0	
Houghton Regis—				Contribs. Sun. School	2	16	10	DERBYSHIRE.				
Collection, Special	5	2	6	Chittering—				Derby—				
Shefford—				Contribs. Sun. School	0	18	8	Contributions	2	19	6	
Contribs. for N. P.	1	2	0	Cottenham—				DEVONSHIRE.				
BERKSHIRE.				Contribs. Sun. School	24	1	8	Bradninch—				
Reading—				Great Shelford—				Collection for W. & O.	0	10	0	
Contributions	57	13	0	Collection for W. & O.	0	13	6	Contributions	4	3	9	
Do. Special	43	14	6	Do. Special	4	15	0	Devonport, Hope Chapel—				
Do. for China	4	13	8	Contributions	6	4	4	Collection for W. & O.	2	2	0	
Do. Henley Branch—				Harston—				Do. Special	7	16	2	
Contributions	6	0	0	Collection	2	16	6	Do. Weston Mill	0	3	10	
Newbury—				Do. Special	1	16	8	Contributions	12	11	6	
Contributions	34	7	2	Histon—				Do. Sun. School for				
Do. Hedley	5	11	4	Collection	3	2	0	education of Child				
Do. Longlano	2	6	6	Landbeach—				in India	5	0	0	
				Collection	2	17	0	Do. for Rev. A. Saker,				
				Melbourne—				Africa	3	0	0	
				Contributions	4	10	6					

		£ s. d.			£ s. d.			£ s. d.
Do. Morice Square—			Harlow—			Do. Special.....		£ 6 2 7
Collection for W. & O.	1 14 0		Collection for W. & O.			Do. for N. P.....		1 12 10
Contributions	2 8 9		(moiety) .....	1 10 0	Burford—			
Do. Special.....	1 16 6		Contribs. (balance) ..	27 13 10	Contributions	3 7 0		
Do. Sun. Sch. do. . .	1 3 9		Do. Ladies' Auxil. . .	9 11 3	Do. Sun. School ..	0 13 0		
Ilfracombe—			Do. Sun. School ..	1 14 8	Campton—			
Contribution .....	1 0 0		Ilford—		Contributions .....	0 16 3		
Kingsbridge—			Profits of Lecture by		Do. Paxford .....	1 0 0		
Collection for W. & O.	2 10 0		Mr. J. R. Phillips ..	1 1 0	Do. Sun. School....	0 6 0		
Do. Special.....	3 11 9		Contributions .....	2 2 4	Cirencester—			
Do. Sun. School ..	2 10 0		Do. Sun. School ..	2 7 1	Contributions .....	7 12 6		
Contributions .....	33 14 3		Loughton—		Do. Sun. School ..	0 3 10		
Plymouth—			Contributions .....	30 16 4	Cutsdean—			
Contributions .....	49 17 1		Donation, Special .....	25 0 0	Contributions .....	4 18 1		
Do. Special.....	6 10 0		Rayleigh—		Collec. for W. & O. .	0 4 0		
Do. for N. P.....	19 17 8		Collections.....	6 0 0	Contributions, Special	3 0 0		
Modbury—			Saffron Walden—		Collection Kineton ..	0 3 6		
Collection for W. & O.	0 10 0		Collection for W. & O.	2 0 0	Do. Snowhill .....	0 6 4		
Contributions .....	2 17 3		Contributions .....	23 0 4	Do. Stanton .....	1 0 5		
Do. Sun. Sch. for N.P.	1 13 0		Do. Sun. School ..	11 3 0	Milton—			
Stoke Gabriel—			Do. Special.....	12 10 0	Contributions .....	10 1 8		
Collection for W. & O.	0 10 0		Waltham Abbey—		Do. Special.....	4 12 6		
Contributions .....	8 12 4		Contributions .....	0 12 6	Maiseyhampton—			
Do. Sun. School for			Do. Junior Assoc. . .	15 1 11	Collection .....	3 11 2		
N. P., Dinagepore	14 0 0		GLOUCESTERSHIRE.			Naunton & Guiting—		
Totnes—			Chalford—		Collec. for W. & O. .	0 19 1		
Collection for W. & O.	0 7 6		Contribs. Special .....	0 10 0	Do. Special.....	3 10 0		
Contributions .....	3 5 0		Cheltenham, Salem Chapel—		Contributions .....	4 19 4		
DORSETSHIRE.			Contributions .....	31 12 0	Do. for Africa .....	4 1 8		
Dorchester—			Do. Special.....	4 0 6	Do. S. Sch. for do. .	0 5 9		
Contributions .....	3 10 6		Do. for Mrs. Allen's		Do. do. for N.P. . .	0 3 6		
Weymouth—			Boarding School,		Stow on the Wold—			
Contributions .....	6 12 6		Ceylon .....	13 13 6	Collec. for W. & O. .	1 0 0		
Do. Sun. School .....	2 16 8		Do. S. Sch. Assoc. .	6 13 10	Contributions .....	7 13 2		
DURHAM.			Cinderford—		Do. Sun. School ..	0 2 10		
Darlington—			Contributions .....	10 0 0	Shipton—			
Contributions .....	41 0 0		Fairford—		Collection, Special ..	1 1 0		
Forest Chapel—			Collection for W. & O.	0 16 0	Winchcomb—			
Collection .....	0 7 0		Contributions .....	4 10 0	Contributions .....	4 2 5		
Hartlepool—			Gloucester—		119 14 11			
Contributions .....	2 16 9		Collection for W. & O.	2 15 6	Less exps. & amt. pre-			
Hamsterley—			Contributions .....	15 19 11	viously acknowledged	60 1 3		
Collection .....	2 19 0		Do. S. Sch. for N.P.	3 15 3				
Houghton-le-Spring—			Do. do. for School					
Contributions .....	1 19 9		in Ceylon.....	8 0 0				
Jarrow—			Do. for Bethshephel					
Collection .....	0 4 9		School, Jamaica... .	2 4 0	HAMPSHIRE.			
Monkswearmouth—			Kingstanley—		Blackfield—			
Collection .....	0 19 0		Contribs. Special .....	14 0 0	Collection, Special ..	1 10 0		
Middleton-in-Teesdale—			Maiseyhampton—		Contributions .....	1 10 0		
Collection .....	5 15 0		Contribs. Special ....	1 4 0	Freshwater, Isle of Wight—			
Shotley Bridge—			Newnham—		Contributions .....	1 3 7		
Collection .....	3 4 2		Contributions .....	1 0 0	Lymington—			
South Shields, Barrington			Nupend—		Collection, Special ..	3 11 10		
Street—			Contribs. Special ....	2 0 0	Contributions .....	4 9 2		
Collection .....	1 9 11		Shortwood—		Do. Juven. for N.P.	0 9 0		
Contributions .....	1 9 3		Contributions .....	22 4 6	Portsmouth Auxiliary—			
Do. Sun. School ..	0 17 11		Tewkesbury—		Contribs. Kent St. . .	12 2 6		
Do. Special.....	21 3 6		Contributions .....	12 7 1	Do. Emsworth .....	1 13 0		
Stockton—			Do. Juvenile .....	3 10 0	Southampton, East Street—			
Collection .....	2 2 2		Do. for N.P. ....	1 14 9	Collec. for W. & O. .	1 1 0		
West Hartlepool—			Do. for China .....	1 13 8	Contributions .....	18 5 1		
Contributions .....	4 12 6		Uley—		Do. Special.....	4 9 7		
Wolsingham—			Contributions, Special	3 2 0	Do. Sun. School ..	0 10 0		
Contributions .....	4 1 4		EAST GLOUCESTERSHIRE.			Do. Carlton Rooms—		
Do. for Schools .....	2 0 0		Arlington—		Collection, Special ..	6 0 0		
Less expenses .....	97 2 0		Collec. for W. & O. .	1 0 0	Collection, Special ..	6 9 4		
	1 3 10		Contributions .....	3 19 6	Contributions .....	6 8 10		
	95 16 2		Do. Special.....	3 3 6	Do. Sun. School....	5 4 9		
ESSEX.			Do. Sun. School ..	0 9 6	Whitchurch—			
Ashdon—			Do. for N. P. ....	0 10 0	Contributions .....	6 7 1		
Contributions .....	6 0 0		Ascott—		Do. Special.....	4 3 11		
Colchester, Eld Lane—			Contributions .....	2 12 10	Yarmouth, Isle of Wight—			
Contributions .....	10 2 2		Blocley—		Contributions .....	1 12 2		
Do. for T. ....	1 3 6		Contributions .....	11 15 1	HEREFORDSHIRE.			
Do. Sun. School ..	0 6 9		Do. Special.....	2 17 3	Kington—			
			Do. Sun. School ..	8 18 5	Collec. for W. & O. .	1 0 0		
			Do. Draycott.....	0 17 11	Contributions .....	5 7 6		
			Bourton on the Water—		Do. Lyonshall .....	9 11 9		
			Contributions .....	11 1 9				

	£ s. d.		£ s. d.		£ s. d.
Leibury—		Do. for Calabar.....	0 10 0	Do. for N. P. ....	1 19 5
Contributions .....	8 4 4	Do. for Italy .....	0 10 6	Do. for Rev. J. Greg-	son's N. P., Agra 12 0 0
HERTFORDSHIRE.					
Dishops Stortford—		Lewisham Road—		Union Chapel—	
Contributions .....	5 1 2	Contributions .....	3 5 0	Collec. for W. & O. ...	18 0 0
Do. Sun. School ..	1 15 1	Do. Special.....	1 0 0	Contributions .....	306 5 0
Boxmoor—		Maidstone, King Street—		Do. Special .....	198 8 0
Collection for W. & O. .	1 6 6	Collection for W. & O. .	3 3 0	Do. Cong. Miss. Soc. 50 0 0	
Contributions .....	17 0 2	Contributions .....	11 16 6	Do. S. Sch for N.P. 10 0 0	
Do. for N. P. ....	0 14 4	do. Juvenile .....	0 5 0	Do. do. for Italy 12 2 5	
Chipperfield—		Do. for T. ....	5 0 0	York Street—	
Contributions Special	1 2 6	Margate—		Contributions .....	13 2 3
Hemel Hempstead—		Collection for W. & O. .	3 0 0	Do. Special.....	13 8 11
Contribs. (balance) ..	0 15 7	Contributions .....	32 17 0	Do. Sun. School ..	7 5 6
Hitchin—		Do. Juven. Associa. .	3 2 3	Granby Row, Welsh—	
Contribs. Special ....	0 10 0	Do. for N. P. ....	2 16 1	Contributions .....	2 7 6
Rickmansworth—		Do. for China.....	5 0 0		
Contributions .....	4 7 8	Do. for Orphan in			
St. Albans—		Rev. W.A. Hobbs'			
Contribs. (balance) ..	3 12 10	School, Jessore ..	3 6 6		856 4 8
Do. for Africa.....	5 1 3	Ramsgate—		Less exps. & amount	
Do. for India.....	5 0 0	Contribs. (Balance)..	9 9 5	acknowledged before	464 12 4
Do. Juvenile Soc. .	3 7 11	Do. Sun. Sch. ....	2 4 1		391 12 4
Tring—		St. Peters—			
Contributions .....	1 10 0	Contribution .....	1 0 0	NORTH LANCASHIRE AUXILIARY—	
Do. Special.....	1 10 0	Sandhurst—		Accrington—	
Do. New Mill—		Collection for W. & O. .	1 0 0	Collection for W. & O. .	4 0 0
Contribs.....	12 14 4	Contributions .....	1 0 0	Contributions .....	28 17 3
Do. Sun. School ..	4 2 1	Do. Sun. School ..	8 4 8	Do. Special.....	16 10 0
Watford—		Staplehurst—		Do. Juvenile .....	14 13 4
Collec. for W. & O. .	3 9 0	Contributions .....	11 5 0	Bacup, Zion Chapel—	
Sun. & British Schs. .	1 13 6	West Malling—		Collections Special ..	3 10 0
Contribs. (balance)	15 18 6	Collection .....	2 0 0	Blackburn—	
LANCASHIRE.					
HUNTINGDONSHIRE.					
Blunthsham—		Ashton under Lyne—		Collection .....	2 10 0
Contribs. Special ....	15 10 0	Contributions .....	5 12 9	Do. Special.....	1 2 8
Great Gidding—		Birkenhead, Grange Lane—		Briercliffe—	
Contribs. Special ....	1 0 0	Contributions .....	11 10 6	Collections.....	3 3 0
Huntingdon—		Donation Special ....	20 0 0	Do. for W. & O. . .	0 15 7
Contribution .....	2 2 0	Blackpool—		Burnley—	
Do. Special.....	31 18 3	Contributions .....	11 17 6	Collections .....	14 5 0
Do. for China .....	0 8 0	Do. for N. P. ....	0 6 2	Contribs. Special ..	11 0 0
Offord—		Bolton, Moor Lane—		Bury—	
Contribs. Special ....	1 0 0	Collection for W. & O. .	0 15 0	Collections, Special. .	1 16 3
Rasney—		Contributions .....	18 6 10	Cloughfield—	
Contribs. ....	3 5 8	Do. Sun. School ..	1 8 5	Contributions .....	16 17 0
Do. Special.....	0 11 0	Coniston—		Do. Special.....	4 0 0
St. Neots—		Contributions .....	0 7 0	Darwen—	
Contribs. Special ....	5 16 0	Chudderton, Mills Hill—		Collection .....	6 10 0
Spaldwick—		Collection Special ....	4 12 0	Goodshaw—	
Contribs. Special ....	3 15 0	Liverpool—		Collection .....	5 4 6
KENT.					
Bexley Heath—		Donation Special ....	10 0 0	Haslingden, Bury Street—	
Contribs. ....	0 19 9	Do. Pembroke Chapel—		Collection for W. & O. .	1 0 0
Crayford—		Contribs. Special ..	163 19 8	Contributions .....	26 7 3
Contribs. Sun. Sch.		Do. Gt. Crosshall Street,		Do. Special .....	11 17 3
per Y. M. M. A. for		Welsh Bap. Chapel—		Do. Pleasant Street—	
Todouwayadura Sch.	2 6 0	Contributions .....	17 16 1	Collection for W. & O. .	2 0 0
Ceylon		Do. Sun. School ..	23 3 11	Contributions .....	10 7 0
Profits of Lecture by	1 2 4	Middleton—		Do. Special .....	13 8 10
Mr. J. R. Phillips		Contributions .....	1 0 0	Do. S. Sch. do. ....	0 11 10
Dover—		Tottlebank—		Lumb—	
Contributions .....	0 11 0	Collection for W. & O. .	0 12 9	Collection do. ....	3 12 5
Do. Salem Chapel—		Contributions .....	11 4 11	Fadiham—	
Contribs. ....	9 4 6	Ulverstone—		Collection for W. & O. .	1 17 0
Do. Ladies Associa. .	0 0 3	Contributions .....	10 2 6	Contributions .....	6 8 11
Do. for N. P. ....	3 13 9	Wigan, King St.—		Do. Sun. School ..	1 13 6
Edenbridge—		Contributions .....	1 5 0	Ransbottom—	
Collec. for W & O. .	1 1 0	Manchester & Salford Auxiliary—		Collection .....	4 0 2
Donation Special ....	1 0 0	Contributions .....	20 11 6	Sabden—	
Eythorne—		Do. Special .....	101 5 0	Contributions .....	29 2 9
Collec. for W. & O. .	1 0 0	Grosvenor Street—		Do. for N. P. ....	2 0 3
Contributions .....	13 8 2	Collec. for W. & O. .	3 0 0	Sunnyside—	
Do. for N. P. ....	2 12 10	Contributions .....	24 3 0	Collection, Special ..	1 3 6
Loc—		Do. Sun. School ..	7 5 0		254 5 1
Contributions .....	40 17 2	Do. Special.....	13 13 3	Less exps. and amt.	
Do. for India .....	2 2 0	Gt. George St., Salford—		acknow. before ..	146 3 10
Do. for Jamaica ..	1 0 0	Collection for W. & O. .	3 10 0		108 1 3
		Contributions .....	13 13 10	LEICESTERSHIRE.	
		Do. Special.....	16 5 0	Armsby—	
		Do. Juvenile .....	7 15 4	Contributions .....	2 0 0

		£ s. d.			£ s. d.			£ s. d.
Leicester, St. Peter's Lane—			Worstead—			Contributions .....		
Contrib. Sun. Sc. for			Contributions .....			Do. for N. P. ....		
Rev. W. K. Ryeroff's			Do. Special .....			SHROPSHIRE.		
School .....			Yarnmouth—			Dawley Bank—		
2 4 9			Contributions .....			Collection for W. & O. ....		
Loughborough—			Do. Sun. School .....			Contributions .....		
Contributions .....			Loss exps. and amt.			Maosbrook—		
1 1 0			prov. acknow. ..			Contributions .....		
Do. Sparrow Hill—			425 8 11			Oswestry—		
Contribs. Special .....			450 9 2			Collection for W. & O. ....		
5 10 0						Contributions .....		
Sutton-in-the-Elms—						Do. Sun. School ..		
Contributions .....						Do. for N. P. ....		
1 15 4						0 4 2		
Do. for N. P. ....						Shrewsbury, St. John's Hill—		
2 9 8						Contributions .....		
						3 1 0		
NORFOLK.			NORTHAMPTONSHIRE.			SOMERSETSHIRE.		
Attleborough—			Clipstone—			Bath, Kensington Chapel—		
Contributions .....			Contributions .....			Contributions .....		
4 1 2			Do. Sun. School .....			Do. Sun. School ..		
Aylsham—			Gretton—			Do. Somerset Street—		
Collection .....			Contributions .....			Collections .....		
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*The acknowledgment of the Contributions received from Staffordshire, Suffolk, the remaining English Counties, Wales, and Scotland, &c., is deferred for want of space till next month.*



# IRISH CHRONICLE.

JUNE, 1864.

## ANNUAL MEETINGS OF THE BAPTIST IRISH SOCIETY.

THE GENERAL MEETING OF MEMBERS was held in the Library of the Mission House, on Friday, April 22nd; THOMAS PEWTRESS, Esq., the Treasurer, presided.

Prayer was offered by the Rev. C. W. SKEMP, of Eyethorne.

The Minutes of the Committee Meetings during the year were read.

The Report of the Committee was laid before the Meeting, and on the motion of the Rev. B. EVANS, D.D., seconded by the Rev. J. WEBB, of Ipswich, was ordered to be printed.

The Treasurer's Balance Sheet was also presented, showing a balance in favour of the Society of £50 2s. 2d.

It was proposed by the Rev. F. TRESTRAIL, seconded by Rev. J. STOCK, and resolved :—

That the cordial thanks of this Meeting be presented to THOMAS PEWTRESS, Esq., the Treasurer of the Baptist Irish Society, and that he be earnestly requested to continue in office for the year ensuing.

It was also resolved, on the motion of the Rev. B. EVANS, D.D., seconded by the Rev. A. BURNETT :—

That the cordial thanks of this Meeting be presented to the Secretary, the Rev. C. J. MIDDLEDITCH, for his efficient services during the past year, and that he be earnestly requested to continue in office for the year ensuing.

On the motion of the Rev. F. TRESTRAIL, seconded by the Rev. E. EDWARDS, of Chard, the following gentlemen were appointed as the Committee for the year ensuing, viz. :—

BIGWOOD, REV. JOHN	Brompton.
BOWSER, ALFRED T., Esq.	Hackney.
COX, THOMAS, Esq.	London.
DENNET, REV. E.	Lewisham Road.
FISHBOURNE, REV. GEORGE WILLIAM	Stratford.
GAST, REV. P.	London.
GREEN, REV. SAMUEL	Hammersmith.
HANSON, MR. WILLIAM	Holborn.
HEATON, W., Esq.	Holloway.
HENDERSON, REV. W. T.	London.
JONES, REV. D., B.A.	Brixton Hill.
LEONARD, REV. H. C., M.A.	Boxmoor.
MARTEN, REV. R. H., B.A.	Lee.
MIALL, REV. WILLIAM	Dalston.
MILLARD, REV. J. H., B.A.	Huntingdon.
OLIVER, E. JAMES, Esq.	Walcorth.
PILLOW, MR. THOMAS, JUN.	London.
ROOM, REV. CHARLES	Islington.

STENT, REV. J.	Notting Hill.
TEMPLETON, J., Esq., F.R.G.S.	London.
TEALL, REV. J.	Woolwich.
TRESTRAIL, REV. FREDERICK	Norwood.
WILLS, REV. FRANCIS	London.

It was proposed by the Rev. C. J. MIDDLEDITCH, and seconded by the Rev. E. DENNETT:—

That the thanks of the Society be presented to Mr. A. B. GOODALL and Mr. C. BAINES for their services as Auditors of the Society's accounts, and that they be respectfully requested to act for the year ensuing.

It was proposed by WILLIAM HEATON, Esq., seconded by the Rev. W. WALTERS of Newcastle-on-Tyne, and resolved:—

That, in the opinion of this meeting, a union between the Baptist Irish Society and the Baptist Home Missionary Society is both practicable and desirable, and that the present is an appropriate time for effecting such a union; and that it be an instruction to the Committee this day appointed to take such measures as may be adapted to promote such a union on the most desirable basis, and to call a special General Meeting of this Society for a decision of the question on the earliest possible day.

It was proposed by Rev. W. WALTERS, seconded by Rev. P. GRIFFITHS, of Biggleswade, and resolved:—

That, in the opinion of this Meeting, the Jubilee of the Baptist Irish Society ought to be made the occasion of widely-extended effort to bring the claims of the Mission before the Christian Public, in order to diffuse information respecting its operations, to secure a larger amount of pecuniary support, and to awaken a more general spirit of prayer in behalf of the Irish people. That the proposal of the late Committee to improve the present favourable opportunity for this purpose has the cordial approval of the Meeting, and is earnestly commended to the Churches of Great Britain and Ireland. That the threefold object of such augmented income—viz., the increase of stations, the erection of chapels, and the education in Ireland of young men for the Christian Ministry, would be an appropriate mode by which to commemorate the Jubilee of the Society; and *therefore*, that the Committee for the ensuing year be requested to direct their earnest attention to the subject, in order that the proposal may be carried into execution with the utmost vigour and efficiency.

It was proposed by the Rev. F. TRESTRAIL, seconded by A. T. BOWSER, Esq., and resolved:—

That, in the opinion of this Meeting, the utmost effort should be made to render the Churches in Ireland self-supporting, or as nearly so as their circumstances will allow; and that it be an instruction to the Committee to direct their serious attention to this subject, especially with regard to the Church at Belfast.

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A PUBLIC MEETING to commemorate the JUBILEE OF THE SOCIETY was held in Upton Chapel on Wednesday evening, April 20th. The Rev. C. H. SPURGEON presided. After prayer by Rev. B. C. ETHERIDGE, of Ramsgate, the following Resolutions were adopted:—

Proposed by the Rev. STEWART GRAY, of Windsor, and seconded by the Rev. CHARLES STOVEL:—

I. That the REVIEW of the Fifty years' history of the Baptist Irish Society calls for joyful acknowledgment of the good which has, by its agency, been effected in a country where the cause of spiritual religion has to contend with

great difficulties; and that that success must be devoutly ascribed to the omnipotence of Divine Grace.

Proposed by Rev. JOHN STOCK, of Devonport, seconded by Rev. G. D. EVANS, of Upton Chapel, and supported by Rev. H. S. BROWN, of Liverpool:—

II. That THE PRESENT STATE of the Irish Mission affords much encouragement to continued and enlarged operations; that the favourable opportunities now presented for increased effort ought to be at once most vigorously improved; that it is of the utmost importance that means should be provided for the education in Ireland of devoted and qualified young men for the Christian Ministry; and that the commencement of such an order of effort would be an appropriate method by which to commemorate the JUBILEE of the Baptist Irish Society.

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ON FRIDAY evening, April 22nd, a Service was also held in Kingsgate Chapel, in commemoration of the Jubilee. The Rev. P. GRIFFITHS, of Biggleswade, read the Scriptures and offered prayer. The Rev. THOMAS FOX NEWMAN, of Shortwood, preached an appropriate and very impressive sermon from Proverbs xxix. 18: "Where there is no vision, the people perish."

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THE ANNUAL PUBLIC MEETING of the Society was held in Bloomsbury Chapel on Tuesday evening, April 26th.

In the absence of Sir S. MORTON PETO, Bart., M.P., HENRY KELSALL, Esq., of Rochdale, presided.

The devotional services were conducted by the Rev. J. B. PIKE, of Lewes, and the Rev. J. PRICE, of Montacute.

The Chairman then addressed the Meeting, after which the Secretary gave a brief statement of the operations of the Society during the last year.

On the motion of the Rev. JOHN ALDIS, of Reading, seconded by S. R. PATTISON, Esq., of London, the following sentiment was adopted—viz:—

IRELAND.—Its need of earnest effort for the spread of Evangelical truth and the enforcement of the spiritual nature of true religion.

The Rev. W. TARBOTTON, Secretary of the Irish Evangelical Society then submitted the following sentiment, which was also adopted, viz:—

THE BAPTIST IRISH SOCIETY.—The success already enjoyed a reason for continued and greatly augmented effort.

The following resolution was proposed by the Rev. J. P. MURSELL, of Leicester, seconded by the Hon. and Rev. BAPTIST W. NOEL, M.A., and carried unanimously:—

That, in the opinion of this Meeting, it is of the utmost importance that agencies should be provided in Ireland itself for the permanent support of the Gospel; that the efforts of the Committee to establish self-sustaining churches in cities and large towns, and the proposal to initiate, in the Jubilee year of the Society, measures for the education, in Ireland, of young men for the Christian Ministry, are worthy of the most hearty and liberal support of the Christian public of Great Britain.

On the motion of the Rev. WILLIAM BROCK, seconded by the Rev. GEORGE GOULD, of Norwich, the thanks of the meeting were presented to the Chairman

for the kindness and efficiency with which he had conducted the proceedings of the Meeting, after which the Rev. W. Brock pronounced the benediction.

A liberal collection was made in behalf of the Society.

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### CLOSKELT, Co. DOWN.

The attention of Christian friends is very earnestly directed to the following *appeal* from our devoted brother Mr. ECCLES:—

The case will be remembered by many as that of a congregation which has been gathered in "the REVIVAL BARN." The ground for the new chapel was generously given by one of the congregation, and many of the people have themselves, literally, had "a mind to work" at the new erection. Hence the smallness of the sum required. The Secretary will gladly receive contributions in behalf of this interesting and important cause.

*To the Friends of the Gospel in Ireland.*

DEAR BRETHREN,

Let me earnestly entreat your prompt assistance in paying off £150 for timber and other materials, employed in the erection of the new Baptist Chapel, Closkelt, Co. Down, and for most of which I was under the necessity of giving my personal guarantee. Payment is now pressingly sought. Every effort has been made in the neighbourhood, yet this heavy and discouraging debt still remains. Rev. C. J. Middleditch (Baptist Mission House) has kindly consented to take charge of all contributions.

The interesting circumstances connected with the erection of this chapel are too familiar to the readers of the "Chronicle" to require any further notice here. It is among the most interesting fruits of the Irish Revival. Help us, Brethren, to give it a suitable local habitation; and to every one who thus "comes up to the help of the Lord" the blessing will come back, in gracious proportion, according to the promise, Luke vi. 38.

Grateful for past favours,

I am, my dear brethren,

Yours in Gospel bonds,

Banbridge,  
May 12, 1864.

W. S. ECCLES.

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*The List of Contributions is unavoidably omitted in consequence of the Secretary's illness.*

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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIER, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns. Post-office Orders should be made payable at the General Post Office, to the Secretary.

THE  
BAPTIST MAGAZINE.

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JULY, 1864.

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THE SKELETON IN THE HOUSE.

"THERE is a skeleton in every house." The author of this saying is unknown by us. Who he was, what he did, where he lived, we have no means of deciding. It is certain, however, that his little part in the eventful drama of existence was not played out without his coining at least one terse and true proverb. Such, most assuredly, is that just quoted. Undoubtedly, "there is a skeleton in every house." No abode is without it. The house may be a spacious one, filled with the varied productions of painter and upholsterer, carpenter and draper, but, be sure of it, there is a skeleton in it. If it is not in the drawing-room it is in the dining-room, absent there, it may be found in the garret or the kitchen. Or the house may be a mean one, the furniture plain deal, the crockery willow-pattern, the spoons pewter, the walls white-washed, and the floor carpetless; nevertheless, there is a skeleton in it. Every family escutcheon has a bar sinister in it. The book of our experience has, here and there, pages which we would give much to tear out. "Give much" we

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say, for it cannot be done: this record is so firmly bound by the hand of destiny that there is no loosening a single leaf thereof. No man goes scot-free of trouble. Substitutes for the militia you may get, but not in the fierce war with human trials. Travel express speed, take the wings of the morning, visit every fellow-creature, and you will find no rank, no class, no condition, no individual that has a monopoly of happiness. The hollow eye-sockets, the fleshless face, the grinning teeth, the naked bones, will meet you everywhere.

A friend of ours was once talking on this very theme to a Leicestershire farmer whose sense was better than his grammar. "Yes, Mr. Fox," said he, "folks may have their fine clothes and their grand carriages, but there's always a summut." So there is. The bovine philosopher was perfectly right. "Summut" in the shape of annoyance and care there invariably is. How incomparable in simplicity, yet pathetic in their truthfulness, to life are those olden words, "Now Naaman, captain of the host of the king of Syria, was a great man with

his master, and honourable, because by him the Lord had given deliverance unto Syria ; he was also a mighty man of valour, *but he was a leper.*" Ah ! the gallant soldier, the puissant commander, the royal favourite had his skeleton, you see. Not less touching was the dying confession of noble David. " Although my house be not so with God ; yet He hath made with me an everlasting covenant, ordered in all things and sure." A godless family ; that was the skeleton which occupied the palace at Jerusalem, and invaded even the death-chamber of the monarch. You know who was the most illustrious apostle, and how large is the debt of gratitude which humanity owes him. Yet he had " a thorn in the flesh." And these are but specimens of a limitless class. It is to-day as it was centuries ago.

Much nonsense has been written by dreamy and lackadaisical poetasters about rural places and rural people. According to these rhymers, the former are free from vexation and worry, while the latter are pure-minded and content. Sketches are given of village maidens, modest, coy, and innocent, followed by fascinating descriptions of " swains " who are as honest and happy as the day is long. We are treated to elaborate accounts of low-roofed cottages, the blue smoke rising from the chimney in bold relief against the foliage of the trees which embosom them, walls hidden by jasmine and woodbine, little gardens neatly laid out, industrious wives sitting under the porch in the quiet evening, and model husbands near them with a rosy-faced child on each knee. Oh, indeed, Mr. Poet. Now please favour us with the address of the persons in question. We advise the reader if ever he meets with an author who presumes so egregiously on the gullability of the public as to paint these arcadias, to bid him tell

it to the marines. The description given is a false because a partial one. Woodbine, blue smoke, garden, and all the other accompaniments, no doubt there are in thousands of places, but not to give so much as a hint of social and moral shadows athwart these lovely cottages is monstrously ungenerous. There is a skeleton in every one of them ; " always a sum-mut." Ever and anon the said model husband jostles up to the door very late at night in a condition which enables him to see double, but deprives him of rightful control over his legs. The wolf gets there too, not unfrequently—the wolf of poverty, and a dismal howling he makes. Thatch and woodbine often cover terrible want. As to the other extreme of society, it is hardly needful that we speak. That royalty is not exempt from its share of tribulation is proved too well by the widowed lady who sits on England's throne. " Death is come into our palaces." Windsor has a skeleton in its stately castle. To quote from the great satirist who has but lately passed from us :—" The writer of these veracious pages was once walking through a splendid English palace, standing amidst parks and gardens, than which none more magnificent has been since the days of Aladdin, in company with a melancholy friend, who viewed all things darkly through his gloomy eyes. The housekeeper, pattering on before us from chamber to chamber, was expatiating on the magnificence of this picture ; the beauty of that statue ; the marvellous richness of these hangings and carpets ; the admirable likeness of the late Marquis by Sir Thomas ; of his father by Sir Joshua, and so on ; when, in the very richest room of the whole castle, Hicks—such was my melancholy companion's name—stopped the Cicerone in her prattle, saying, in a hollow voice,

‘And now, madam, will you show us the closet *where the skeleton is*. We did not see the room, and yet I have no doubt there is such a one.’\* There is a bitter drop in the sweetest cup. The most beautiful rose has a most disagreeable thorn. Do you say the sky is clear? Perhaps so; wait a while, a cloud will shortly trail over it somewhere.

Without adducing other examples, since life every day furnishes so many, there are a few remarks on these skeletons which we commend to the reader's attention. Here is the first—*Sometimes we put the skeleton in the house ourselves*. As if the troubles which must infallibly, sooner or later, fall to our lot were not numerous enough, we add to them. Although the burden which we have to carry up the hill of life is heavy, we are so unwise as to keep increasing it. A few instances may easily be given. Mr. Bagshaw is a case in point. His skeleton is a feminine one. The truth is his wife is a virago. Then why did he marry her? He knew her cross-grain disposition before he uttered the fatal, “I will;” knew it as any one could do. Yes, but don't you see, there was hard cash in the question. “Money, Paul, will do anything,” said stiff-necked Dombey to his child. So it seems. At any rate, Bagshaw was willing to put on domestic gyves and social handcuffs on the ground that they weremade of gold. This being the case, while one is sorry for him in his present condition of conjugal bondage, that sorrow is mingled with indignation at his arrant folly in volunteering to endure the said bondage on condition that he had a sufficiency of bank notes. It is the old, old story of the spider and the fly, “Will you walk into my parlour, said the spider to the fly.” Of course, if the fly had been a sensible insect he

would have treated the invitation as editors often do (no doubt with equal wisdom) divers communications which are “respectfully declined.” But the web was so beautifully woven, the threads were so silken and delicate, the corner in which it hung looked so snug, that although he knew it *was* a web, in poor Bagshaw went. And now, as you may easily divine, he reaps the consequences. To wit. He brings a friend in to spend the evening, raises his eyes to her (with timidity in his look), and says “Xantippe, my dear, I have asked Mr. Smith in to see us.” She immediately protests that she is proud and delighted to see you, which is as downright a falsehood as “the father of lies” ever instigated. You should see the look she gives her husband when the visitor's attention is distracted. As to the lecture with which he is rocked asleep, that, as novelists say, is “more easily imagined than described.” Although she is as stout and strong as need be, she says that smoking disagrees with her, therefore, when cigars and tobacco are brought after supper, up rises Xantippe and asks if we will excuse her leaving the room. Really, one feels desperately disposed to reply, “With pleasure, madam.” Now, you observe, this frightful skeleton was introduced into the house with the distinct knowledge that it was a skeleton. Mr. Bagshaw deliberately platted the scourge under which he writhes.

Let us go back to the best of books for the next example. “All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.” All what? Almost everything that heart could desire. Haman had marvellous riches, “a multitude of children,” royal favour, and promotion. It mattered not. Jealousy saw an enemy occupying a

\* W. M. Thackeray.

position of honour. That was enough; popularity and prosperity went for nothing, so long as the rival was there. Here, again, the man himself introduced the skeleton. There was no need for discontent. Had Haman been wise he would thankfully have enjoyed his own honours and opulence, regardless of another being in the same position. Nay, had he been magnanimous, that last fact would have increased his happiness. This Scriptural incident will suggest to the reader another. "And Saul eyed David from that day and forward." That he had but slain thousands, while David slew his tens of thousands was intolerable. Just as the most fashionable and elegant attire cannot atone for the obnoxious little gnat which has secreted itself in the sleeve, and is bringing blood from one's skin, so the grandeur and power which Saul possessed were rendered null and void by the malignant insect of envy. Why did he not pounce upon it, press it closely between his fingers, and so put a "finis" to the cruel little tormentor. So true is it, however, that—

"Out of the earth the lightning sometimes  
springs,  
Not always from the sky descends; so men,  
Yea, good ones too, will even plant them-  
selves  
The seeds of their own ruin."

Newspapers often have advertisements "To persons about to marry." It may be that some such individuals are now honouring us with their perusal. If so we hope they will appreciate our consideration for them, inasmuch as our final specimen of people creating their own troubles will be appropriate to all who propose entering the estate of matrimony. Taking Horace's advice, then, and going at once *in medias res*, we would respectfully, but solemnly, lift our voice against a skeleton

which inexperienced folks not seldom bring into their houses. Debt is its name. My dear Miss, you are to be wed in a few months, are you? Very good. And you have delightful visions of walnut-wood couches, pier-glasses, lace curtains, ormolu clocks, in fine, a whole paradise of upholstery, grandeurs, and luxuries. You hope that you and your beloved Alfred will be able to give nice little evening parties to a few select friends in a quiet way. Certainly; it is to be hoped you will. By all means have and do these things *if*—note the word—*if* you can afford it. Mind that you are on the safe side. Depend upon it, if you get into the habit of taking tradespeople's credit, you will go wrong. Truer proverb never became proverbial than this, "He that goes a borrowing goes a sorrowing." When your name begins to figure conspicuously in the day-book, and repeat itself ominously in the ledger of the shop-keeper, you may, to use a nautical phrase, "look out for squalls." The household weather-glass will point to "stormy." The knell of your peace is struck. You have, with your own hand, brought a skeleton into the house. Now begins the dreary category of disasters and miseries which the skeleton debt always introduces where it goes. When you draw your chair to the fire, and place your feet comfortably on the fender, the burning coals seem to say, "We are not paid for." As you satisfy your appetite at dinner, even the frugal joint you carve appears to cry, "When shall you settle with Mr. Steelyard, who sold me to you?" Fingers that before marriage toyed with openwork, and coquetted with Berlin wool, are now doomed to try their skill in patching up old garments, and trying to make them hold out a little longer. When an unexpected



ring is heard at the door, there is a nervous dread of bills. The announcement by the servant that you are wanted gives you uneasy suspicion that a draper's or grocer's assistant has called with what he calls "that little account." Pray don't throw down the magazine in a huff, my young mademoiselle, declaring that it is too stupid and dreadful to read. Whether it is or is not, be assured that it is neither so stupid nor so dreadful as the stern reality. Let all who are yet unchained keep clear of pecuniary slavery. To return to the general topic under consideration, we shall act a commendable part to keep as many skeletons out of our houses as we can. To fetch the ghastly, ghostly, grinning thing in, and put it in a conspicuous place is perfectly idiotic. There is always one present, without our seeking more. Make the best of it; lessen its horrors; but, in the name of reason, do not bring it companions.

This leads to our next reflection. *Let us not look too much and too often at the skeleton.* It is well to glance at it now and then. The great and good Being who permits it to abide in the house has a merciful and wise object in so doing. The gaunt long figure reminds us that "this is not our rest;" reminds us that the present world can never satisfy the deep aspirations of our being; reminds us that there is something behind the veil which is better infinitely than anything which we at present possess. He has read the book of life to little purpose who is not able to say,—

"I thank thee, Lord, that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that earth's bliss may be our guide,  
And not our chain.

"For thou who knowest, Lord, how soon,  
Our weak heart clings,  
Hast given us joys, tender and true,  
Yet all with wings.  
So that we see, gleaming on high,  
Diviner things."

Notwithstanding, there is a habit of morbidly brooding over care and sorrow which forms no part of religion. It is possible to acquire a method of looking at the skeleton until the remembrance of it haunts us in our happiest moments, and throws a sombre shadow across our sunniest days. A man makes a bad debt, commits a commercial blunder, effects a woeful breach in etiquette, or, worse still, a disastrous breach in morality, and he pores over it until it effectually destroys his peace, and his spirit fails within him. *Cui bono?* He did far better who spoke of forgetting things that were behind, and reaching forth to things that were before. Popish legends tell of saints who, to show their invulnerability to wickedness, went deliberately into scenes of the most fascinating temptation. Did they? Indeed! then, to speak plainly, they were fools for their pains. There is no virtue in rushing after an enemy, squaring your fists, assuming a pugilistic attitude, and attempting to provoke an assault by inviting him to "come on." Not at all. Inducements to evil present themselves often enough without our going out of the way to seek them. Yet this is precisely what we do when we dwell so much upon our trials: we put ourselves needlessly in the way of temptation,—the temptation to indulge in discontent. Therefore, do not spend much time in looking at the skeleton. If there are two windows in your parlour, the one commanding a view of a bare, dismal, blank brick wall, and the other of a cheerful garden, with neat grass-plot, deftly trimmed beds, and many-coloured flowers, you had better sit

with your back to the former, and your face to the latter. Do the same in respect of the vexations and the blessings of life.

The way in which many refer to Providence is very unsatisfactory. According to them, it is a capricious thing meddling with mundane affairs only to annoy. They speak of it as if it did no more than take away. "It pleased God to take away my child," or "my health," or "my money," say they. Very well. But does God do nothing but take away? Is He simply a great destroyer? Oh ungrateful ones! remember that He gives as well as takes; He destroys, but He also creates. Be just, and while you talk so readily of the few blessings He has seen fit to remove, mind that you state the other side of the case, and acknowledge the many blessings which He has both given and preserved to you. There is a skeleton in your house; there are likewise angels.

Again: *we can, if we will, render the skeleton less hideous.* The ancient Egyptians used to place a skeleton at the head of the board when they feasted and made merry. This ghastly memento of death was unwelcome to the young people, whereupon they frequently brought garlands of roses and violets, and twined them around the naked bones to conceal them. Their obliviousness of human mortality we ought not to imitate, but we may surely learn from them how to act in reference to our troubles. There is the skeleton. Well, put the wreath of divine promises around its shining skull, hide its bare arms with the garlands of heavenly consolation, festoon its hollow bosom with flowers culled in the garden of the Lord, cover its naked feet with amaranthine branches plucked from the tree of

life. The cross, once an object of abhorrence, is now one of beauty. The great sacrifice of love which was offered on it has transfigured the "shameful tree." Thus may it be with the minor crosses which we are called to bear.

And now, in closing, let us fall back on the good old truth which our mothers taught us while we were yet bairns, and which our preachers have been telling us from the pulpit ever since. *There is a house wherein there is no skeleton.* "We have a building of God, a house not made with hands," even our "Father's house." The evil spirits of sin are for ever absent from it. It is haunted by no dark spectres of trouble. Angels of purity and love, with flaming swords, guard this new and better Eden not from man but for him. In this present world two attendants walk on either side of us. The face of the one is radiant with smiles, that of the other is pale and plaintive. Joy and sorrow they are called. But when we reach the gate of heaven, if we are the servants and disciples of its Great Ruler, sorrow will remain behind; her work will have been done; we shall have no further need of her kind discipline. Meanwhile, joy will dwell with us for ever, conducting us to Him who shall lead us to "living fountains of water."

"Brief life is here our portion,  
Brief sorrow, short-lived care,  
The life that knows no ending,  
The tearless life is there.

"O one! O only mansion!  
O paradise of joy!  
Where tears are ever banished,  
And joys have no alloy."

T. R. STEVENSON.

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## EASTER AT OXFORD.

IN a recent number of this Magazine we gave some facts respecting the increase of Roman Catholicism in England. The writer asks, "What are we to think of the religious training of those who are ready so easily to adjure Protestantism, and to lapse into Popery?" The answer is simple. The religious training of that pre-eminent churchman, the Bishop of Oxford. Here is a slight sketch of what took place in no less than four of the parish churches of that University city last Easter Sunday.

In the Church of St. Thomas' parish there were four officiating priests. Three were garbed in ordinary vestments, acting as acolyths; but the fourth wore a black, rather tight-fitting robe, reaching to his ancles, a white surplice, or albe, over that, coming below his knees; a stole, a hood, and a chasuble; the vestments suitable for a priest performing mass in the Church of Rome. At the altar—for so we must call the table ordered by the Prayer Book to be provided, and to stand in the body of the Church *or* in the chancel—there were two banners of blue silk. One of these was adorned with the figure of a pelican drawing from its breast blood, as the old legends have it, for the food of her young. The sermon was poor, and contained nothing remarkable.

At Merton College Chapel the three priests, with their band of choristers, entered the Church from the vestry, chanting "Christ the Lord is risen to-day." They were

headed by a banner of yellow silk; on it a blood-red cross, and a photograph of Christ. The entire service was intoned, and the Church decorated with beautiful flowers. Two huge wax candles burnt on the altar. During the Communion, two priests, one on each side the altar, remained kneeling, with hands clasped, and apparently never moved a muscle, while the third sang or intoned the service; in all this imitating, as near as may be, the function of High Mass in the Church of Rome.

We need not weary our readers with a repetition of similar ceremonials in the other two parishes; but it will further illustrate the tendency of Oxford teaching, if we extract a few sentences from the "Oxford Illustrated Almanack and Churchman's Companion for 1864."

In the private devotions for the evening is the following prayer:—  
"O everlasting God, who has ordained and constituted the services of angels and men in a wonderful order; mercifully look upon us this night, and grant that as Thy Holy Angels always do Thee service in heaven, so by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord."

Among the prayers to be said daily during the week before Holy Communion we read as follows:—  
"Blessed Jesus, who art about to come to us Thy unworthy servants in the Blessed Sacrament of Thy Body and Blood, prepare our hearts we beseech Thee for Thyself." Here the real presence is taught, and the physical reception of a physical Christ.

Of Good Friday the Almanack says, "This is the most solemn day of the Christian year."

Of Ascension day, "Holy Thursday ought, therefore, to be as devoutly

kept, with as entire a cessation from business, as any other High Day; and every real Christian will not only pray that it may be so, but also will do his best to bring about so desirable a result."

Our readers will be at no loss to discover the Popish tendency of these Oxford teachings. Surprise at the rapid strides of Romanism must cease in the presence of such facts. Anglican clergymen are industriously sowing the seeds of Popery, and preparing the way for its triumphs. At the same time stealthy steps are made again to subject our necks to the yoke, by reviving wherever practicable the obsolete powers of the Church. In his recent celebrated charge, the Bishop of Oxford recommended the revival of the office of Sidesmen. Their duties are described as "seeing that all parishioners duly resort to their Church upon all Sundays and Holy days, earnestly calling upon and monishing those who are slack and negligent; and finally presenting the obdurate." In the restoration of this office the bishop sees the revival of that safe

amount of discipline within the Church which "all good and thoughtful men long for;" a first step in the renewal of parochial life. Accordingly, in two parishes in Oxford—All Saints and St. Peter le Bailey—the vestries have taken the bishop's counsel, and appointed persons to this office. The next step will of course be to cite the Dissenter into the bishop's court. And there is some danger of this; for at the vestry meeting of Cowley parish, called to make a church-rate, the Dissenting minister was actually threatened by the rector that the names of the opponents of the rate would be sent to the bishop, that that they might be cited and punished!

What with this apparition of the old persecuting spirit of the Church of England, and the spread of Popery both within and without her pale, the advocates of a scriptural piety and a pure Gospel, have need to watch, and to be ready by every lawful means to withstand the progress of adversaries so crafty and so powerful.

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### DEMONOLOGY.—No. III.

#### MAGIC AND WITCHCRAFT.

THE next point of inquiry respecting demons that claims attention, is,—whether they are possessed of miraculous power, and whether they can impart this power to man. It has been seen that demoniacs generally have manifested extraordinary strength. This fact excites no astonishment. If our spirit be the source of our strength it may easily be supposed that an increase of spiritual influence would be accompanied by a proportionate increase of physical power. But the

question is whether demons apart from the human body possess *miraculous* power, and if so, whether they can communicate this power. The strength of demoniacs can scarcely be called miraculous. A miracle is a suspension of the ordinary laws of nature, or an act above those laws, or independent of them. To raise a tempest by a word—to allay a storm—to fill the air with thunder and lightning—to change a man into a horse, or a rod into a serpent—to in-

afflict or cure diseases by a word or look, would be without the usual course of nature;—would be to exert a power not naturally possessed by man, and therefore a miraculous power. Is this power possessed by demons? In the investigation of this point Scripture is our only safe guide.

In the Book of Job we read that Satan exercised some such power as this. God gave his servant Job into the hand of Satan to torment him, and thus prove him. "The Lord said unto Satan, behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job and said, 'The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.' While he was yet speaking, there came also another, and said, 'The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee.' While he was yet speaking, there came also another, and said, 'The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.' While he was yet speaking, there came also another, and said, 'Thy sons and thy daughters were eating and drinking in their eldest brother's house: and, behold there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and

I only am escaped alone to tell thee.'" Job. i. 12—19. On a subsequent occasion, Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. Job ii. 7. In these instances Satan evidently exercised miraculous power. The elements are under his control; the lightning of heaven is at his command; he summons the mighty wind at his pleasure; and he afflicts at his will the body of Job. If this power be possessed by Satan the prince of demons, may it not also be possessed by his angels?

It is stated in the Book of Exodus, that miracles were performed by the magicians of Egypt. Their power must have been imparted to them by Satan or demons. In resisting Moses and Aaron, the servants of the true God, who wrought miracles to substantiate the claims of Him whose servants they were, the magicians would be assisted by the deities they served, the enemies of the true God. It must be borne in mind that the whole conflict between Moses and Pharaoh, seems to resolve itself into a contest between the God of the Hebrews and the gods of the Egyptians. Hence God declares to Moses, "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; AND AGAINST ALL THE GODS OF EGYPT I WILL EXECUTE JUDGMENT: I am the Lord." Ex. xii. 12. In accordance with this declaration is the record (Num. xxiii. 4), "For the Egyptians buried all their firstborn which the Lord had smitten among them: upon their gods also the Lord executed judgment." Hence the plagues. Some, if not all of them, had especial reference to the religion of the Egyptians, and were calculated to bring their gods into contempt. A serpent was a typical representation

of the presiding divinity of Egypt. The river Nile, whose waters were turned into blood, and were rendered offensive and noisome, so that the fish died, was held in high estimation, and regarded as a god. The frog was the emblem of man in embryo. There was a frog-head god and goddess: the former was supposed to represent the creative power. The beetle was held in peculiar veneration by the Egyptians, and yet it became their tormentor, and they were compelled to trample under foot creatures that they were wont to adore. Their gods then would render the Egyptians all possible help, and the result is stated (Ex. vii. 11, 12): "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." After Moses turned the water into blood, and brought up frogs upon the land of Egypt, it is written that the magicians of Egypt did so with their enchantments. Ex. vii. 22, viii. 7. To say that the magicians imposed upon Pharaoh, Moses and Aaron, is simply absurd—Moses would have detected and exposed the imposture in a trice. Besides, how could the magicians tell what miracles Moses would work? Moreover the statements of the Bible are simple and definite, plain and positive, and it is difficult to reconcile a disbelief of the miracles of the magicians with becoming reverence for the Sacred Scriptures.

Similar power was probably possessed by Simon the magician, a sorcerer mentioned Acts viii. 9—11. "But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one. To

whom they all gave heed from the least to the greatest, saying, 'This man is the great power of God.' And to him they had regard, because that of long time he had bewitched them with sorceries." It is hard to believe that all the people would have said, "This man is the great power of God," if he had not performed miracles. The expression, "beforetime," in the 9th verse, would support this opinion. It would seem that his power was stopped when Philip came. To Christ and his disciples the demons were subject. Philip had cast out some demons in Samaria. In the presence of Philip, armed with the Spirit, Simon might have found himself deserted by his patron demon, and bereft of his power. This circumstance might account for his ready belief in Philip.

The close connection between idolatry, or the worship of false gods, and devil worship, helps us to understand the power both of the magicians of Egypt and of Simon. Idolatry was not merely the worship of idols: it was the worship of spirits associated with the idols. The golden calf was not worshipped by the Israelites; it was the medium through which they would present worship to Jehovah. The worship of the world was devil-worship. In support of this statement the following passages may be cited:—"They sacrificed unto devils, not to God." "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring." "Yea, they sacrificed their sons and their daughters unto DEVILS, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the IDOLS of Canaan." Deut. xxxi. 17; Lev. xvii. 7; Ps. cvi. 37, 38. "What say I then that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say that

the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils : ye cannot be partakers of the Lord's table and of the table of devils." 1 Cor. x. 19—21. The struggle of Satan from the beginning has been to obtain the worship of men. He offered Christ the kingdoms of this world, and all the glory of them, if He would fall down and worship him. Elymas the sorcerer, called by Paul, "the child of the devil," sought to turn away Sergius Paulus from the faith. In order to strengthen their votaries in their delusion, Satan and his angels may work miracles on their behalf, and thus accomplish their wishes and answer their prayers ; and God in retributive justice may permit men who hate the truth, and will not retain the knowledge of God, to be thus strengthened in a lie by demons. The power of the magicians of Egypt is then no matter of surprise, and none can tell to what extent magic obtained among the heathen, who being idolators were worshippers of the devil. Even in the present day God may permit demons to exert similar power. If men will deal in the occult arts, and profess a league with Satan, Satan may come and ratify that league by occasional aid. As success emboldens, he may thus secure his prey, although his aid cannot be relied upon. The pretensions of magicians should be closely investigated ; but if all attempts to discover imposture fail, it would not be very absurd to suppose them helped by evil spirits.

May not some of the miracles of the Church of Rome be thus explained ? The worship of saints and the Virgin Mary is as much idolatry as the worship of the heathen. The demons lurk about such altars, as

much as the altars of Pagan gods. Such worship is devil worship ; and it is not a just occasion of astonishment that the devil should help his priests and worshippers. Satan, the New Testament informs us, is to work with all power, and signs, and lying wonders.

In the present day, however, Satan seems ~~more~~ more anxious to be forgotten, that his existence not being suspected, he may work more effectively. This is a rationalistic age ;—and rationalism, as much as, if not more than, superstition, secures the triumphs of Satan. It must not, however, be forgotten that gold, honour, and pleasure are as much Satan's representatives as idols, and that to many it may be said, "These are your gods."

Of course it must be understood that the power of demons is not unlimited. Satan had *permission* from God to afflict Job, and the elements were laid at his command for this purpose. The power of the magicians of Egypt was limited ; and at the fourth miracle of Aaron they employed their enchantments without success. They then found that they were contending with a power superior to their deities, and said, "This is the finger of God." This confession when their enchantments failed, indicates that on the former occasions they had indeed wrought miracles. But whilst this power of Satan was limited, it is manifest from the narrative that its exercise was a very common thing. Satan went out from the presence of the Lord and commenced his malignant proceedings against Job, with a despatch which showed him to be well trained in such proceedings. The magicians of Egypt set to work with their enchantments without any hesitation, manifested no doubt as to the result, and were disappointed when they could go no further. Whilst then

the power of the demons was a privilege rather than a right, it would seem to have been almost universally enjoyed. Its withdrawal would seem to have been an exception rather than a rule.

The possession of such power by Satan would not weaken the evidence to the truth of Christianity which is drawn from miracles. Their evidence depends as much upon their character and aim as their external appearance. Men would be led astray by Satan's miracles only when their moral sense was perverted. There is that in man which *recognizes* truth, although it cannot *discover* it. The miracles of God, and Jesus, and his Apostles, are not immoral, ridiculous, nor resultless. They do not produce talking dogs of brass or weeping pictures; but they are sensible, and adapted to the circumstances of the case, and to the various economies of the world.

It must not be supposed that there is any connection between the miraculous powers referred to as possessed by demons, and the witchcraft of later times—a belief in which is held by some even in the present day. There is nothing analogous to modern witchcraft in the sacred Scriptures. The witchcraft there mentioned is merely divination or fortelling future events. The witch of the Scriptures was a prophetess, whose predictions were the result of intercourse with evil spirits. Such was the witch of Endor, to whom reference will be made in the next paper. We nowhere in the Bible find ascribed to witches powers similar to those which modern witches are supposed to possess. The witches, whose executions stain the pages of English and Scottish history, are as far remote from the witches of Holy Scripture as can be conceived. The crime of witches among the Jews was consulting demons instead of God. God was then wont to make

known His will by the Urim and Thummim, and to reveal future events in dreams, visions and prophecies. To have recourse to evil spirits, in order to obtain this knowledge, was rebellion and treason against the God of Heaven, and therefore punished by death. When Satan devised mischief against mankind, he either directly accomplished his own purposes, or when men were his agents, they accomplished his purposes by the exercise of their natural powers. When the elements were his instruments, he himself excited them without the intermediate agency of man. We read nothing in the Scriptures about spells and incantations. We find in them no accounts of withered hags gathered round a boiling cauldron with their frightful dance and hellish screams. We read nothing about the aid of toads and lizards and poisonous entrails in bringing demons into subjection, and thereby obtaining their fearful assistance. We find no mention of witches who could raise a storm, foment divisions, render women barren or their offspring deformed;—of the evil eye, under the blighting influence of which human beings languish and decay;—or of the mewing of cats or whining of pigs as exciting an influence over the fortunes, health, or destiny of men. The witches of English history are not the witches of the Bible, but the offspring of superstition and ignorance. The only case mentioned in Scripture which furnishes the slightest foundation for belief in the power of one man to injure another, by enchantments or curses, is that of Balaam; and from this nothing can be argued. Balaam is sent for by Balak to curse the children of Israel. He says he cannot go without permission from God; God permits him to go, but not to curse. He employs him as His prophet, and his



language is, "How can I curse whom God hath not cursed?"

Simon is said to have "bewitched" many by his sorceries. But the word translated bewitched means astonished, and is so employed in a subsequent verse: "He remained with Philip, and *wondered*, beholding the miracles and signs which were done." Acts viii. 13.

There is then no real connection between the witchcraft referred to in the Bible, and that which was the object of universal belief in the middle ages, although that belief may have been strengthened by an unintelligent reference to scriptural evidence. The source of that belief may be traced to the love of the marvellous common in man, and the extreme ignorance then prevalent. During many ages learning was almost exclusively confined to the monks and priests. Skill in warlike exercises satisfied the knight; embroidery was the honorable employ of the ladies. The mass of the people were in a condition of profound ignorance. A belief in spirits has always existed. Of these spirits only crude conceptions were formed. Any persons possessed of superior knowledge, or skilful in the healing or any other art, was sup-

posed to be in league with the evil one. Any woman that happened to be more ugly than her neighbours, or more decrepit, or wrinkled with age or infirmity, was esteemed a witch; and it often gratified her vanity and suited her interest to be thus esteemed. The belief in the existence of witches was therefore universal, and scepticism on this point was deemed impiety. Hence sprung the enactments on witchcraft, which disgrace the annals of the nations of Europe, and of which thousands of innocent men and women were the fatal victims. Under these laws the accused could scarcely escape. One mode of trial was throwing them bound into a pond. If they were drowned, their innocence was proved, when too late. If they swam, their guilt was thereby evidenced, and they were put to death. The accused never stood any chance of acquittal. Judges were always disposed to condemn them, and any evidence against them was accepted. At length the persecution and punishment of witches ceased, and witchcraft became almost unknown.

The subject of the next, which will be the concluding paper of this series, will be divination.

## IMPOSITION OF CHURCH-RATES IN NEW CHURCHES.

THE Bill introduced during the present session by the Attorney-General, for the amendment of Church Building and new Parish Acts, has happily been withdrawn, chiefly through the remonstrances of the Nonconformist supporters of the Ministry. In all probability, however, it will be revived in the next session, possibly under a Tory administration, and give rise to an internecine contest. In the mean time we are confident that

our readers will not object to have the salient points of this question, and the general bearing of the new phase it has assumed, briefly placed before them.

The Statute-book contains twelve "principle Acts," providing for the creation of new districts and the erection of new churches. They belong to three consecutive movements. The first embraces the parishes erected in 1818, under a

Parliamentary grant of a million sterling; and as these were created by the funds of the nation, so they were endowed with the right of levying church-rates, but at the same time saddled with the additional burden of contributing a rate also to the mother Church, for a period of twenty years. The new parishioners were thus taxed for services from which they derived no benefit, and, finding themselves in the same predicament as the Dissenters, they did as the Dissenters have done, and in numerous instances refused to make any rate at all.

Ten years after, the Catholic disabilities were removed, the Test and Corporation Acts were repealed, the House of Commons ceased to be composed exclusively of members of the Established Church, and it became necessary to indent on the voluntary principle for the erection of the Churches which the exigencies of the times required. In the second period of legislation, therefore, the new parishes, created under Sir Robert Peel's Act, were left to provide for the maintenance of the fabric and the ministrations of religion from the same source to which they had been indebted for the Church itself. This important fact, although controverted, was fully admitted by the Attorney-General, who "agreed that the general impression was that the effect of Sir Robert Peel's legislation in 1843, differed from that of the earlier Act, and that it would not allow church-rates to be levied in what were called Peel parishes."

The next movement was made by Lord Blandford in 1856. His bill was intended "to promote the creation of parishes in districts where there were churches already," and, as originally drafted, it provided for the levying of church-rates, but only for the services of the new district. The Select Committee to whom it

was referred struck out the church-rate clause. When the bill, thus amended, came before a Committee of the whole House, Lord Blandford stated in reply to Sir W. Clay that the parishes he proposed to create would, to all intents and purposes, resemble those formed by Sir Robert Peel's Act, under which, as was well known, no church-rates could be levied. At the same time, however, the 15th clause enacted that the resident inhabitants of every new parish, whether constituted under the Peel or Blandford Acts, "should for all ecclesiastical purposes, be parishioners thereof, and of no other parish; and such new parish should, for the like purpose, have and possess all the same rights and privileges, and be affected with such and the same liabilities, as are incident and belong to a district and separate church." To this clause these words were added by the Committee:—"and to no other liabilities; provided also, that nothing herein contained shall be taken to affect the legal liabilities of any parish regulated by a local Act of Parliament, or the security for any loan of money legally borrowed under any Act of Parliament or otherwise."

These various Acts were found to be so prolix and confused as to defy all comprehension, and all imitation, and the Government has been employed for more than a twelvemonth in an attempt to consolidate and amend them. Yet so inveterately complicated are the interests created by the connexion of Church and State, that the new and simplified Act is divided into seventeen parts, and contains 321 sections.

But, although it was clearly and distinctly understood by Churchmen, as well as by Dissenters, and by the public in general, that no church-rate could be levied in the new districts, the whole question has

been opened, and involved in darkness and uncertainty by the exercise of legal ingenuity. The subject was recently brought under the cognizance of Dr. Lushington in a case from Shrewsbury, and, as Sir Roundell Palmer asserted, "he fastened upon the term 'ecclesiastical purposes,' which, in his opinion, must mean all ecclesiastical purposes, and he held that church-rates were ecclesiastical purposes." This decision, it is said, is to be appealed to the Privy Council, and thus the question of imposing church-rates on all the new churches which have been erected, which are computed at 1600, turns upon the definition of two words; and if Dr. Lushington's comprehensive interpretation of them is to stand, we shall have constructive church-rates, scarcely less odious than constructive treasons.

The new Consolidation Bill was referred to a Select Committee, and Mr. Mills, the member for Wycombe, contended, and not without good reason, that the re-enactment of the clause upon which the dispute had arisen, would have the effect of giving it additional force, and open the door for the introduction of church-rates into hundreds of parishes where they had hitherto been unknown. Sir Roundell Palmer, however, urged that the Government had undertaken simply to consolidate the existing laws, and not to settle any disputed point. Lord Palmerston gave the same reply to the members of the deputation who waited upon him, and refused to omit the clause on the plea that it would be tantamount to an alteration of the law. The argument has the merit of plausibility, but loses all its force when it is remembered that the new Bill is by no means scrupulously limited to the object of condensing the old laws, but is, to all intents and

purposes, as much an amendment as a Consolidation Act. If, therefore, any amendment whatever was to be made, what could be more reasonable than the proposal of Mr. Mills to omit the clause which the ecclesiastical lawyers—always the most backward in Church reform—had "fastened upon," to wrest the law from its original design, and to impose rates contrary to the intention, if not to the engagement, of those who propounded it.

In the course of the debate, Lord John Manners manifested great mortification that the Bill was withdrawn in compliance with the desire of the insatiable "political Dissenters," whom he advised the Government to defy. Why the crime of being a Dissenter should be considered to be so intensely aggravated by his having any political opinions in this free country, and that by a party which, within the last month, has maintained that no man could be a good Churchman unless he was also a Conservative, it is difficult to divine, upon any principle of consistency. But it has become manifest, from this debate, that the Tory members are anxious to endow all new parishes with church-rates, and will not part with the disputed clause while there is any chance that the Law Courts may interpret it in their favour.

These proceedings are greatly to be deplored. It is a matter of regret that an Act which was intended to be a boon to the Church, should have been so constructed as to become a scourge to the Dissenters. Whatever might be the eventual issue of the struggle to get rid of church-rates in the old established parishes, it is to be regretted that this auspicious occasion was not improved, to limit the sphere of contention; and that those who had repeatedly voted church-rates a

nuisance, did not think it worth their while to prevent its extension to 1600 new parishes. Their past votes have evidently been dictated more by the calculations of diplomacy than by the impulse of conscience. But the worst effect of this attempt at legislation, is the feeling of increased animosity which has been kindled by the peculiar circumstances of the case, and which is likely to be intensely inflamed on the revival of the subject. During the discussions of the last twenty years, one of the strongest arguments for continuing church-rates has been, that without them it would be impossible to maintain the services of religion in poor and rural parishes; and the argument was not without some weight. But in the case of these new parishes, there is not even the shadow of such a plea for the rates. These churches, as they have been erected by private liberality without any aid from the State, so have they been maintained in undiminished prosperity by voluntary contributions. The flourishing condition which they exhibit, shows that, in their case at least, there has been no necessity for compulsory rates to ring the bells, or play the organ, or pay the sexton, or maintain the fabric. The anxiety manifested to endow them with the power of making rates cannot be dictated by any regard for their interests, and

can arise only from a determination to depress and humiliate the Dissenters by imposing on them contributions to a Church to which they do not belong. Neither in this instance can the resistance which the Dissenters have offered to this measure be attributed, as usual, to the malevolent feelings they are said to entertain towards the Church, and their anxiety to pull it down. They are acting purely on the defensive. It is the Church party who are the aggressors. And the Dissenters would be unworthy of the name of Anglo-Saxons, if they did not resent the ignominy of thus being made hewers of wood and drawers of water to a Church which treats them with the same contumely which the Pekin cabinet exhibits towards the outside barbarians, and the Mahomedan to a Kafir, and the Brahmin to a Pariah. They constitute nearly one half of the religious community in England, and they are fully alive to the duty of contributing their share to the relief of its spiritual destitution by the erection of new Chapels and the collection of new congregations. With what feeling of justice and equity, with what show of common decency, then, can they be compelled to subscribe likewise towards the expenses of worship, and the repair of the fabric of every new church, which the piety and liberality of churchmen may erect in any part of England?

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## SUNDAY-SCHOOL SPEECH-MAKING.\*

## THE POMPOUS SPEAKER.

WITH self-satisfied strut, graceful flourish of pocket-handkerchief, and loud blast from his nostrils upon the same, this gentleman takes his position upon the platform. It is Sabbath afternoon—a monthly appointment for laying aside the regular lesson of the day, and hearing speeches about missionary matters. The gentleman has come for the purpose of being one of the speakers. He looks round with patronizing air on the company whom he is to address, clears his throat, says 'h'm' several times, and proceeds :

"My dear young friends, let me observe, as a preliminary, that I must have perfect silence while I address you. You must bestow on me your undivided attention, and not be guilty of disorderly conduct or confusion. If you interrupt me while I am addressing you, or signify by your inattentive deportment that you do not appreciate my remarks, I shall be obliged, though reluctantly, to bring my address to a conclusion."

He has by this time succeeded in getting their eyes and mouths pretty well open, from curiosity as to what is coming next. He continues :

"My dear children : I am very glad to see you all here this afternoon. I have from my earliest childhood experienced a deep solicitude for the welfare of the young and rising generation. The sight of a little child awakens in my heart a warm interest for the whole family of infantile

humanity. I see them with the world before them ; with its hopes and fears, its dangers and its troubles all unknown to them. I gaze upon their future ; but Oh, what a gaze ! My youthful hearers, the Sunday-school is infused with a spirit of profound conviction in certain fundamental truths. The Sunday-school looks to the indoctrination of the youthful heart in all the divine attributes. It contemplates the entire sanctification of every child of Adam."

Here the superintendent ought to step up to the man, and tell him that the children do not understand a word of what he is telling them ; but he is a little afraid of hurting the stately person's feelings, and so suffers him to plunge on. He proceeds, and after talking a great deal about himself, a little about the Sunday-school, Adam's fall, and several other things, presently gets into the thick of his speech. He is more pompous than at first. His flourish of speech and flourish of pocket-handkerchief are both on the increase. He uses words of great length, and very hard to be understood. The most of his hearers do not understand his speech at all ; and it would be no loss, except the loss of time consumed in uttering it, if nobody understood it. It is inflated fustian. It is ornamental dulness. It is heavy frothiness. It is not on any subject in particular. The great man was announced to speak on something connected with the object for which the meeting was held. But he cannot lower himself to that. He understands that several other persons are to speak, and he will let them attend to that part.

At last, long after the proper time,

\* From "Sunday-school Photographs," by the Rev. Alfred Taylor, Bristol, Pennsylvania. Johnstone, Hunter, & Co., Edinburgh.

he brings his remarks to their promised close. Those of his hearers who are still awake, have been looking forward to this moment with pleasurable expectation. The sleepers care not how long he keeps on. He has settled them. He wipes his massive brow, parades down from the platform, takes his seat on an honourable chair, and looks round on the exhausted victims of his address, as much as to say, "Wasn't that a magnificent speech?"

Truly magnificent. "The pomps and vanity of this wicked world, and all the sinful lusts of the flesh." Very fine stuff to blow the trumpet with, but very poor fare for hungry and starving young souls.

There are some men who do this pompous sort of talking for the sake of making a display; but there are others who do it, because they do not know better. They have heard a great orator or two, and think they ought to speak as the great orator speaks. Mr. Stuff, when addressing a Sunday-school, thinks he is Daniel Webster addressing the Senate, and puts on airs accordingly. He comes as near his model as a poodle dog comes when he attempts to growl like a lion.

If the pompous man ever does any good with his gift of speaking, it will be after he shall have laid aside all the feathers, gold lace, and brass buttons of his style. He must speak with more simplicity, and must be sure that what he utters is sound sense, instead of a long string of empty nothings, covered up with great swelling words of bombastic pedantry.

#### THE EMPTY MAN.

SOME empty things are empty because they have been exhausted of that which they formerly contained. This is not the case with the speaker to whom we now listen. His infir-

mity is that he was not filled. Consequently he has nothing to say.

It would be well for himself, and for his hearers, if he could convince himself, before starting, of his empty condition. But he rises with the air of one who has important truths to communicate. Even if he has an inward conviction that he has not much to say, he thinks the emergency may bring forth something. He has heard about how some great men find words and thoughts coming to them in the pulpit, and upon the platform, and he does not know but that a deluge of speech matter may flow in upon him after he gets in motion. He is introduced to those who are to be his hearers. He looks wise at them. They look at him as if they expect something very fine; but he is as empty as a tin rattle. True, the tin rattle has a few solid substances within it, which can be made to jingle against its sides, and thus produce an entertaining sound for very young persons. So our empty friend may have an idea or two, or some fragmentary remnants of an idea, which will jingle a little when violently agitated. But the music of the rattle is monotonous, and soon becomes tiresome. So with the speech. It is very hard work to listen to it; all the harder if we sympathize with the suffering speaker in his laborious efforts to pump up something from where there is nothing.

For the opening sentences of his speech Mr. Empty selects some wise saws, so old that all their teeth are worn off, or else some allusion to his own emotions on being asked to address such an assembly as that which is before him. If it is an ordinary Sunday-school address, and the day is fair, he opens by saying, "My dear children, I am glad to see you here this bright and beautiful afternoon." Then a pause and a clearing of the throat, waiting for something else to come. When the some-

thing does come, it is apt to be a slight paraphrase of the sentence already uttered, or an improvement on it: for instance, "I am *very glad indeed*, my dear young friends, to behold your pleasant faces here on this sunshiny day." The pleasurable thought which lies at the bottom of this may be ventilated seven or eight times in the course of the speech. If the occasion is a great one—an anniversary or a picnic, prominent allusion is made to "this interesting occasion," to the pleasure which it gives the angels in heaven to behold it, and to the Sunday finery with which the children are adorned. If it is at a Sunday-school convention, where five minute speeches are being delivered, these trite remarks consume the whole of the speaker's time, and he costs the convention exactly five minutes of its time whenever he rises, giving nothing in exchange for it.

At an anniversary or other meeting where this gentleman officiates, he asks as a particular favour that he may be the last speaker. This he does in the hope that he may gather a few ideas from the speakers who precede him. He makes the most of his opportunities here, and sometimes succeeds in appropriating some ideas, but without such digestion as to make them his own. When he brings them out, it is as when a turkey would steal peacocks' feathers for purposes of personal adornment; all who see their rich plumage know that they did not grow upon the turkey. He says, "As the previous speaker has just eloquently remarked"—and then he proceeds with a mangled hash of what he thought the speaker said, with variations. If the youthful hearers are asked what he said, they are apt to give such an account as did a little girl who had been listening to one of these empty men. "Why, Ma, he talked, and he talked, and he told us he was glad to see us; and

then he talked, *but he didn't say nothing.*" A man commenced speaking quite eloquently at a meeting where the speeches were but to be five minutes long; but after he had spoken about two minutes, he consumed the remaining three in telling how sorry he was that the time was so short; he would like to have more time. By general consent his time was extended, as we all supposed he had something to say, which being done, he paused, scratched his ear, and said, "Well, really, Mr. Chairman, I don't know that I have anything more to say." The irrepressible smile which followed interfered sadly with the devotional purposes for which the meeting was held. The man was, oratorically viewed, a tin rattle. One jingle finished him.

The Empty Speaker generally talks a great while; always as long as he is allowed to. He keeps on in the hope that he will succeed in saying something, a hope which is shared by his hearers, but which is most generally disappointed. That which he says will not warrant the labour and expense of phonographing or printing. Emptiness arises from want of preparation. It may seem to some people absurd to talk of *preparing* to address children. It is a great deal more absurd to address them without preparation. Consider what you have to say. If you have nothing to say, keep your mouth carefully closed. If, on consideration, you find that you have somewhat to say, out with it, weighing every word and every thought, dressing it in its most pleasing garb, and being very particular to stop the moment you get done.

#### THE APOLOGETIC SPEAKER.

This orator begins by saying that he positively cannot speak, owing to a very bad cold in his head, which he caught a few days ago, by in-

prudently leaving off one thickness of his under garments. Or, he is a sufferer from the aching nerves of a partially-decayed tooth, which he has allowed to remain in his lower jaw longer than it ought to, by reason of not having had time to go to the dentist's for the purpose of having it rooted out; or, he has not fully recovered from the bruise on his knee, which he received when that joint came violently in contact with the brick pavement one night last week, some careless or designing person having placed melon rind in a spot on which he could not avoid treading. Or, the illness of his wife's cousin (on the mother's side) has so engrossed his attention since the fourteenth of last month, that he cannot collect his thoughts. Or, he fears (after promising to speak) that he is not the best man whom the committee could have selected for this interesting occasion; and as he sees around him those who are more eloquent than he, he trusts that his well-known inability to interest an audience, will suffice for a reason why he should give place to some of the learned and gifted gentlemen who are present. Or, the pressure of business during the past few days has been such as never, in all his business experience (and here he stops to hint at what a tremendous experience he has had), crowded on him before. It has completely overwhelmed him. Or he is totally unprepared.

The audience sympathizes with the afflicted person, and unanimously conclude that it is unreasonable to expect a speech from a man labouring under any or all of the above-mentioned disabilities. They wonder that his family could have consented to his leaving home under the circumstances; and still greater is their surprise to see that the committee do not, on hearing his apologetic

statements, at once procure a comfortable hack, and hurry him to a place of repose and safety. . . .

His talk is apt to be a continuous string of nothings, amounting in their total to exceedingly little. It did certainly need some apology, if indeed it ought to have been spoken at all. It would have been better to omit it altogether. His hearers grow weary, and, while they wish him no particular harm, hope that some of his infirmities will interfere with his appearance in public, should a future invitation be extended to him.

Sometimes it is the case, however, that a speaker who begins with an apology makes a really excellent speech. This, which is a rare occurrence, is only an evidence that good men sometimes do foolish things. No apology ever helps a speech. No speech is as good, with an apology at its beginning, as it is if the speaker plunges at once into what he has to say, and says it earnestly and clearly. The only warrantable apology is in the case of the speaker of feeble voice, who consumes the first five minutes of his speech in building the fire under his boiler to get up sufficient steam to enable his voice to be heard. If we must have an apology, let us have it then, for nobody will lose anything by not hearing it.

#### THE RIDICULOUS SPEAKER.

The last words of the ponderous address of that able man, the Rev. Dr. Plod, have just fallen upon the wearied ears of the audience. The audience are glad, for Dr. Plod has been speaking for forty minutes. He has been into the depths of metaphysical theology, and has rolled out his weighty sayings with logical accuracy, and even with elegance of diction. But it was not possible for



his youthful hearers to understand one word of it.

Mr. Ridiculous has been announced as the next speaker. The children know him, and are looking for some lively refreshment from him, which they feel that they deserve, after listening to the stately utterances of Dr. Plod. He knows, too, that if that distinguished person were to continue his address much longer, the hearers, great and small, might be snoring. They need waking up, and he will wake them up. He reasons with himself, "Old Plod couldn't come it over these folks; but see me fetch them." And he proceeds to "fetch them."

The first thing he does is to make a comical face at the children. The children at once set him down as a superior man, for Dr. P.'s countenance was as unmoved as a milestone during his speech. Now he is going to interest them. They begin to love him, and wish he were going to talk all the time. He makes another funny face, which makes the youthful congregation laugh. These pleasant smirks are instead of the ordinary "introduction" with which sermons are begun.

The "introduction" being over, he plunges into the heads of his subject (if his subject had any heads, or if he had any subject it would be a good thing); or, at any rate, he plunges into something. It is a string of funny nothings, without head, middle, or tail. One queer story succeeds another, interspersed with pleasant grimaces, which come as naturally and as frequently as do the oaths with which profane men spice their conversation. It is extremely delightful to the children, but miserably unprofitable. It is like the elegant froth puddings which adorn hotel dinner-tables, fine to look at, but poor stuff to feed upon; nearly all froth, and almost no pud-

ding. As it would not require a careful calculation to ascertain how long it would take a man to starve on such puddings, so we might easily calculate how soon a Sunday-school would run down, if stately fed on such foolish nothings as the present orator utters.

Both Mr. Ridiculous and Dr. Plod are in error, although their errors are widely different in their character. Plod is as grave as a sexton, Ridiculous cannot help playing the buffoon. Plod never smiles, while Ridiculous thinks that the chief excellence of speaking is to keep the children on a broad grin all the time. The Doctor thinks it undignified to be constantly using illustrations, and so entirely avoids them. The funny man uses great loads of them; but they are only jokes, and are not used to illustrate anything in particular. Plod disapproves of froth pudding, but does not hesitate to offer his young friends stale sawdust pie. The one they cannot possibly swallow or digest, the other they gulp down in large spoonfuls, but the more they get of it the poorer and thinner they become.

It is very easy to make children laugh, especially very young children. But making them laugh should not be the chief object of the man who addresses them in Sunday-school. If mirth is all that is desired it would be well to omit the speech altogether, and only *do* funny things. Let a funny person go from bench to bench in a Sunday-school, and tickle the children's noses with a straw, or pleasantly punch them under the ribs with a stick, and he will have the school in a burst of cheerful merriment sooner than by delivering the very funniest address he knows. Perhaps somebody says this would be a ridiculous proceeding. Not much more ridiculous than some of the buffoon speeches which are sometimes made.

It is not denied that the Ridiculous Speaker succeeds in securing the attention of the children. Children will give heed to whatever is amusing. Let a man come along with a barrel organ, and the most entertaining speaker cannot hold their attention. Let some lively boy report that there is a monkey in attendance on that instrument of music, and it takes more than ordinary discipline to restrain them from crowding the doors and windows to witness the grotesque performances of the merrymaking little beast.

How far, then, is it right to be *funny* in speaking to children? Very little, indeed, if we want to do them good. Some cheerful brother is disturbed at this, and fears we are taking the side of Dr. Plod. Don't be alarmed, my cheerful friend. It is right to flavour your speech with amusing remarks, just as you put sugar in your coffee. A little sugar, if it is a good article of sugar, without too much sand in it, will sweeten a good sized cup of coffee. If you drink the (decoction of rye, chestnuts, roots, and other

stuff now generally used for) coffee without sugar, it is very disagreeable. If, on the other hand, you put too much sugar in it, you find a quantity of good-for-nothing sweetening at the bottom of the cup, which the coffee would not dissolve, and which is not useful, either as coffee, sugar, or anything else. So must we season our speech with exactly the right quantity of an excellent article of mirthfulness. If a good joke comes in place to point an illustration with, use it by all means, but take care that neither joke nor illustration are used *only* for the sake of saying something sharp or funny. If the speech is all joke, it is coffee with too much sugar. If too dry and solemn, it is coffee with the sugar left out; and however pure Mocha it may be, nobody wants it, or can enjoy it.

While sweetening our speech with the sugar of pleasant mirthfulness, let us also be careful that it be well seasoned with the salt of Divine grace. Otherwise it cannot be written of it, "And the speech pleased the Lord."

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SONNET.

"Works are the breath of Faith!" Broad-chested Faith,  
 First but a babe just strong enough to weep  
 That it can do no more—then fall to sleep,  
 And wake, again in sighs to spend its breath.  
 Next it doth learn to utter childish sounds,  
 With imitative tongue and lisping voice,  
 Speaking the accents of another's choice,  
 Nor venturing speech beyond tuition's bounds.  
 Then, youth, more ardent and much bolder grown,  
 Elects its when and where, nor will be taught,  
 But that it finds loud words oft go for naught.  
 Yet, healthy lungs gain strength with every tone,  
 Till in its stalwart manhood, bold and wise,  
 Faith breathes forth love, and prayers responsive rise.

## ELIJAH'S DEFECTION.—1 KINGS XIX.

Few of the Bible histories are either so instructive or interesting as that of the prophet Elijah—for these reasons among others : it is so largely detailed ; it abounds with remarkable occurrences and with astonishing miracles ; it delineates two characters as different as light and darkness, the wicked king and his stern and faithful reprover ; and there is yet a third character, the infamous idolator and persecutor, Jezebel. The prophet himself is a study, if not a model,—a man of strong faith, severe, resolute, and for the most part unfearing. He marches through the land almost like a god, wrapped in a whirlwind, smiting sin without reluctance or remorse. He comes and goes like a dreadful apparition, which discharges its mission, and can nowhere be found. The land is searched and scoured in all directions, but in vain ; yet he suddenly appears again, no one knows whence or how, upon the scene of some new iniquity. He is the Gorgon or the fury who tortures Ahab's reign, and the scourge of his bloody-minded Queen ; —a mighty man of God, who has no equal except Moses, but differs from Moses in this, that Elijah is not the meekest man upon the face of the earth. Yet he was a glorious character, one of the three that communed together on the Mount of the Transfiguration—the lawgiver, the law-avenger, the law-fulfiller—the most august assembly that ever met in this lower world.

The Apostle James said of him that he was a man of like passions with ourselves. This plainly appears from that portion of his history which we are now about to consider. Every one remembers of course the sacrifice upon Mount Carmel, in which the priests of Baal were challenged to the trial, as to who

was the true God—Baal, or the God of Israel. The priests of the former prayed and vociferated all day ; but as an idol is nothing in the world, “there was no voice nor any that answered.” But when Elijah began although he poured water enough upon and about his altar to extinguish any fire, except that which was supernatural and divine, yet the answer surpassed even his expectation, and proved that the effectual fervent prayer of a righteous man availeth much. But Elijah is one of those remarkable instances in which good men have sometimes failed in the very qualities for which they were in general conspicuous. Abraham, though at ordinary times strong in faith, giving glory to God, fell into unbelief, that led to falsehood, as Job into impatience, and Moses into passionate excess. So we see this prophet, immediately after his memorable instance of zeal and boldness, fly from the path of duty, honour and safety, before the threats of Jezebel. Who shall believe that he stands securely when such men fall ? There is an awful severity in that question, again and again repeated : “What doest thou here, Elijah ?” When even a prophet forsakes his work, he shall be sure to find that God will meet with him. What words are these from the lips of such a man : “O Lord, it is enough, take away my life, for I am not better than my fathers.” But besides the faint-heartedness which he evinced upon this occasion, there is by no means a perfect sincerity in the account which he gives of himself. He does not confess his own weakness and infirmity before God, he prefers grievous accusations against the people, and laments that he is left alone. He that should rather have interceded for the sinners, brings

forward the extent of their guilt, and unwittingly makes the worst of it. How different from that pitiful and compassionate Moses, who pleads for them to avert God's wrath by his prayers; and from that greater than Moses, who cried out in the midst of his own agonies, "Father, forgive them, for they know not what they do."

First, let us in justice to the prophet look at his accusation, as it is an evidence of his zeal for God's worship and glory. It would indeed have been a shameful thing to see God's altars thrown down, &c., and yet have remained unmoved. "We cannot be too meek and gentle in our own causes; yet in the cause of God, the utmost zeal and earnestness become us."\* It is no sign of a gracious spirit to be able to see iniquity abound, the word and will of God trampled under foot, His institutions despised, without grief and indignation. This was the fault of Eli, who, though the sacrifices of God were daily defiled and scandalized by his own sons, sat quietly and apathetically by, reproving it, indeed, yet in terms too gentle by far for the occasion. If religion is worth anything it is worth our whole hearts, our utmost earnestness. We must be cold or hot, not lukewarm. Our Divine Master teaches us, by His example, that holy zeal is not unlovely, for He went into the temple with a scourge of small cords, and drove out all the buyers and sellers. This is represented as a fulfilment of prophecy: "The zeal of thy house hath eaten me up." "It is good," says the Apostle, "to be zealously affected always in a good thing." Still, we must remember, that righteous indignation has its bounds; and although but few persons are guilty of an excessive zeal, yet it is possible to offend even in this particular. For example, that zeal must be con-

demned which is directed against the persons of sinners rather than against their faults; whereas, true zeal is a holy fire that should burn against the sin, and not against the sinner. It pities the one, but has no pity for the other. Here in particular the prophet appears to be at fault. He makes the guilty people prominent. We discern no gleam of tenderness and mercy. Whereas He, who is our best example, whose zeal ultimately consumed Himself, until body and soul were both made an offering for sin, has ever in its very exercise, given the strongest evidence how much He loved sinners, since it was for their sake that He consented to pour out His soul unto death, and to be the sufferer in that fiery baptism in which His ministry on earth was closed.

It is a lamentable argument of the degree to which Israel had gone in declension from God that such a prophet as Elias is reduced to complain in this manner. If we should see a father plunged into bitter despair, wringing his hands in agony over the stubbornness of his son, we must needs conclude the case to be very deplorable. There is little hope when such a ministry proves unsuccessful. But after all it is not the ministry that is to blame, but the impenitence of the sinner. Even Christ himself had to turn away at last from stretching forth His hand to a disobedient and gainsaying people, and all He could do when He stood and looked over Jerusalem was to weep. When it comes to this—when a prophet gives up his work in despair, and while so far clear from the blood of all men, feels with anguish that he can do no more, surely there must be some who are not far from a state of final impenitence. Like the Jews who could neither be softened by the tears or the blood of Jesus Christ.

\* Parr on Romans.

But although the prophet Elijah cannot be acquitted of some considerable degree of sinfulness on this occasion, we cannot but notice that this, his prayer, with all its faults and imperfections, was signally answered. It could not be right to pray thus passionately for death, and yet he obtains not death, indeed, but what was far better, a translation. With a view to this issue, he is directed to go and anoint Elisha as prophet in his room. Which shall we admire most here, the pardoning mercy of God, or His fidelity in rewarding faithful service? He does not bear hard upon His servant's infirmities. "He knoweth our frame, He remembereth that we are but dust." Our service may not be perfect and unblemished, yet He will not condemn it for a flaw. You may observe in reading the Scriptures how again and again He accepts the excellencies and passes by the defects. This would have been conspicuous in the case before us, if Elijah had even died like other men. How much more when we see him so honoured as that a chariot of fire, and horses of fire are sent from heaven to fetch him?—the second and last man who, since the beginning of the world, escaped the pains of dying. We cannot therefore say that such honour have all the saints, but at least we may say this, that under the Gospel we have less reason to desire it. Our knowledge of the world to come, is so much greater, and death so much less to be dreaded, that we need not ask to be carried to heaven in a fiery chariot. Why should we fear to put off our mean garments of mortality and lie down to sleep, when we know that we shall rise up kings and priests unto God? 'Tis but laying down our load, putting off our harness; saying "farewell toil, sin, sorrow." Like Elijah's mantle, our mortal part drops upon the earth; like Elijah's

living self, the spirit flies to the bosom of her Creator, Father, Redeemer and God.

But what saith the answer of God unto him? "I have reserved to myself seven thousand in Israel which have not bowed the knee to the image of Baal;" and God never has and never will, suffer His Church to become extinct in the world, how near soever she may have sometimes seemed to that catastrophe. In the worst of times, He has always had at least a remnant; and in the greatest dangers He has always found out a means of deliverance. Christ Himself assures His disciples that His Church should be founded upon a rock, and the gates of hell should not prevail against it. We are to account for it by His love for the Church, and by His love for the world,—we say by His love for the Church, which He may for wise reasons suffer to be afflicted, but will not suffer it to be destroyed. What does not God say, that "although a woman may forget her sucking child, yet will I not forget thee." Did He not declare to her, though afflicted and tossed with tempest: "Behold, I will lay thy stones with fair colours, and thy foundations with sapphires." Was it not He who inspired in the breasts of His ancient servants the most tender love for Zion and its interests. "If I forget thee let my right hand forget her cunning, and my tongue cleave to the roof of my mouth." Did not Christ love the Church, and give Himself for it—and does He not regard it as His bride—the Lamb's wife? But there is not only love to the Church, there is involved in it also love to the world, for the Church exists in the world to do for Him His work of love, of mercy—to gather unto itself the outcasts not yet collected—to be His witness—to instruct the ignorant, and seek and save the lost. As

long as He has a work of this nature to perform, His Church must be preserved. Tempted, afflicted, and weakened it may be, but never extirpated. Let the Church learn her responsibilities. She exists for the world, and is the exposition and evidence of Christ's love for the world.

The wisest and best of men may make the most egregious mistakes when they venture to speculate upon the number of the elect—as Elijah did here. One would have thought that the prophet of all Israel must have known, or at least have had good grounds for such a statement; but no. It is probable that in all times there have been far more of God's servants in the world than men could reckon up. He may have, perchance, many a hidden gem scattered up and down in the very bosom of false creeds,—serving him in sincerity and truth, in spite of all their errors, for at any rate theirs is not the sin of wilful ignorance, that is, the sin of enlightened people, and of persons who might learn but will not. But after all it is but presumption to enquire—What is that to thee? Our Lord rebukes it in His disciples—“Strive ye to enter in at

the straight gate.” The Lord knows them that are His, though even an Elijah does not. Many who seem to be so in the eyes of men, are rejected by Him who searches the heart. The reverse may also be true.

The number is not great in comparison with the thousands of Israel, but it was enough to answer and reprove the prophet's accusation. He was not, as he thought, alone. “I have reserved unto myself,” says God, “Seven thousand in Israel who have not bowed the knee to the image of Baal,”—a sufficient sign of their fidelity and true piety. But how preserved? It may mean either that they had been kept safe from the fury of persecution by the providence and power of God, or that they had been retained in their allegiance by His efficacious grace. The latter is the more useful interpretation. If we stand firm, it is not in our own purposes and resolutions—it is by the strength of God and our dependence upon Him. We must be kept by the power of God through faith unto salvation. Then only are we secure, when He will deliver our souls from death and our feet from falling.

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## THE EMPLOYMENT OF WOMEN AS HOME MISSIONARIES.\*

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It is not absolutely necessary that we should have for every kind of religious organization and effort, the distinct or direct authority of Scripture. It is enough if we can appeal to the spirit of God's word in justifi-

cation of the steps which we take with the view of advancing the Christian cause. Neither for our Sunday-schools, nor for our systems of Tract distribution, nor even for our Missionary Societies of any description, as actually constituted, can we quote direct Scriptural authority. To the Church of Christ has been committed the great work of preach-

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ing the Gospel to every creature, but the choice of the ways and the means, the modes and the instruments, by which this work is to be done, has been left, very largely, to the judgment of the Church, under the constant guidance of the Holy Ghost. Therefore, there may be in our Christian work many things that are not once referred to in the Scriptures, but are, nevertheless, in reality, quite as scriptural, because as truly in accordance with the spirit of Scripture, as if Christ and his Apostles had distinctly specified them, and, in so many words, commanded us to adopt them.

But, however certain we may feel that this or that mode of operation is in harmony with the spirit of Scripture, it is always a source of great satisfaction to be able to appeal to the direct authority of the Divine word. Now, as to the employment of women as missionaries, there is something that does, at least, come very near to direct scriptural warrant. It must be confessed that St. Paul, in one or two instances so expresses himself as to convey an impression unfavourable to the employment of women as teachers of religion. "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. xiv. 34, 35.) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. ii. 11, 12.) It is obvious, however, that what Paul forbids, in these passages, is a woman's taking part in the public services of the Church. If the Apostle's language be pressed so far as to exclude all teach-

ing on the part of women, then it is not right that they should be engaged as Sunday-school teachers, and, indeed, every Christian woman who has written a religious book, or contributed a religious article to a magazine, comes within the scope of Paul's censure. No, the Apostle, with that keen sense of propriety which distinguished him, forbade most positively a woman's taking part in the public services of the Church; but we shall see that he provided for women other work in Christ's cause, and work more befitting their character, their gifts, and their position. He tells Titus to teach the aged women, "that they be, in behaviour, as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Here certainly is something like missionary work for women; but I confess that it is, literally, only for the aged women; and to the question, when do women become aged? he must be a very courageous man who would venture to reply, and Paul himself is discreetly silent upon this point. However, this, at all events, is established, the employment of Christian women in good works that are distinctly specified, and especially in this, the teaching of the younger women. But we have in the last chapter of the epistle to the Romans the names of several women who are stated to have engaged much in active Christian service; Phœbe, Priscilla, Mary, Tryphena, and Tryphosa. In his Epistle to the Phillippians Paul writes thus, "And I entreat thee also; true yoke-fellow, help those women which laboured with me in the Gospel." (Phil. iv. 3.) There is not an exact specification of the sort

of Christian service to which these good women consecrated themselves. Phœbe is called "a servant of the Church at Cenchrea;" and the word translated servant has led many to adopt the somewhat doubtful hypothesis that Phœbe was a deaconess, and that this order of persons existed in the Church at that time. All we know is, that she was a servant of the Church, or as the older versions call her, a minister of the Church—and that she had been a succourer of many, and of Paul amongst the number. Of Priscilla we read that she, as well as her husband, helped to expound the way of God more perfectly to Apolos.

The testimony of Scripture, then, with regard to this subject, is to the effect that Christian women were, in the Apostolic age, very extensively employed in the service of the Church; they were not permitted to teach in the public assemblies of Christians, but, with this single exception, they appear to have been engaged in every variety of work that was calculated to promote the cause of Christ.

There is no doubt whatever that, under the name of deaconesses, women served in the Christian Church, for some centuries after the Apostolic age. "Although," says Neander, "in conformity with their natural vocation, the women were excluded from the offices of teaching and governing in the Church, yet the peculiar qualities of the sex were in this way now claimed as special gifts for the service of the Church. By the means of such deaconesses the Gospel would be introduced into the bosom of families where, from the customs of the East, no man could gain admittance. As Christian wives, too, and mothers of tried experience in all the duties of their sex, they were also bound to assist the younger women with their counsel

and encouragement." (Ch. Hist. vol. 1. p. 262, Bohn's Edition.) It is not easy to determine how long this order of persons continued to exist in the Church; it can be traced down to the tenth century, in the Latin Church, and to the close of the twelfth in the Greek; but, by that time, this very sensible and useful institution had been superseded by the unnatural and superstitious practice of establishing nunneries. Yet, however strongly we, as Protestants, may object to the conventual system, we cannot, for a moment, question its great influence and power, as an element of Romanism. The zeal and activity of some of the Catholic sisterhoods are well known. We daily see these devout women going about, and, in their way, doing good. To the church with which they are connected they must be invaluable. Very wisely has Romanism availed itself of such a power as that which womanly intelligence, earnestness, gentleness and patience afford; and it surely behoves Protestants to consider very seriously whether they have not placed themselves at a great disadvantage in not enlisting the services of Christian women after a systematic manner and on an extensive scale.

Apart, however, from all scriptural authority, and all historical example, there seems to be abundant reason for the employment of Christian women, in some kinds of Christian work. Pastoral visitation is, undoubtedly, an institution of great value, and, possibly, it is far too much neglected by some Christian ministers; but, really, in many cases, when the pastor calls at a poor man's house, his presence cannot be very welcome; he may, to some extent, cause an interruption of the domestic duties, a derangement of the household economy; the very respect which may be felt for him only serves to increase the inconvenience



which his untimely call has produced. But a Christian woman can go to that home at any time and create no confusion; she can always make herself welcome to the abodes of the poor. She alone knows the trials, the difficulties, the sorrows, and, if there be any, the weaknesses of her fellow-women. There are many things which though not directly irreligious are very near akin to irreligion, and upon which women only can speak to women. The pastor goes to some house in which there is a great lack of order, of cleanliness, of thrift. The presiding genius of the place is a gossip, a slattern, and a scold. She and her children are dirty and ragged; there is great waste in the house; the food is not economically chosen; it is very badly cooked; the family could be maintained comfortably for less than it costs to keep it wretchedly; debt is contracted; articles of furniture and of clothing are pledged at the pawnbroker's; the travelling packman tempts the simple woman with his gaudy wares, and, without her husband's knowledge, she contracts obligations to pay so much per week, for some piece of flaunting finery. Altogether, through want of thrift, cleanliness, order, and good sense, the house is a scene of great wretchedness, and the husband unable to endure such miseries, flies for refuge to the pot-house. Now much of this state of things the pastor probably does not detect, and therefore cannot cure. How is he to teach the most economical way of conducting such a house? How is he to give instructions upon domestic matters? If he be a man in the true sense of the word, he is profoundly ignorant of all such things; if he have a wife of the right stamp she will take care that he shall know absolutely nothing of domestic economy; so there he sits down in the midst of this wretchedness, utterly unable to

account for it, and, if possible, still more unable to cure it. Perhaps he reads a chapter and offers up a prayer, when, in point of fact, what is most needed is some sensible advice on the mending of clothes, the cooking of food, the washing of floors, the treatment of children, and the way to make a shilling go as far as possible. The good woman of the house complains, with sighs and tears, that she has nothing but trouble, and she details her troubles at great length, and the pastor, good man, piously reminds her that all things work together for good, and tells her of that rest in which all troubles will cease. This is very well, but it would be more to the immediate purpose if he showed her how nineteen-twentieths of her grievances arose from her own foolishness, and how by a little diligence, and care, and good temper, she might escape them. This, however, the pastor probably cannot do; but even if he can, he had better not venture to open his mind on such subjects, lest he should make bad worse, for nothing is more likely to be resented than his interference with the domestic affairs of this unfortunate family; and he goes away knowing that he has not remedied, and cannot remedy the evils that are demoralising, if they have not already demoralised, that home. But a Christian woman goes and, almost instinctively, recognizes many a cause of misery which the pastor cannot recognize at all, and, with her practical knowledge, and her tact, she can quietly and kindly offer suggestions which are likely in some measure to be acted upon. She has a thousand times the power of the best pastor, if the question be how are the homes of the poor to be made happy? Order, cleanliness, and thrift are not religion, but they are very powerful helps to religion, and Christian women, and Christian women only, can secure

them in the homes of many of the poor. And when such a missionary engages, as she will engage, in direct Christian instruction, when she reads the Bible and talks about sacred things, her fellow-women, whose confidence she has gained, by her practical sympathy with them, in their difficulties and troubles, will converse with her in a free and unconstrained manner, will open their hearts to her fully; she understands them, and they understand her. In seasons of sickness, too, and when death is near at hand, what a great advantage it must be if the words of Christian consolation and hope are associated with those offices of tender kindness which none but a Christian woman can perform.

Certainly, there is much work of a directly, and much more of an indirectly religious character, which Christian men, whatever their abilities and whatever their zeal, are not at all capable of doing, and which the manliest men are especially incapable of doing. As to the work of the Town missionary, and the Scripture reader, the pastor, if he had time, might undertake that very well, but such work as we have just noticed is not work for men; to be done at all, it must be entrusted to the Phœbes, the Priscillas, the Tryphenas, and Tryphosas, whom God, from time to time, raises up and qualifies, for such services of Christian wisdom, sympathy, and love.

Now, to some extent, this work is done by what is usually called the system of district visitation. A large number of Christian women, inspired by love to Christ and love to their fellow sinners, voluntarily undertake this arduous service, and go from house to house, paying visits that are like those of angels, not because they are "few and far between," but because they are so full of kindness, and instruction, and help. But it is

to be feared that this entirely voluntary service will prove ineffectual, and that it will require to be supplemented by the efforts of those whose whole time shall be given to it. Purely voluntary effort may suffice for our Sunday Schools, because on the Sunday, Christian men and women have time at their disposal, but it is very often found that purely voluntary effort cannot be relied upon in Ragged Schools, because, on other days of the week, no leisure can be had by the majority of our people. The Christian women who are most at liberty to do the work of district visitation are, for the most part, persons whose position in society, to a great extent, disqualifies them from thoroughly understanding the wants of the humbler classes, and they are, therefore, incapable of rendering them all the instruction and help that are required. The district visitor who, having ample means at her disposal, gives pecuniary help, does not confer anything like so great a boon as she who, though unable to give a fraction, can, by her practical knowledge, set a poor woman's house to rights, or, rather teach her how to do it herself. We greatly need such visitors as can do this; but, as a rule, such are to be found only amongst those who have no time to spare, who have to work for their own subsistence. If then we are to have Christian women in all respects qualified to cheer, direct, and help the poor, and give their whole time to this service (and it is only by giving one's whole time to anything that it can be done well) we must have those who cannot afford to work gratuitously and whom we must liberally support.

Impressed by such considerations as these, many churches and many private individuals have sought out and engaged women to act as missionaries. With the church of which

the author of this letter is the pastor three such agents are associated, and a few words which are the result of experience will scarcely be considered out of place. In the case referred to, the experiment is now old enough to afford facts by which the value of the system may be tested. Of the three missionaries employed, one is engaged by members of the Church and congregation, the others by the Sunday School Teachers; and women more thoroughly efficient it would be difficult to find; ever since their appointment they have increasingly enjoyed the confidence and esteem of those who support them and under whose auspices their work is carried on. Some idea of the nature and extent of that work may be formed from the fact that one of these good women paid about 3,500 visits last year, chiefly, indeed almost exclusively, to people of the humblest class, many of whom, if not indeed the great majority, were not in the habit of attending public worship. When visiting the people, it is the missionary's custom to read and pray, to converse upon the evils of intemperance, uncleanness, extravagance, debt, and bad temper, and the practical aspects of Christianity are always kept in view; and the writer of this letter has no doubt that a thousand pieces of good advice have been given which would never have occurred to himself, or which, if they had occurred to him, he would not have ventured to give. The journals kept by these Christian sisters abound with instances of neglected children brought to the Sunday School, of godless and miserable men and women induced to frequent the sanctuary, of drunkards of both sexes persuaded to become sober characters, of homes, once destitute and filthy, converted into scenes of plenty and of cleanliness. It is also found that,

with few exceptions, the missionaries meet with a very kind reception and are almost always asked and expected to repeat their visits. In connection with these missions, which are conducted in different parts of the town, mothers' meetings are held by the missionaries and the superintendents under whose direction they work, and these meetings are well attended, and are means of accomplishing great good. The pastor of the Church can also bear witness that no small proportion of those who have been united to the Church since the organization of these missions, have been brought to a knowledge of Christ through the instrumentality of these excellent women; and he feels that, were their operations to be abandoned, the Church would sustain a calamity which it would be difficult to exaggerate. In short, of all the forms of Christian philanthropy with which he is acquainted there is none which he has reason to esteem more highly than that which has given to himself and to the Church this admirable agency.

But, for his facts, the writer does not rely merely upon the results of his own experience. He has made enquiries as to the working of this kind of agency in various churches, and ascertained that, as a rule, it is of the most satisfactory character. Difficulties have been experienced, and are likely to be experienced, in the effort to obtain the services of well-qualified persons; but just the same difficulty is met with in endeavouring to discover men who are fit to undertake home missionary work, and, indeed, the writer strongly inclines to the belief that, in most churches, for one man fit to engage in such work, three women far better qualified for it might be found.

One word as to the expenses which are likely to be incurred by a church when it engages a Bible woman.

Such an agent, one really competent (and the employment of any other would be incalculably mischievous), will cost, and ought to cost, from £40 to £60 per annum. In addition to her stipend, there will inevitably be small expenses of various kinds, and, so far as the writer has been able to ascertain, the smaller sum named is about the lowest amount for which, in our large towns, at all events, the agency could be well sustained. The writer is well aware that some of our churches might find it difficult, probably impossible, to incur such an expense, but there are others by which the cost could be easily defrayed, and experience testifies that money so spent is spent right well. In one of the instances with which the writer is acquainted the Bible woman is not required to give the whole of her time, and, consequently, is engaged at a much smaller cost. Some of our churches, if unable to

adopt the more expensive course, might perhaps effect some such arrangement as this.

Will our churches then, and especially the larger of our churches, give this subject their serious consideration? The writer does not presume to urge the employment of such missionaries as a positive duty; he is well aware that, in many churches, work of this kind is being done, to a large extent, in a purely voluntary manner, and he would deprecate exceedingly the withdrawal of such unpaid effort as is now put forth. Not as a substitute for such purely voluntary exertions, but as a very effectual aid to them, he would respectfully advocate the employment, where practicable, of one or more Christian women who should give their whole time and their undivided energies to the unspeakably important work of promoting the spiritual welfare and the domestic comfort of the poor.

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## THE PASSAGE OF THE JORDAN.

At the end of forty years the children of Israel finished their wanderings in the wilderness and were ready to enter into the land of promise. From the top of Pisgah Moses had *seen* the goodly country, but he did not go in to possess it because he had spoken unadvisedly with his lips. When the ransomed tribes came up out of the house of bondage, the Red Sea opened a passage for them to pass over, and now the Jordan is about to become the scene of a similar miracle.

Many good men have regarded the passage of the Jordan as *an emblem of believers entering into heaven*, and the analogy is neither far-fetched nor

fanciful. At any rate the resemblance is clear enough for the purpose which the writer has in view, and the subject can never fail to interest the people of God.

I. The *anticipation* of crossing the Jordan may correspond with believers who are *waiting* to enter a better country, even a heavenly. It had taken forty years to prepare the children of Israel for the possession of Canaan, and during that long period they had been sustained by the power and goodness of God. Amid judgments and mercies and miracles they had been preserved by the Lord, until at last they reached the banks of Jordan within view of

the promised inheritance. What a moment that was in their history as a nation! Tradition and the reports of eye witnesses had made the country beyond Jordan one much to be desired by them, and now, nothing but the river separates them from its milk and honey, its pastures and flocks. Hither they have been led by the cloud by day and the pillar of fire by night; the end is now in view, and they wait with eager desire to cross the river. Behind them is the waste, howling wilderness, before them the promised rest. Many of them had seen and tasted, or heard, of the grapes brought from Eshcol; now the vineyards and oliveyards of Canaan are within sight. How they must long to stand on the other side of Jordan!

“Sweet fields beyond the swelling flood  
Stand dressed in living green,  
So to the Jews old Canaan stood  
While Jordan rolled between.”

And this may remind us of the interesting period in the history of believers, when they reach the margin of that mysterious river which divides the moral wilderness from the heavenly rest. At such a moment what reminiscences they have of the past! what thoughts of the present! what anticipations of the future! With feelings of awe, blended with hope, they wait for the signal to cross over into “the land of pure delight where saints immortal reign.” The *passage* can hardly be anticipated without solemnity, for though many persons speak of death with lightness—no Christian can look forward to his own departure without seriousness and solicitude. Human nature clings to life and shrinks from death—how can it be otherwise? The tabernacle of divine workmanship must be taken down, and the delicate ties which bind us to loved ones must be severed. What man that deserves the

name can look forward to such a crisis in his history without strong emotion? Israel passed the Jordan in a *body*, but we pass through the river of death *one by one*. Nature trembles at the prospect, and through fear of death many are in continual bondage; but Christianity pours the light of the Gospel over the darkness of death and illumines the grave with the sunshine of an eternal day. Oh, what a moment it is in the life of a good man when he stands on the verge of eternity! and on the borders of the heavenly Canaan! “This is what I have prayed for,” he says, “and now my prayer is answered; my eternal rest is at hand, and I am waiting for the command to go in and possess it.”

“Could we but climb where Moses stood,  
And view the landscape o’er,  
Not Jordan’s stream, nor death’s cold  
flood,  
Should fright us from the shore.”

II.—There may be a correspondence between the *passage* of the Jordan and the *act* of dying. The discipline of forty years had prepared the chosen tribes for Canaan, and now they are ready to pass over. In that season of interest and hope, the Lord was in their midst, and the signal to go forward was the advance of the Ark of the Covenant. The description of the historian is so minute and vivid, that we seem to see the movement of the host and the parting of the waters. First of all, the people remove from their tents to the edge of the river; then the priests, bearing the Ark, dip their feet in the brim of the water, and instantly a passage is made for the redeemed to pass over. As soon as the priests reach the middle of the river, they stand still, and when the tribes have crossed they follow in the rear; but as soon as their feet touch the dry land, the suspended waters return to their

place, and the miracle has done its work.

From time immemorial the river of Jordan has furnished a figure for the river of death, and the passage of the former has been regarded as a shadow of the passage of the latter. The resemblance is clear enough to warrant the use which has been made of it by men of exalted wisdom and fervent piety. And I now proceed to show *how* the servants of God have passed through the scenes of death into the kingdom of heaven. Passing over all the instances recorded in the Bible, I select a few well-known and honoured names:—“I bless God,” said Baxter, when dying, “I have a well-grounded assurance of my eternal happiness, and great peace and comfort within.” He then added, “When thou wilt, what thou wilt, how thou wilt.” “Methinks,” was the exclamation of Janeway, “I hear the melody of heaven, and by faith see the angels waiting to carry my soul to the bosom of Jesus, and I shall be for ever with the Lord in glory.” “Break off all delays,” cried Bishop Jewel, “suffer thy servant to come to thee, come and take him to be with thee. Lord, receive my spirit.” Walker, of Truro, said, “I have been on the wings of Cherubim. Heaven has in a manner been opened to me, I shall soon be there.” “This is heaven begun,” said Thomas Scott, “I have done with darkness for ever. Satan is vanquished; nothing now remains but salvation with eternal glory.” Another dying saint exclaimed, “Do you see that blessed assembly who await my arrival? How delightful is it to be in the society of blessed spirits—let us go, we must go, let *me* go.” “Children,” said the mother of John Wesley, “as soon as I am released, sing a psalm of praise to God.” When Dr. Payson, of America, lay on his dying bed, he said, “the

celestial city is now in full view, its glories beam upon me, its music strikes upon my ears, and its spirit is breathed into my heart.” “I am not tired of my work,” said Dr. Judson, “neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school.”

Testimonies almost without end might be given to show with what serenity and joy the people of God have finished their course on earth. Visions of glory have appeared to some; angelic convoys have seemed to wait for others; celestial music has been heard by many, and not a few have been, as it were, in heaven, ere yet the last tie had released them from this world.

What shall we say to these things? Is it a delusion, as sceptics and scoffers would have us believe? People who are not accustomed to read and think may be led away by flights of fancy, and by imaginary visions of angels, or of the Saviour Himself; but this cannot apply to the men whose dying words have been quoted, because they were men of cultivated minds, of sober judgments, and of enlightened piety; men who had been accustomed to weigh evidence, to examine arguments, and to try every outburst of religious affection by the standard of truth. Yet they had nothing to do but to die and to enter into their everlasting rest; and though “there was no *bridge* to go over, and the river was very deep,” as Bunyan describes it, “they found ground to stand upon and got over.”

“The seal of truth is on your breasts,  
ye dead!”

III.—There may be a faint resemblance between the *arrival* in Canaan and the *entrance* into heaven.

Israel crossed the Jordan near the city of Jericho, and encamped at a

place afterwards called Gilgal. It is impossible for us to imagine what their feelings were when they first stood upon the soil of Canaan, and took possession of their inheritance. After passing through the dangers and discipline of the wilderness they had reached the Land of Promise; breathing its pure air, beholding its stately palm trees, and enjoying its delicious fruit. This was the fulfilment of a promise made to the father of the faithful—the gratification of a desire which was denied to Moses, and the attainment of an object of deep interest to the family of man.

What, then, must be the *entrance* of a believer into heaven! We are unable to answer the question, and all attempts to do so must end in failure. Our highest conceptions of it fall immeasurably below the reality, and when our utmost efforts have been made, we are conscious that "it doth not yet appear *what* we shall be." The Bible abounds with bold and beautiful imagery respecting the heavenly state; but it fails to give us an adequate idea of its exceeding and eternal weight of glory. In vain we ask the saints above what were their *first impressions* of heaven, of its society, employment, and, above all, of the Lord Jesus Christ! Surely they must have been seized with rapture when they heard the first sound and swell of the everlasting song. Feelings of wonder and praise must have possessed them when they found themselves *inheritors* of the kingdom of heaven, and numbered with the

spirits of just men made perfect. Upon their admission into glory, how they would bask in the beams of the Sun of Righteousness, walk the streets of the New Jerusalem; repose on the banks of the river of life, and enjoy communion with angels and glorified spirits, with friends once loved on earth, and especially with the Lamb of God. All this must have been the more delightful from the fact that they had just come from a world of sin and sorrow; from a conquest over death, and from the lamentations of beloved friends. Still further would it be enhanced by the assurance that they had entered upon a state of happiness which would have *no end*; and their joy would be complete by seeing the Redeemer as He *is*, and not as He *was*; in His majesty and not in His humiliation; face to face, and not through a glass darkly. Standing before His throne as monuments of His grace, and casting their crowns down at His feet, they must exclaim with an ardour which we are unable to appreciate:—

"Millions of years our wondering eyes  
Shall o'er thy beauties rove,  
And endless ages we'll adore  
The glories of thy love."

Child of sorrow and hope! "thine eyes shall see the King in His beauty," and the vision of His face will be a rich reward for the trials of life and the pains of death. In the meantime serve thy generation according to the will of God, and be ready whenever the signal is given to cross the *River*.

## Reviews.

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*Biblical Commentary on the Old Testament.* By C. F. KEIL, D.D., and J. DELITZCH, D.D., Professors of Theology. Vol. I. "The Pentateuch." Translated by the Rev. Jas. MARTIN, B.A. Edinburgh: T. & J. Clark. Svo. 1864, pp. 501.

This is the first portion of a truly valuable commentary on the Five Books of Moses. In form it is somewhat condensed, is exegetical in treatment, and is especially suited for the use of divinity students and ministers. In a few pages the writers present the arguments for the early origin and date of these important books, and give sound reasons for regarding Moses as their author. The most recent assaults of scepticism are candidly examined. Negative arguments are placed over against that large array of positive evidence which the assailants of the Pentateuch usually ignore; and the learned Professors gather from all sources the proofs which establish the divinely inspired character of these wonderful documents.

With regard to the authenticity and authorship of any ancient writing, two lines of proof are open to the critic. He may inquire what external evidence exists to sustain the claim; and may justly expect that the contents of the work be in harmony with itself. In the case of a very ancient book, like the Pentateuch; which can only have existed for ages in manuscript, before printing was invented, by which fixity of form and text is secured, the critic must be careful to obtain the most accurate transcript, and be on his guard lest the errors of copyists should lead him astray. It is well known that the various readings in manuscripts are very numerous, and it is by no means certain that any criticism which rests on a given word, or on some grammatical construction, is correct. Some of the modern assailants of the Pentateuch have been grossly unmindful of this principle. They have rested the weight

of their arguments for the late origin of the books on words of modern formation, which a copyist, or later editor, has probably substituted for archaic or obsolete ones. They have taken the sense of words as they stand, though it contradicts the clear opinion or statements of the author in other places, without considering that the possible blunder of some careless transcriber may be the source of the discrepancy or contradiction. The imperfections of the Hebrew text of Scripture are very great. Many of the letters of the Hebrew alphabet are so much alike in form that it is very easy for a copyist to make mistakes in transcription. A writer in the January number of "The Journal of Sacred Literature" has given some remarkable illustrations of this point. Taking the present Hebrew text as the standard, he has compared it with the text and collations of manuscripts made by the celebrated Kennicott. He found that the letter *aleph* was mistaken for four other letters no less than forty-three times in the Book of Genesis; and for other three letters, forty-seven times in Exodus. The letter *vau* seems peculiarly subject to be mistaken for *yod*. There are in Genesis one hundred and four mistakes in this letter alone. A further comparison shows that in the Book of Exodus eighteen hundred and sixty-three words have been omitted by the several copyists. A striking illustration of the error in translation that a mistake in copying a letter gives rise to, may be seen by a comparison of 2 Kings xx. 13, and Isaiah xxxix. 2. The places are parallel. In Kings we read:

"And Hezekiah *hearkened unto them.*"

In Isaiah:

"And Hezekiah *was glad of them.*"

The latter is, no doubt, the true reading; but the difference in Hebrew consists in a single letter. The transcriber has



simply written the letter *ain* for *heth*. It is an obvious corollary to these facts that a critic must tread his way cautiously, and be especially careful not to rest important conclusions on single words, to which the variation of a letter may give a very different meaning.

But modern critics not only too frequently assume the perfect accuracy of the text, in order to destroy the authenticity of the Scriptures, they affirm a principle which in its very nature must be destructive of the credibility of the sacred writings. It is averred, that miracles are impossible; that everything supernatural in history is either fable or legend. Because Grecian and Roman history, and the early traditions of Norsemen and Icelanders, are filled with impossible wonders, and with the actions of beings that never had any existence, except in the imaginations of poets and harpers, *therefore*, it is quietly assumed, the early histories of man's life on the globe recorded in Genesis, and the story of the foundation of the Israelite kingdom, are of the same kind—alike fabulous and untrue. But as even legends may have some particle of truth on which to hang their fanciful embroideries, so scriptural narrative may have a true foundation in fact, and it is the work of criticism to separate the husk from the shell, the shell from the kernel. But in reality the logical result of this style of criticism is atheism. It is assumed, that the remanet of fact is human; the supernatural dress is an accretion. Yet if there be a God, the supernatural must also be a reality, and no one can limit the form or mode of action of Deity. Miracles, therefore, are possible;—*yea, probable*, inasmuch as, if God exists, it is more likely than unlikely that He should display His power in ways transcending the thoughts or expectations of His creatures. The Scriptures abound with illustrations of His working, of His perpetual interference with human affairs. If the principles of the critics referred to be correct, the Scriptures are open not to criticism, but to entire rejection.

But the more favourite ground of the modern criticism of the Scriptures, is

the contradiction said to exist between these ancient writings and the conclusions of modern science. Thus the Creation and the Deluge of Joshua are thought to be opposed to the facts of geology. The unity of the human race is contradicted by the doctrines of physiology. Astronomy proves the miracle of Joshua at Gibeon to be impossible; and so on. If geology had arrived at a complete knowledge of the structure of the earth, the origin of its deposits, the order of its strata, and the chronology of its fossil tribes; there might be some ground for the assertion. But everyone knows that it is not so; that geologists are not agreed on these points. As we write, the papers announce that the discoveries of human remains, becoming every day more numerous, whether works of art or human bones, in close apposition to fossils, are compelling geologists to re-consider their conclusions as to the vast antiquity of the bones of extinct species of deer, and the mammoth and the bear, which are found mixed with them. Men of science remember that the flesh of the mammoth has been found fresh, the bones full of gelatine and the skin and hair unaltered, as if but lately killed, in the glaciers of Siberia, and that such a fact is inconsistent with a vast antiquity, or with the extinction of the animal at a period not within the range of Scriptural chronology, and the presumed late origin of man. If physiology seems for a moment to gather on the shape of the human skull the variations of form in the skeleton, or the colour of the skin, that the human race is not the progeny of a single pair; philology on the other hand as unequivocally testifies to its unity. We may well leave the two sciences to settle the question on which they are at variance, before we relinquish the teaching of the venerable Book, that the testimony of archæology and all profane history goes to support.

Even on such a matter as the miracle of the sun and moon standing still at the call of Joshua, scientific facts continually arise to show how God may have wrought the wonder without encountering those impossibilities which

men of science have conjured up. Simple people have been almost frightened out of their wits as they have heard recounted the consequences that must ensue, should the sun for a single moment cease to revolve, or the earth be stayed in her career. In such a case, it is said, Joshua and his army, instead of pursuing their retreating foes, would with them have fallen flat to the earth, houses must have been dashed to the ground by the shock, and the trees torn from their roots. Yet the atmosphere had only to be possessed of a somewhat greater power than usual of refracting the rays of light, to produce all the phenomena that the narration relates. The following statement, from a recent number of *Galignani*, deserves to be re-produced, as a very remarkable proof of the extent to which terrestrial refraction may exist.

"An extraordinary instance of this phenomenon was lately witnessed by a party of Portuguese philosophers, in effecting the ascension to the Peak of Teneriffe. On their reaching about sunrise the top of the volcano, which has the shape of an enormous pyramid, and an altitude of 2,000 metres above the level of the sea, they were astonished to perceive at the horizon masses of mountains, which could not but belong to some vast continent. The archipelago of the Canary Islands was at their feet, as it were, and it was therefore impossible to mistake the appearance at the horizon for these; and one of the tourists, who had been in North America, at length recognised the Alleghany mountains, which were at least 2,500 miles from the spot. This spectacle was due to a singular effect of mirage, or terrestrial refraction, produced by the moist W.S.W. wind which blew at the time. As the utmost extent of vision which can be obtained from the top of the Peak of Teneriffe is not more than 150 miles, the distance supplied by refraction was in this case not less than 1,350 miles. The Alleghanies extend for 1,200 miles from the frontiers of the State of Georgia to the mouth of the St. Lawrence."

A similar state of the atmosphere would detain the rays of both sun and moon above the horizon long enough for the triumph of the conquering Hebrews, and give those luminaries the appearance of standing still. The miracle may not have been actually performed in this manner by the power of God, but that

terrestrial refraction is capable of producing similar effects the above example abundantly proves. The impossibilities of men of science are fictions; as if God must work only in the way they imagine. With God *all* things are possible.

A wide acquaintance with nearly all that has of late been written on both sides on the very important subject we have so briefly touched upon, has produced the profound conviction that the believer in the Scriptures has no cause to fear the searching inquiries to which the records of our faith are now exposed. Every day produces defenders as able as the assailants, and we rejoice to recommend the volume before us as the work of men eminently qualified for the task they have undertaken. The translator, our friend Mr. Martin, of Nottingham, has accomplished his share of the work with his usual skill and accuracy.

*Divine Compassion; or Jesus showing Mercy.* By JAMES CULROSS, A.M.  
London: James Nisbet & Co. 1864.

The author of "*Lazarus Revived*" is already known as one of the most vigorous writers in our own denomination, for although Mr. Culross has not written very extensively, the purity and beauty of his style leave a lasting and favourable impression on the memories of his readers. The object of the work before us is to illustrate the different methods in which the Saviour dealt with different individuals according to their character, condition, and necessities. The cases selected are those of Nicodemus;—the woman of Samaria;—the man born blind;—the woman that was a sinner;—the little children;—the rich young man;—Peter;—and the dying thief. Subjects that have been so frequently and so thoroughly handled as these are not in every writer's power. Not to say *some* good things about them, would probably be the most difficult task that the most ordinary mind could assign to itself; but to present them with anything like freshness and force, requires depth of reading, breadth of vision, and copiousness of language by no means common. Add to these qualifications which Mr. Culross possesses in an eminent degree—strong

poetic feeling — unswerving fidelity to evangelical truth, and a practical aim that never loses sight of the reader's best interests, and we can but feel that we have the attributes of a writer whose works will not fail to be extensively popular and useful. Those of our readers who are contemplating their annual excursions to the sea side will do well to make this valuable little book the companion of their leisure moments, and those who tarry at home will be wise to "divide the spoil" by revelling in its contents.

*Life, Times, and Character of James Montgomery.* By SAMUEL ELLIS. London: Jackson, Walford & Hodder, Paternoster-row. The seven large volumes of "Memoirs of Montgomery," edited by Messrs. Everitt and Holland, are totally unfit for such a popular biography as the poet deserves. Mr. Ellis's eighty-eight pages are but a brief sketch of the main incidents of Montgomery's life, with extracts from his writings. It will serve the purpose of those who wish an outline of the man and his works; and it pretends to nothing more than this. We commend it to the notice of those who are forming libraries for working men.

*The Christian Code Contained in the Scriptures.* By SINCEBITAS. London: Jarrold & Son. This is a classified col-

lection of portions of Scripture without note or comment, and cannot fail to be useful in the selection of topics, either for pulpit discourse or for private meditation.

*Ocean Lays.* Selected by Rev. J. LONGMUIR, LL.D. Third edition. Edinburgh: Johnstone, Hunter & Co. Price 2s. 6d. A very beautiful collection of poetry on topics connected with the sea and its wonders. An appropriate present for the young sailor, and an agreeable companion on the sea shore.

*Thoughts on Christian Childhood.* By SAMUEL S. GREEN, B.A. London: Elliott Stock, 1864. This is a reprint of a valuable tract which has been some years out of print. The counsels which it contains are so admirably suited to help Christian parents in the right training of their children, that we hope it will very shortly be out of print again, and reprinted till it reaches scores of editions, and myriads of copies.

*Christ is ever with you; Illustrated by Experiences drawn from the Prayer-meeting, and Field and Hospital Life.* By Rev. O. WINSLOW, D.D. London: J. F. Shaw. This is one of the well-known little books of our respected brother Dr. Winslow, it has been to America, and comes back enlarged and illustrated by anecdotes from the Fulton-street Prayer-meeting, and the bloody fields of Virginia. Like all that proceeds from the prolific pen of its author, it is eminently calculated to be useful.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. J. Mountford, late of Sevenoaks, has accepted the unanimous call of the church worshipping in Ebenezer Chapel, Leighton Buzzard.—The Rev. W. Jeffrey has resigned the pastorate of the Church at Great Torrington, Devon, and has accepted the unanimous invitation of the church at Penknapp, Westbury, Wilts.—The Rev. S. C. Burn, of the Baptist College, Bristol, has accepted the unanimous invitation of the Church meeting at Hope Chapel, Canton, Cardiff.—The Rev. C. Bailhache, of Watford, has accepted a cordial invitation from the Church meeting in Cross-street, Islington.—The Rev. W. Hayward has resigned the pastorate of the

Baptist Church, King-street, Wigan, and has accepted the unanimous invitation of the church at Redruth, Cornwall.—The Rev. E. Bott, of Barton Fabis, terminates his pastorate of that Church in July.—The Rev. Harvey Phillips, of Rawdon College, having received a call to the pastorate of the Church meeting in Scarisbrick-street Chapel, Wigan, has agreed to supply them for twelve months.—The Rev. John Brooks, late of Ebenezer Chapel, South Shields, has accepted the unanimous invitation of the churches at Shotley and Rowley, to become their pastor.

The address of the Rev. T. Rose (late of Pershore), for the present is—Kettering, Northamptonshire.—METROPOLITAN TABERNACLE COLLEGE.—Mr. R. A. Shadick

has accepted the cordial invitation of the church at Chipping Campden, Gloucestershire. The Rev. J. Turner has accepted the unanimous invitation of the congregation meeting in the Assembly Room, Old Swan, near Liverpool. Mr. T. Cannon has accepted the unanimous invitation of the church worshipping in East-street Chapel, Newton Abbot.

The Rev. Joseph Drew, nineteen years pastor of the church at Newbury, has accepted the unanimous invitation of the church meeting in Trinity-road Chapel, Halifax, Yorkshire.

#### ANNIVERSARY AND OPENING SERVICES.

WALLINGFORD, BERKS. — The Baptist chapel in this place, which has recently undergone considerable alteration and repairs, was re-opened on May 29th, when sermons were preached by the pastor, the Rev. T. Brooks. On the next evening a meeting was held in the school-room. The Rev. T. Brooks presided, and gave a brief statement of the steps which had led to the improvement of the place. Mr. Hawkins gave an account of the pecuniary position of the undertaking. Addresses were then delivered by the Revs. P. Scorey, W. T. Rosevear, J. Aldis, of Reading, W. Allen, of Oxford, and other friends. The building presents a very marked improvement, and contrasts very favourably with the plain, old-fashioned aspect it for so many years wore. The cost of the restoration will be nearly £400. Towards this amount sufficient is promised to liquidate the whole debt, with the exception of about £65.

PORTADOWN, IRELAND. — Opening services in connection with the Baptist Church at Portadown, were conducted on Sunday, April 24th, by the Rev. R. H. Carson, Tubbermore, and the Rev. W. Eccles, Banbridge. Since the settlement of the present pastor — the Rev. John Douglas — in August last, the Church, assisted by Christian friends of other denominations, has fitted up most tastefully a comfortable meeting-house.

GARWAY, HEREFORD. — The Baptist chapel at the above place having undergone thorough repair, and considerable alterations and improvements, was re-opened on June 1st, when three sermons were preached. The Rev. Jas. Bullock, M.A., of Abergavenny, Youannah El Carey, an Arabian, and now a student for the ministry, and the Rev. J. Penny, preached. The collections during the day amounted to £21 3s. 0d.

MILLWOOD, NEAR TOMMORDEN. — The ordination of Mr. Thomas Dyall, as pastor of the Baptist Church, Millwood, took place on the 15th of June. There were a good number of neighbouring ministers present on the occasion, several of whom took part in the service. The Rev. Thomas Thomas, D.D., President of Pontypool College, gave the charge to the minister and people, and in the evening delivered a lecture on "The Deluge."

HARLINGTON, MIDDLESEX, June 7th. — The Rev. J. C. Atkinson was recognised as pastor of the church. The services were conducted by the Revs. R. P. Clarke, E. J. Evans, J. Gibson, A. Gliddon, W. Freeman, W. Miall, T. Penn, and G. Robbins.

ROTHERHAM, June 10th. — The Rev. J. Arnold, of the Metropolitan Tabernacle College, was recognised as pastor. The Revs. J. B. Campbell, J. Compston, G. Rogers, C. J. Vaughan, took part in the services.

#### ORDINATION AND RECOGNITION SERVICES.

SCARBOROUGH. — Services in connection with the settlement of the Rev. R. Bayly were held on the 10th and 11th of May. The Revs. Drs. Acworth, Evans, and Godwin, H. Dowson, W. C. Upton, D. Jones, A. Bowden, J. Clough, and other gentlemen took part in the proceedings.

ANSTRUTHER, FIFE. — May 4th, the Rev. J. Stuart, formerly of Rawdon College, was ordained. The Revs. J. C. Brown, R. Glover, and J. Watson, were the ministers officiating.

NEW MILFORD, PEMBROKESHIRE. — On May 19th, service was held in connection with the settlement of the Rev. E. Edwards, Pillgwenlly, Newport. Sermons were preached by the Revs. D. Davies, Pembroke, and J. R. Jenkins, Tenby. In the evening, addresses were delivered on given subjects by the Revs. J. Williams, B. A., Narberth; W. Owens, Solva; T. Burditt, M.A.; and T. Davies, D.D., of the Baptist College, Haverfordwest.

PORTMADOC, CARNARVONSHIRE. — Services were held on June 1st and 2nd, in connection with the ordination of Mr. David Charles, late of the Rev. G. P. Evan's College, Swansea, to the pastorate of the Baptist church. Sermons were preached by the Revs. J. D. Williams of Bangor, and T. E. James of Glynneath. The Rev. T. E. James delivered an address on the constitution of a Christian church, asked the usual questions of the young minister, and offered up the ordination

prayer. The Rev. J. D. Williams delivered an address to the minister, and the Rev. Lewis Jones, of Pwllheli, to the church.

**LLANGIAN, CARNARVONSHIRE.**—Services in connection with the ordination of the Rev. G. B. Jones were held on the 30th and 31st of May. The Rev. J. Ll. Owens, of Llanhaiarn, G. H. Roberts, of Tabor, J. D. Williams, O. J. Roberts, of Lley, L. Jones, of Pwllheli, and S. Thomas, of Nessin, preached.

**NEWBRIDGE, RADNOR.**—Services were held on the 30th and 31st of May in connection with the ordination of Mr. John Nicholas, late of Pontypool College, to be co-pastor with the Rev. D. Jarman, who has been the minister of the place upwards of fifty-one years, but is now unable, owing to his advanced age, to retain the entire charge. The following ministers took part in the proceedings:—The Revs. D. Jarman, of Newbridge; D. Davies, of Dolan; D. Davies, of Nantgwyn; G. Phillips, of Gladestry; J. Jones, of Maesy-rhelem; S. Thomas, of Dyffryn Cleirwen; J. Edwards, of Llanidloes; and E. Roberts, of Newtown.

#### MISCELLANEOUS.

**STANSBATCH, HEREFORDSHIRE.**—For some years the Baptist church at Presteign has had a branch at Stansbatch. The room in which the worship of God was carried on being too small, at length they determined to build a chapel, the foundation-stone of which was laid in October last. An elegant village chapel is now erected to seat about 150, the entire cost being about £201, towards which £143 2s. 10d. have been subscribed. On April 17th the opening services were held. The Rev. W. B. Bliss, of Pembroke Dock, who commenced the cause in this village, and the Rev. W. Blackmore, of Eardsland, preached. The collections amounted to £15 16s. 3d. On the following evening a public meeting was held; the pastor, the Rev. W. H. Payne, presided, and addresses were delivered by the Revs. W. B. Bliss, C. W. Smith, Kingston, G. Phillips, Evenjobb, W. Gwillin (Primitive Methodist), and W. Reading (Wesleyan).

**LANCASHIRE AND CHESHIRE ASSOCIATION.**—The annual meetings of the Lancashire and Cheshire Association of Baptist Churches were held in West-street Chapel, Rochdale, on the 18th and 19th ult. The Rev. E. C. Pike, B.A., was chosen moderator, on the Wednesday afternoon, after prayer by the Rev. W. J. Stuart. The statistics were read by the Rev. F. Bugby, of Manchester, after which an interesting

address on the Baptist Foreign Mission was delivered by the Rev. F. Trestrail, of London. On the motion of the Rev. W. F. Burchell, seconded by the Rev. A. M'Laren, B.A., a resolution was passed, commending the society to the increased support of the associated churches. In the evening the annual meeting of the County Home Mission was held, presided over by H. Kelsall, Esq. The Revs. W. F. Burchell, Charles Williams, J. H. Gordon, E. Morgan, J. Paterson, and J. G. Oncken, of Hamburgh, took part in the proceedings. On Thursday morning, at half-past six, a prayer-meeting was held, at which the Rev. S. H. Booth presided. Prayer was offered by several brethren, and it was felt by many to be a season of refreshing. At half-past ten, the Rev. A. M. Stalker read the Scriptures and offered prayer; the Rev. A. M'Laren, B.A., preached a most powerful sermon from the 132nd Psalm; after which the Rev. H. S. Brown read the circular letter on "The Employment of Bible Women." At half-past two, the business meeting of the association was held. During the sittings an address was delivered by the Rev. Charles Vince, of Birmingham, advocating the claims of the Aged and Infirm Ministers' Society, when it was resolved:—"That this association recognises the importance and desirability of a provision for aged and infirm Baptist ministers, and believes that the National Society is well calculated to accomplish this object, and therefore confidently recommends it to the pastors and churches which compose this association." In the evening, at half-past six, the closing service was held, when the Rev. C. Vince read the Scriptures and prayed, the Rev. A. Mursell preached, and the Moderator concluded the interesting services with prayer. The whole of the services were well attended, upwards of a hundred ministers and messengers were present. Many were heard remarking it had been the best gathering held for many years.

**MIDLAND ASSOCIATION.**—The meetings of the Midland Association were held in the Whitsun week at Dudley—an Association over whose history more than 200 years have passed. Stirring subjects were mooted, and a considerable interest was excited. Of course, there were preaching services, and three excellent sermons we had from three of our young men, brethren Chapman and Giles, of Birmingham, and Bird, of Stourbridge. Real gospel sermons they were, such as would suit every age and every people. The Baptist Union—Associations—those pro-

minent subjects now with Ministers—societies, and Christian duties, all came under notice. There were evidently yearnings for a consolidated, strong, practical Baptist confederation. Perhaps the Baptist Union had not reached the ideal of some minds. But might it not? Had the churches fed it as they should? Might they not make it what it ought to be? were questions elicited. Some glances, too, were made towards some connection between the Associations and the Union. Might not the Associations be in some way affiliated with the Baptist Union, so as that the influence of the churches should pass through the Associations to the Union, and make its acts representative? Our Associations were not considered too large for management; rather the question was asked whether, in these days of iron roads, two or even three of them could not be united? So important was the question of the efficiency of Associations felt to be, and of the Midland in particular, that it was determined to omit one of the sermons next year, that there may be time for a fuller discussion of the subject. Understanding that the Baptist Union have some thoughts of holding an Autumnal Meeting, the brethren were anxious that it should be held in their neighbourhood. Feeling themselves incompetent to decide for any town, they passed the following resolution: "That the Association cordially recommend that the Baptist Union be invited to hold an Autumnal Meeting at Birmingham, and promises to do what it can to make a meeting successful. That a consultation on the subject be held with the friends at Birmingham, and that the matter be referred to the Committee." The Society for Aged and Infirm Baptist Ministers and their Widows and Orphans came under notice. One of the Secretaries of the Society stated that its rules had been examined by an eminent London actuary; that several interviews had taken place between a sub-committee appointed by the Baptist Union, and several gentlemen deputed by the Committee of the society; that certain modifications agreed upon at that conference had been accepted by the committee, and would no doubt be accepted by the membership; that the only thing needed to make the Society thoroughly efficient was that the public should liberally supplement the payments of the brethren who are members of it; and that for this purpose the Committee proposed to make a renewed and vigorous appeal. The feeling of the Association embodied itself in the following resolution: "That the Association rejoices in the exist-

ence of the National Society for Aged and Infirm Baptist Ministers and their Widows and Orphans, and in the comfort which it has already carried to several saddened homes; that it recommends the Society to the help of the churches, and would suggest that collections, as far as practicable, would be an advisable plan for increasing its funds." The circular letter on "Individual Christians responsible for the spread of Christian truth," was written by Brother Evans, of Dudley, and is a forcible and earnest appeal to the churches. The increase of the churches is in considerable advance of last year, being upon the gross reported increase of that year fully 25, and upon its clear increase over 30 per cent. The meetings were marked by a strong desire for practical results, and were pervaded by a spirit of hopefulness.

**BERKS ASSOCIATION.**—The annual meeting of this Association was held at Windsor, May 17th, 1864. The Rev. Stewart Grey presided. The letters from the churches indicated general weakness and want of growth. The most favourable features were the promising settlement of the church at Windsor, the extinction of the debt on the chapel in Reading, the near extinction of that on the chapel in Wokingham, the great reduction of that on the chapel in Newbury, and the recent improvement of the chapel in Wallingford. Brother Fuller, of Ashampstead, reported on mission work at Ilsley, amongst a population greatly needing the means of grace. It has been resolved to erect a small chapel here. The probable cost will be about £350. A piece of ground has been purchased for £55, and properly put in trust. A friend near Wantage has promised £50; about £25 have been raised in the neighbourhood of Ilsley, and about £50 in Reading. But as scarcely anything can be gathered on the spot, and as the work is altogether Home Missionary, an appeal for aid is earnestly made to Christian friends at a distance. Contributions will be thankfully received by the Rev. H. Fuller, Ashampstead, or Rev. John Aldis, Reading, Berks.

**HOME AND SCHOOL FOR SONS AND ORPHANS OF MISSIONARIES, BLACKHEATH.**—The Annual Meeting of the friends of this Institution was held in the library of the Baptist Mission House, Moorgate-street, on the 16th of May. A respectable and influential company sat down to breakfast. Thomas Spalding, Esq., the Treasurer, presided. The report was read by the Honorary Secretary, Rev. F. Trestrail; it stated the number of pupils in the school

at the close of the year was sixty-three, that during the year five pupils had matriculated at the University of London, and nine candidates had passed the Oxford and Cambridge Local Examinations, several with honours. The reports of the school examiners, the Revs. J. Spence, D.D., S. Newth, M.A., J. Wardlaw, M.A., and Fred. Tomkins, Esq., M.A., D.C.L., were also read, and gave much satisfaction from the high testimony they bore to the thoroughness of the education imparted. The balance-sheet showed the income for 1863 to have been £2,039, the expenditure £2,618; and the report concluded with an earnest appeal for help to meet the general working expenses of the Institution. The following gentlemen took part in the proceedings, which were of an unusually interesting character: C. Reed, Esq., F.S.A., Fred. Tomkins, Esq., M.A., D.C.L., Joseph Payne, Esq., Deputy Judge of Middlesex, and the Revs. J. Spence, D.D., J. Kennedy, M.A., J. Sewell, Dr. Steane, W. Farebrother, and Joseph Beazley.

**EVANGELICAL ALLIANCE.**—The Annual Conference of the Evangelical Alliance will this year be held in Edinburgh. The meetings will commence on Tuesday, July 5th, and extend to the following Friday. The Council will assemble, probably to breakfast, on the morning of Tuesday, for the transaction of business; and in the evening of the same day there will be a meeting for the general reception of the members of the Conference. During the meetings, papers will be read and addresses be delivered by the Rev. Dr. McCosh, "On the Present Phases of Infidelity," by the Rev. Dr. Blackwood, the Hon. and Rev. B. W. Noel, the Rev. W. Arthur, and others from different parts of Great Britain and Ireland. The Rev. Dr. Duff is expected to speak on "the Mission Field of India." Foreign brethren will also be present. Professor St. Hilaire, of the University of Paris, will read a paper on "the State of Religion in France." The Rev. Dr. Beetz, and probably also Dr. Capadose, will speak on the "Religious Condition of Holland." Italy will be represented by the Rev. Mr. Meille, of Turin, Rev. Dr. Stewart, of Leghorn, and probably by others; and the Rev. Professor Messner, of Berlin, will present a written statement "On Germany."

**BAPTIST COLLEGE, PONTYPOOL.**—The Annual Meetings of this Institution were held on May the 17th and 18th. The examination of the students was conducted by the Revs. J. Rowlands, of Cwmavon, J. Bullock, M.A., of Abergavenny, and

D. Morgan, of Blaenavon. Mr. D. H. Davies, student, read an essay on "The Genius and Writings of Bunyan." The Welsh service was commenced by the Rev. D. Davies, of Newport, when Mr. D. George, student, read an essay on the "Canon of the New Testament," and the Rev. H. Williams, of Amlwch, preached. The English service was introduced by the Rev. T. Evans, of Delhi (an old student), when the Rev. W. Brock preached. The meeting for the transaction of business was held in the chapel immediately after the close of this service; H. Phillips, Esq., in the chair. From the report it appeared that the expenditure of the year had considerably exceeded the income, and a resolution was passed, urging the churches in the Principality to renewed effort and liberality on behalf of the institution. The number of students at present in the house is twenty-five, and there are twenty candidates for admission, who will be admitted as soon as the funds of the Society will allow. In addition to his sermon for the Institution, Mr. Brock delivered a lecture in the evening for the benefit of the funds of the chapel.

**VICTORIA. MELBOURNE, ALBERT ST. CHURCH.**—The annual sermons in connexion with the anniversary of this Church were preached on Sunday, April 10th, in the morning by Mr. Taylor, from Acts ix. 31, and in the evening by Mr. New, from Matthew xvi. 25. On Tuesday, the 12th, the annual tea-meeting was held, when the Church was crowded by a very numerous audience. After tea, Mr. New presided. Prayer was offered by Mr. Wade. In the chairman's address it was stated, that this was the fifth anniversary of the opening of the Church. The estimates for the building amounted to £3,700. Besides this, there were other expenses amounting to £100, to which was to be added a debt of £1,500 on the old building, making together upwards of £5,300. At the beginning of last year there was a debt remaining of £2,200, when a friend offered £500 on condition of the whole being raised by January the 4th, this year. Promises were made which more than covered the amount, all of which, with a few exceptions, were nobly redeemed, and by the 7th of January the debt was paid. It was stated that the receipts during the year were within a little of £3,000, and during Mr. New's pastorate of six years, upwards of £10,000 had been realized for various purposes. It is contemplated completing the front of the edifice, and building two vestries in the forthcoming spring; and papers were

sent round soliciting friends kindly to put down their names for sums towards this object, payable in six months, but we have not heard the result. The collections amounted to £62 6s. Eloquent and most effective speeches were delivered by Messrs. Frazer and Beer (Independents), Dare and Symons (Wesleyans), and David Rees (Baptist).

**BARNSELY.**—The Baptist Church at Barnsley has been engaged during some months past, in an effort for the extinction of its chapel debt, and the re-building of its schools; and, on June 12th and 13th, interesting services were held in celebration of the opening of the new rooms. The Rev. Dr. Brewer, of Leeds, and the Rev. J. Oddy, Independent minister, of Barnsley, preached on Sunday, and the Rev. Hugh Stowell Brown, of Liverpool, on Monday. In the evening, a public meeting was held in the chapel, when the chair was taken by Mr. W. Sissons, of Sheffield, who opened the proceedings with an appropriate address. The Rev. J. Compston, minister of the place, detailed the history of the movement, and spoke hopefully of the future. The cost is about £450, which, with the amount of debt to be defrayed, would make the total sum £850. Mr. Wood read a statement showing that £400 in cash had been received, and nearly £170 in promises, leaving £280 yet to be raised, which the committee are most anxious to secure by the first of August next. Addresses were given by the Revs. H. S. Brown, A. Pitt (Rochdale), J. Arnold (Rotherham), J. P. Campbell (Sheffield), G. Smith and J. Oddy (Barnsley).

**HEATH-STREET CHAPEL, HAMPSTEAD.**—**EXTINCTION OF DEBT.**—Services were held in this place of worship on the 9th June, to commemorate the third anniversary of its opening, and the extinction of the debt. The Rev. W. Morley Punshon, M.A., preached in the afternoon. In the evening, a Public Meeting was held, at which James Harvey, Esq., one of the Deacons of the Church, presided; and addresses were delivered by the Rev. W. Brock, of Bloomsbury, the Rev. John Mattheson (Presbyterian), of Hampstead; Hugh Rose, Esq., of Edinburgh, C. E. Mudie, Esq., and the Rev. W. Brock, Jun., Pastor of the Church. It appeared from the statement offered by the Treasurer of the Building Fund, that at the opening of the Chapel in July, 1861, a debt of £4,000 rested upon it, the whole of which by the generous help of Christian friends of other Churches, and the repeated contributions of the congregation itself, has now been cleared off.

May He who has given the silver and the gold grant in spiritual awakening and advancement yet greater things than these?

**RELIGIOUS TRACT SOCIETY.**—We are happy to announce to our readers that the Committee of this valuable Society have come to the resolution to make a further and considerable reduction in the cost of tracts required for distribution by congregations. For the sum of 7s. 6d. one pound's worth will be supplied, including either:

4,000 Handbills, 12mo.,  
or 2,400 " 8vo., Illustrated;  
or 2,000 Tracts, 4 pages;  
or 1,000 " 8 "  
or 500 " 16 "  
or 250 " 32 "  
or 1,500 Monthly Messengers;  
or 8,000 pages of ordinary Tracts, of whatever length;  
or 6,000 of Monthly Messengers.

Other details will be found in our advertisement pages. We trust that the Society will be sustained in this important extension of its usefulness by the liberality of all the Evangelical Churches.

**BLOCKLEY.**—On the 22nd of May services were held in connection with the departure of the Rev. J. Wassall to Boston. Mr. Wassall gave an address, referring to the circumstances which led to his emigration to America. The Rev. A. W. Heritage, the Rev. W. Allen, of Oxford, gave addresses. Mr. George Smith presented Mr. Wassall with a purse of gold as a token of the affection of his congregation and the inhabitants of the town. Mr. Nichols presented Mrs. Wassall with a tea and coffee service, presented by the bible-class she had so long and so efficiently conducted. Ministers were present, and expressed their high esteem for Mr. Wassall.

**AMERSHAM, BUCKS.**—On Wednesday, June 1st, a meeting was held at the Lower Chapel, Amersham, upon the occasion of the leaving of the Rev. John Price, who has just resigned the pastorate of this Church. After tea the chair was taken by the senior deacon, Mr. J. H. Morten. The chairman made a few opening remarks, and then called upon Mr. Clarke and Mr. Holt, the two other deacons, and Mr. G. Morris, to address the meeting. The chairman then presented Mr. Price with a purse containing fifty guineas, as a token of affection and esteem. Mr. Price responded, expressing the deep affection he entertained towards the church and congregation, and acknowledging with much feeling the kindness he had constantly received.



**OLD WELSH ASSOCIATION.**—The annual meeting was held at Builth, on June 1st and 2nd, the Rev. E. Pryce, of Crickhowell, Moderator. The clear increase from the Association returns was 22. Resolutions were passed in favour of the National Society, the Welsh colleges, and other matters of local interest. The County of Brecon withdraws to form a separate association. The preachers were: the Revs. G. Phillips, Evenjobb; T. Evans, New Chapel (Welsh); I. Edwards, Llanidloes, J. L. Evans, Zoar; J. Jones, Rock; B. Watkins, Maesyberllam (Welsh); E. Roberts, Newtown; D. Davis, Dolan; J. Vaughan, Staylitttle (Welsh); M. Morgan, New Wells; W. H. Payne, Presteign; J. Jones, Maesychelem; J. W. Evans, Brecon. The Revs. D. Davis, Nantgwin; D. Evans, Knighton; E. Owen, Sarn; D. Jarman, Newbridge, &c., took part in the devotional exercises of the day. The weather was everything to be desired, the greatest hospitality was shown to the strangers present. The attendance was about 2,000.

**KNIGHTON.**—The foundation stone of a Baptist Chapel in this town was laid on Tuesday, June 7th, by Mr. D. J. Chapman. The chapel (51 feet by 31 feet), is to seat 450, and the estimated cost £500, towards which £190 has been collected, £78 0s. 2d. being placed on the stone. The Rev. H. S. Brown, of Liverpool, delivered a most appropriate address, and afterwards delivered a lecture to a crowded audience in the Assembly Room, W. W. Archibald, Esq., presiding. The Revs. W. H. Payne, Presteign; G. Phillips, Evenjobb; J. Jones, and D. Evans, pastor, also took part in the day's proceedings.

**ROCK.**—The quarterly meeting of the Radnorshire Baptist Ministers was held in this place on the 25th and 26th of May. The Rev. J. Jones, pastor, presided at the conference, and the preachers on the occasion were the Revs. T. Havard, Franksbridge; D. Davies, Dolon; G. Phillips, Evenjobb; W. H. Payne, Presteign; C. W. Smith, Kington; T. T. Phillips, Painscastle; J. Jones, Maesychelem; and G. Rees, of Haverfordwest College. The services were well attended, and the impression upon the audience seemed remarkably good.

**GREAT TORRINGTON, DEVON.**—On June 19th the Rev. W. Jeffery preached his farewell sermon. Mr. Jeffery having declined an unanimous invitation to continue his pastoral labours at Torrington, the Church resolved on giving some expression of their esteem, by presenting their pastor on June 15th with a very elegant drawing-room

easy chair and ottoman. Fifty-seven members have been added to the Church during the last year.

## RECENT DEATHS.

THE REV. JOHN PEACOCK.

Three lines in a religious newspaper to notify to the churches of Christ the departure of a good man—a faithful, successful, and devoted pastor—from earth to Heaven, is a notification too brief and unsatisfactory for the sake of the living and the honour of the dead.

If the warriors engaged in the brutal battles of a bloody warfare, sit down to read with avidity and delight the sketches of a fallen comrade—sketches portraying acts deemed glorious and brave—shall not the soldiers of the Cross, when a comrade of a battalion is summoned from the field and conflict to receive his crown, and take his fadeless laurels—shall not these warriors recount the deeds of the departed, so that by their conflicts they may be taught how to fight, so that by their victories they may be nerved to a manful fighting of the battles of the Lord of Hosts?

Our brother, to whom we are about to invite attention, was not a *great man*, according to the defective and unscriptural standard of greatness which many Christian teachers and others have set up; if greatness and goodness are synonymous, he was a great man; if greatness and grace are, he was a great man; if greatness and usefulness are so, then verily he was a great man. He was a good man, a gracious man, and a useful man. Would to God that *usefulness* were the standard of greatness in our churches—the greatness of blessing and saving souls—the greatness which shall live through the eternal ages, when “great sermons,” “intellectual treats,” “masterly discourses,” and “pulpit orations,” have perished, and are for ever forgotten.

The Rev. John Peacock, who was for thirty-four years pastor of the Baptist Church Meeting in Spencer-place Chapel, Goswell-road, London, was born in the village of Ravensden, Beds, on the 31st of May, 1779, his father occupying a farm in that parish. The subject of our present sketch was brought up to attend the parish church; his grandfather, who was a zealous churchman, diligently instructed him in the doctrines and observances of that church. At one time there was a possibility of his becoming a clergyman, for when about twelve years of age, the rector of the parish in which he resided having no family of his own, wished to adopt the lad and educate

him for the clerical profession, but being an only child, his parents were unwilling to give him up.

When but a child, he began to attend the Baptist chapel at Little Stoughton; the ministry of Mr. Emery, the pastor, was so blessed to him, that through it he was brought to Christ for salvation. At that time he was not more than fifteen years of age; ere he had reached his seventeenth year he was baptized by Mr. Emery, and added to the Church of Christ; the date given is November 1st, 1795.

During the years that intervened from his public profession of attachment to Christ and entrance upon the public ministry, he felt an intense longing to tell out to others the old story of the Cross; this long-cherished desire he kept within his own breast, his modesty would not permit him to publish it. He frequently strolled out into a neighbouring wood, where he was not likely to be interrupted, and there conducted an imaginary service, with the trees of the wood for his congregation, and an invisible auditory of angelic and sainted spirits. In this, the great temple of nature, he could speak with considerable fluency; following the practice on several occasions, his oratorical power was greatly improved; with the wood for his college and the Holy Ghost for his tutor, he was being prepared for service in the Church of God.

He continued with his father, rendering assistance in carrying on the work of the farm until he was twenty-four years of age; at that period he began to preach. His first sermon was preached in the house of one of the deacons, a well-educated and highly intelligent man, from whom he received much encouragement, and who for the rest of his life proved a kind and judicious friend. His first text was from John vii. 17—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

He commenced his ministerial career in the month of January, 1804; for several months he preached at an early service held in the chapel at Stoughton, eventually he received an invitation from the church at Rushden, Northamptonshire, and was ordained to the pastorate of that church, July 2nd, 1805. He laboured at Rushden for seventeen years, during which period upwards of 120 persons were added to the church; from this sphere of labour he removed in March, 1821.

Mr. Peacock visited London, and preached at Spencer-place as a supply; he shortly after received an unanimous invita-

tion to the pastorate of this church; he received also at the same time an invitation from the church at Waltham Abbey. After much prayerful consideration, he resolved upon accepting the pastorate of the former place. In a memorandum made by him concerning his settlement at Spencer-place, he writes—"Where it is my desire to spend and be spent until my Lord and Master calls me to appear before Him to give an account of my stewardship, may it be with joy and not with grief."

On December 11th, 1821, Mr. Peacock was publicly recognised as pastor of Spencer-place, the Revs. J. Vimvey, Eason, Freer, Pritchard, Upton, Shenstone, and Hines, taking part in the services. From December 11th, 1821, to November 26th, 1855, a period of thirty-four years, our beloved brother and father in Christ lived and laboured amongst the people of his charge at Spencer-place; altogether he laboured in preaching the Gospel of the grace of God above fifty years. Who shall estimate the grand results of so many years of hard toil in bearing the burden and heat of the day? Who can tell the number of the sons of want relieved, the tears wiped away, the mourners comforted, the perplexed directed, the feeble strengthened, the travellers assisted, the wanderers reclaimed, and the lost saved? There is no earthly register to which we can turn, but there is a record-roll in the archives of heaven from which shall be read out one day every worthy act connected with his history. We need scarcely say that during his thirty-four years of faithful service in this place, he was most deservedly and highly respected; respected by his brethren in the ministry, by the churches of Jesus in the locality, and by the neighbourhood at large. "The memory of the just is blessed."

We may advert to his views and ministerial character. He belonged to the school commonly known as Calvinistic; with those who out Calvin Calvin he had no sympathy; he loved the doctrines of grace, but hyperism he held in righteous abhorrence. At the ordination of Mr. Whittemore, he delivered a sermon, which was afterwards published, in it he says: "Avoid all human systems as much as possible; never fear being charged with Antinomianism, or Arminianism, by giving every text *its full latitude*, always impress upon your hearers the necessity of personal religion, that it is their interest to seek after and possess it, and that there is nothing in the way of their salvation *but what is in their own hearts.*"

That man's ruin is exclusively of himself and that man's recovery is of grace alone, he ever most consistently taught; he taught men ever to ascribe their salvation to the free and sovereign grace of God in Jesus Christ. In preaching, he used great *plainness of speech*. High-swelling words of vanity were not to him auxiliaries in the weighty and solemn mission of heaven's ambassador—the end of his ministry was not to please, but to profit and save souls. Our dear brother was anointed with a divine unction; preaching the whole truth, and preaching the whole truth *simply*. He was a successful minister of the Gospel of Christ.

During his thirty-four years of pastoral connection with Spencer-place between 500 and 600 were added to the church. During the last eighteen months his weakness was such as to prevent his visiting the house of God, where he had spent so many gladsome hours. I can well recollect his last address in this place, which elicited from those ministers who were present, the declaration that it was worth travelling any distance to hear his expressions of unshaken confidence in Christ, and that he was building upon the one foundation laid in Zion; and that as a lost, helpless, and ruined sinner, Christ was all in all to him.

The writer called with an esteemed brother, a deacon of the church, to see our departed friend about a month before his death, having mentioned the words of Paul—"I know whom I have believed," &c., as suitable for him; our departed brother replied with special emphasis, "I know, I know whom I have believed," &c. The writer enquired "whether he felt all to be peace within, whether he realised the presence of Jesus?" He replied, "Oh yes."

At nine o'clock on Sabbath morning, May 15th, he closed his long and useful life; he had spent many bright and joyous Sabbath days, but this was the best of all. From the earthly Sabbatism he passed to the heavenly—he had entered the sanctuary on many a bright Sabbath morn to worship the King of kings, that morning he entered the temple not made with hands, there to worship for ever; he joined the congregation which will never be dismissed, and entered upon a Sabbath that can never close.

His remains were interred at Highgate Cemetery, May 20th; the Rev. Philip Gast, his successor at Spencer-place, officiated, and delivered an address in the Cemetery Chapel, from John xiv. 28—"If ye loved me ye would rejoice because I said I go unto the Father."

His death was improved by Mr. Gast, in Spencer-place Chapel on Lord's-day evening, May 22nd, from Job. v. 26—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." We have thus presented the readers of the "Baptist Magazine" with a sketch of the long and useful life of one who served God and his generation with diligence, fidelity, and success. Let usefulness be our one ambition, the passion of our life, the prayer of our hearts, and labour of our hands—those who live for this shall never die "unwept, unhonoured, and unsung." There is a power in love Divine to constrain men to consecrate themselves to the Saviour and His cause, so that the head, the heart, the hands and the feet; are all ever engaged for the glory of God and the salvation of humanity. May the earthly lives of those who sleep in Jesus, stimulate us to deeds worthy of our high calling, and the claims of a lost world. As the fathers depart, may the young men of our churches arise to the trumpet-call to be standard-bearers for the King; and may those who have grasped the ensign, hold with a fuller faith, and more prominently than ever, the blood-stained banner of Christ crucified—God-given to inspire in hopeless humanity hope for the protection of pardoned rebels, and the everlasting salvation of the lost.

PHILIP GAST.

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#### MR. ISAAC PURSER.

Mr. Isaac Purser, the subject of this short account, died on Tuesday, May 17th, 1864, at Kinsham, near Tewkesbury, in the 74th year of his age. I have no means of ascertaining the precise time of my friend's conversion and baptism, but it was probably in his nineteenth or twentieth year. He was called by divine grace, under the ministry of the late Mr. Trotman, for forty years pastor of the church at Tewkesbury, and was soon after baptized and admitted into church-fellowship by him; but in the year 1842, he was dismissed, and united himself with the Seventh-day Church at Nattos, Gloucestershire, and in 1846, was unanimously chosen to the office of deacon, his qualifications for the due discharge of this office were such has have been excelled by few. In the character of this good man there were several traits worthy of distinct notice. He was regular in his attendance on the ordinances of the Gospel, the writer of this brief memoir can witness, that for the last twenty years he never knew him absent

from his post, except detained by severe illness. He cultivated a spirit of peace through the whole of his Christian profession. The law of kindness was on his lips, and anger seldom kindled in his bosom. I always admired the dignity and simplicity, the honesty and warmth, and the noble frankness of his temper. A truly Christian candour induced him to put the best construction possible on the views, spirit, and actions of others. He was, from motives the most conscientious, a Seventh-day Baptist, and at any time free to avow and to defend his sentiments on that subject, but he loved all who loved our Lord Jesus Christ in sincerity, and was ready to promote, and rejoiced in the promotion of the interest of Christ among those who may have differed from him on that point, as well as on those other points of minor importance on which the followers of Christ are divided. His expanded love did not, however, incline him to relinquish any part of divine truth; but he strenuously maintained it according to his ability, yet

he always leaned to the charitable side, and did not say with a censorious and contentious spirit, "the temple of the Lord, the temple of the Lord, the temple of the Lord are these."

During his last illness, it was evident to those who were privileged to attend upon him, that he displayed an eminent degree of Christian patience, entire acquiescence in the will of God, utter renunciation of self, a simple but firm reliance on the Saviour, and a holy serenity and joy in the anticipation of the happiness that awaited him. And now, while his spirit has instinctively fled to the realms of love, his bones have been devoutly laid in that peaceful valley "where the wicked cease from troubling and the weary are at rest." On the seventh day (Saturday), the 21st of May, his pastor, the writer of these lines, preached his funeral sermon from 1 Cor. xv. 55, 56, 57, a portion of Holy Writ which had greatly encouraged his mind in his afflictions.

JOHN FRANCIS,

Kinsham, near Tewkesbury.

## Correspondence.

### *To the Editor of the BAPTIST MAGAZINE.*

Dear Sir,—While the late celebrated Andrew Fuller was once preaching for his distinguished contemporary, the lamented Robert Hall, in the Harvey Lane Chapel, in this town, a heavy storm swept over the place. At the conclusion of the service he was requested to publish his discourse. The preacher replied, "I have no objection to publish the sermon, if you will print the lightning and the thunder." On another occasion some person went into the vestry and expressed his satisfaction with a sermon Mr. Fuller had just delivered, intimating that he knew it was gratifying to ministers to hear that their services were well received. Raising his athletic shoulders, as was his wont, the great and good man, looking at his admirer, said, in slow and sonorous tones, "It depends from whom it comes."

On a recent visit to Bristol to preach on behalf of the Baptist Missionary Society, many friends whom I most highly esteem, and in whose judgment I have confidence, among others the students in the Stokes Croft College, urged the publication of a discourse delivered in the Broadmead Chapel. My reply was, I am afraid this is out of the question, since it is already committed to the pages of the "Baptist Magazine." This by way of explanation to any whom it may concern. But my more especial object in troubling you with these lines is just to say that Lord Bacon did not write a *Novum Organum* as intimated through misprint in your published report, but the *Novum Organon*, and that the word *in* should be substituted for the word *be* in page 407, in the ninth line from the top.—I am, yours truly,

J. P. MURSELL.

Leicester, June 6, 1864.

# THE MISSIONARY HERALD.

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THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY  
TO THE  
CHRISTIAN BRETHREN CONNECTED WITH THEIR MISSION  
CHURCHES THROUGHOUT THE WORLD.

GRACE, mercy, and peace be multiplied unto you from Jesus Christ our Lord.

With gladness of heart do we give thanks to God in your behalf, whom He hath called out of darkness into marvellous light.

Though you have among you our beloved missionary brethren, always ready to give you counsel, it is in our hearts to send this letter to you from our Mission House in London. It is a letter of love. We have never seen you, probably never shall, till we see you in heaven. But there we hope to meet you all, and to be holy and happy with you for ever.

Give us, dear brethren, your serious attention while we address to you a few counsels of Christian fidelity and love. *Having obtained mercy, it becomes you to walk worthy of the vocation wherewith you are called.* It is both your duty and privilege to let your conversation be as cometh the gospel of Christ, and to strive together for the faith of the gospel (Phil. i. 27), being fruitful in every good work, and increasing in the knowledge of God (Col. i. 10). For this purpose, the Saviour has given His word and His Spirit to teach and guide you. You enjoy numberless opportunities of telling your fellow-men of Him whom you love and serve. As brethren beloved, we therefore urge upon you that you endeavour in every respect to observe the precepts of the Lord Jesus Christ, and in all things to walk as He has commanded you.

WE DESIRE TO REPRESENT TO YOU THE DUTIES YOU OWE TO YOUR PASTORS, TO THE CHURCHES TO WHICH YOU BELONG, AND TO SINNERS PERISHING AROUND YOU.

1. Most anxiously should you seek the peace of the church, and preserve your fellowship from all iniquity. To this end, discreet and faithful discipline must be maintained amongst you. Strive to exhibit a kind and constant regard for the welfare, both temporal and spiritual, of your brethren and sisters in Christ; for you are all members of one body, and children of one family. Strive also to comfort the distressed, to instruct the ignorant, to strengthen the feeble, and to encourage the faint. Forget not to minister to the need of the poor, the orphan, the widow, and the afflicted.

2. *It is your duty to maintain the ordinances of the gospel and the faithful ministry of the word of God.* For this purpose you should provide suitable places of worship, furnished with comfortable accommodation for those who meet with you, and whatever may be requisite for the conduct of Divine service should be liberally and diligently prepared.

The Christians at Jerusalem met at first in an upper room. When Paul was at Troas, believers there were in the habit of assembling in a third loft; they had evidently provided themselves with places in which to worship, and such is among the first duties of every church:—a duty which many of you, dear brethren, have fulfilled, and which we trust you will continue to fulfil to the best of your ability.

3. *Moreover, as members of a church, you should endeavour to secure the services of pious, faithful, and competent men as pastors. Be respectful and affectionate in your treatment of them, give them your sympathy and confidence, and love them for their work's sake.* The word of God teaches also that you should strive to give them a liberal and generous pecuniary support, that they may be placed above want, and may devote themselves without distraction to the care of souls. Our Lord Jesus Christ has said the labourer is “worthy of his hire,” and the Apostle Paul exhorts us to the same duty: “Let him that is taught in the word communicate unto him that teacheth in all good things.” Read particularly what the same Apostle says in his first epistle to the Corinthians, chap. ix. ver 7-14: “Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope, and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”

The pastors of the churches are *your* servants for Christ's sake, and not ours. It has gladdened our hearts to learn that many of our mission churches have cheerfully taken their support on themselves, and it will gladden us yet more to hear that others are following so good an example.

4. Long has the Society sustained many of your pastors, and supplied you with the means of grace; but it is time that you should yourselves do this. We should do you a great wrong not to call upon you to fulfil the commands of the Saviour, for in keeping His commands there is always a great reward. To support the pastors which are among you, will be a proof of your obedience to Christ, and of your love and esteem for them; and they will be cheered in their great work by beholding in you the fruits of righteousness.

To this end you should regularly contribute of your substance as you may be able, remembering that all you have is given to you by God, and that you are but stewards of the mercies He bestows upon you. Great was the price which our Lord and Saviour paid for your redemption. It is but a small thing that He asks of you in comparison with the preciousness of His sacrifice. As therefore ye have freely received freely give.

In the Churches of Galatia and Corinth the love of Christ's disciples

prompted them to lay aside every Lord's Day something from their gains, each as the Lord had prospered him. Do you then regularly—weekly if possible—lay aside such portion of your income as you can afford, and with prayerful consideration appropriate it to the service of Christ. In making these arrangements you will enjoy the counsel and instruction of the missionary brethren who are with you.

5. In conclusion, we must express our earnest desire and prayer that you all may be faithful followers of the Lamb of God, and that the Churches of which you are members may become centres of light to the dark regions around them. You are called of God, not only to be yourselves saved from the wrath to come, but to be the means of leading others to the Saviour. Speak often to your neighbours and fellow countrymen of His dying love. Invite them to His mercy-seat. So shall the Kingdom of Christ spread in the midst of you, and Satan's kingdom be overthrown.

We remain on behalf of the Committee,

Your companions and brethren in the

Kingdom of our Lord,

S. MORTON PETO, *Treasurer.*

FREDERIC TRESTRAIL,

EDWD. BEAN UNDERHILL, } *Secretaries.*

London, October 29, 1863.

## AFRICAN SUPERSTITION AND CRUELTY.

BY THE REV. J. DIBOLL.

It is raining heavily, and this has been the state of things great part of the last month, nevertheless we have taken advantage of what opportunities we have had, and as far as in us laid have preached the Gospel to *every creature*. Early in the month all the women in our town, about an hundred in number, left their husbands and their work, and fled to a place about four miles distant, alleging as a reason, that the women of the town were dying very fast, and that their husbands were bewitching them, or suffering them to be bewitched. In two days, I took boat and followed them. I found them all together beneath a large tree, and there, with the first verse of the 46th Psalm before me, I endeavoured to set before them the folly and wickedness of their doing, in leaving the word of God to seek after witchcraft. The next day they sent a messenger to me stating their desire to return, and wishing me to go and fetch them, an honour which I declined with as much politeness as I was capable of, allowing one of the head men to take my canoe and use it for that purpose.

A few days later I went to preach at a place where I found the Chief and his people trembling with excitement; a neighbour Chief had all of a sudden declared war, and was preparing to come down upon him. I went immediately to that chief to dissuade him from his purpose, and happily succeeded: he had "seen the face of a white man and would not go to war." He then told me that his people wished me to preach to them. I promised, and have been, and I shall go again. The people in that place declare that but for *me* Cameroons would have been *all spoiled*. God has in mercy twice made me instrumental in quieting the chiefs in that neighbourhood, and so to prevent bloodshed. To Him be all the praise.

I told you in my last of a chief having a great number of wives, two of whom I saw in chains under a tree. Upon inquiry I found that there had been nine of

them who had gone aside and done wickedly. Seven of them had been punished by flogging, and had had their flesh severely cut with a knife. These two awaited similar punishment. I interceded, but got no answer; was to go the next day. Again I got no answer. A few days after his son came to my house, saying that his father heard what I had said, and had unchained the women and let them go without further punishment. Many a child of sorrow who has worn a chain, lifts the hands in blessing at sight of your Missionary.

Yesterday morning a young man from Bell's Town came to me in great trouble. He had entirely left the superstitious customs of his people, and had been seeking the Lord about three years: he is a carpenter, and is building himself a wooden house. The natives were having their customs, and they were determined that *he* should be there, and beat the drum for them. Their conduct was very violent, and he was obliged to hide himself away; they then went to his new house and broke and destroyed the roof, and threatened to destroy the house if he did not return to their habits, or pay. He then applied to the king, who could do nothing for him. In his extremity he made his way to me, begging me to see king Bell, to intreat for him that he might be secure from further disturbance, or be permitted to bring away the materials of his house. I saw the king, who received me kindly, and after we had been some time together, he said, "I don't think I will let them do any more to him, I think what they *have* done in breaking his house is enough"!!! I left the king with a sad heart, marvelling greatly at the want of enlightened liberality in the Prince, and of conscience in the people. Such is heathendom everywhere,

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#### DECEASE OF THE REV. J. JOHANNES.

Mr. Johannes was the oldest living missionary of the Society, and during his whole term has laboured in Chittagong and its vicinity. In his youth he was led to the Saviour, and joined the Lall Bazaar Church in Calcutta. He spent some years in the Benevolent Institution of Calcutta, and received instruction from the lips of Peacock, Leonard, and Penney, its successive masters. In the middle of the year 1820, he was sent, with his wife and family, by the Serampore missionaries, to Chittagong, to the assistance of Mr. Peacock; but before his arrival Mr. Peacock had entered into rest. Mr. Johannes reached Chittagong in December, and at once entered on the duties of master of the Institution, which Mr. Peacock had founded two years before for the benefit of the children of indigent Roman Catholics and other Christians, many of whom were then living in Chittagong. He met with a very warm reception, and for twenty years continued to teach in this institution, with a brief interruption in 1824, occasioned by the Burman invasion, filling up his time with direct missionary labours among the heathen. The school was broken up in 1840, owing to the establishment of a school by the Roman Catholic priests of the district, and though partially resumed in 1844, never again acquired its previous prosperity and repute.

Mr. Johannes then gave himself wholly to missionary labour; and the small church which in 1839 numbered only eight members, through the blessing of God, reached its present condition. For many years he laboured entirely alone; but early last year the Rev. A. McKenna at the request of the Committee, joined their aged missionary, and from his pen we learn the particulars of his decease. His letter dated April 27th is as follows:—

"It is my mournful duty to convey to you intelligence of the death on the 22nd inst. of your missionary, my colleague, the Rev. John Johannes. His demise was sudden and unlooked for.

He had been to a station on the sea coast, some five miles from this,



Alishohar, where he went chiefly I believe on account of his daughter-in-law, whose health has been very precarious for some time past, and whom it was thought the change might benefit. He went there on the afternoon of Monday the 18th, then suffering, as at intervals he had been, off and on before, from diarrhoea, on which he appears to have suddenly caught cold, owing to a recent change in the weather. The disease at once assumed entire control of his system, till it terminated in death on Friday forenoon at 11 o'clock. He died in his own house, having been brought into the station at 8 a.m. the day previous; and was buried yesterday in our dissenting portion of the station burial ground.

I did not know he was here (I live at some distance from his place) till 2 o'clock of the day he was brought back, one of his wards then writing to me of his dangerous condition, and requesting my immediate presence. When I went over, which I did at once, I immediately saw that his life was hopeless. He lingered on through the night in a state of coma, at intervals awaking up to consciousness.

Our brother passed away in perfect peace. No doubts or fears of any kind were permitted to trouble his departure. He trusted implicitly to the finished work of the Son of God, and his faith was firm and uniform. Repeatedly we engaged with him in the exercises of religion, and repeatedly he asked us to do so. The last time I spoke to him or he to me, when he could scarce articulate, I said to him, "Bro. Johannes, God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He feebly, but emphatically answered, "Certainly." The time before I had said, "Bro. Johannes, you find Jesus, I trust, to be with you." He replied, "I do." He sleeps in Jesus!

Thus, after nearly forty-four years' of labour in the cause of the Redeemer, our brother has passed away. He lived to see great changes in the country of which he was a native; but the seed he has diligently sown has yet to bear that full and abundant harvest for which he toiled and prayed. May the little church he was permitted to gather be but as the first fruits. He rests from his labours, and his works do follow him.

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## THE MISSIONARY AND THE GURU OF THE SAADS.

BY THE REV. JOHN GREGSON.

Late one evening while we were in Hatrass, four or five persons came to me to converse with us. They told us that they had attended all our preachings in Hatrass and quite assented to all we had said. They stated that they were the disciples of a religious teacher, living at a village some miles from Hatrass, whom they were in the habit of visiting frequently. They stated that this man was by birth a Brahmin; that twenty years ago he was a religious mendicant of unsettled religious views, and that he spent his time in going from one place of pilgrimage to another, and making enquiries after the true religion. In the course of his wanderings he met with some members of a religious sect whom they called "Saads," who have no caste, believe in the unity and spirituality of God, denounce idolatry, and never go on pilgrimage. He at once embraced their views, renounced his Brahminism, and returning home began to scatter his property in alms. On this his relatives quarrelled with him, and accused him of wasting their patrimony. He then left home, and for some months lived in a small hole in the ground. Afterwards he set up as a religious teacher, began to propagate the doctrines of the "Saads," and collect disciples. These men stated that he has now two thousand followers who visit him for instruction, present him offerings, and implicitly believe whatever he tells them. They also told us

that this man's disciples do not believe in Ram or Krishna, or any of the Hindu divinities, but in the one eternal and almighty God,—that they regard idolatry as sinful—never go on pilgrimage—have no caste, and that if they fall sick they do not go to doctors (who among the Hindus deal chiefly in charms and enchantments) but leave themselves in the hands of God, praying to Him to make them well. They added that their neighbours call them "Christians."

#### THE GURU.

We were so much interested in the account they gave of their religious teacher, and the doctrines he taught, that we determined to lose no time in visiting him. Here, we thought, is a man prepared to receive the truths of Christianity, and whose position will enable him largely to influence others. Accordingly two days after we sought him out. The village in which he resides is eight miles from Hatrass, very small, inhabited perhaps by not more than one hundred souls. We were at once directed to his abode, and entering at a low side door, found ourselves in the middle of a long narrow room built of mud and thatched with straw. At one end, seated on a little mat, was the man we sought. He had a thin shrivelled elderly appearance. His eye glowed with an unhealthy brightness, as though its lustre were derived from some stimulating drug. His features were sharp and pointed, and the general expression of his countenance by no means mild or amiable. Our first glance at him by no means pre-possessed us in his favour. Mr. Gregson introduced himself as a missionary, saying that he had heard of him from some of his disciples and had come to see him, with the desire of holding a friendly conversation on the subject of religion. Almost before we had time to say thus much, he interrupted us somewhat abruptly; he joined his hands together, and pointing upwards with the tips of his fingers he said, "God is one." During the little time we had been in his room, several of his disciples, attracted by the arrival of strangers, had come into the presence of their teacher, but before sitting down, to our astonishment and grief, they had offered him the most profound homage, worshipped him indeed, so as no mortal ought to be worshipped. We therefore replied that we quite agreed with him as to the unity of God, but were surprised and grieved to observe that he, holding this truth, could receive divine homage from his followers. He replied, "They do not worship me, but God." We said that they had certainly presented this homage to him, for they had prostrated themselves before *him*, and touched *his* feet, and that if this homage were not meant for him but for God, it would be as well for them to do it before God in secret where none but God is present. On hearing this, he became very excited, flew into a violent passion, and for a long time spoke so rapidly in a loud shrill voice, that a great part of what he said was lost to us. We did, however, catch some of his meaning, which was to the following effect. "I am worthy of this homage. I am the son of Brahma. In a former birth I was next to Brahma himself in dignity and power, and now I am God's vicegerent (Muktar) on earth." At length, cooling down a little, he was gracious enough to assure Mr. G. that if he would become his follower he would make him his factotum (Kamgar), and raise him to a position of wealth and dignity and power greatly superior to that occupied by the Governor-General. After this display of fanaticism and delusion, we felt there was but little prospect of influencing him for good, but as upwards of a dozen of his followers were present, we continued the interview, partly with the hope of presenting to them a brief outline of Gospel truth, and partly to obtain more information as to the character and tenets of this singular man.

#### THE CONVERSATION.

We therefore stayed a considerable time longer, but must content ourselves with one or two brief extracts from what further passed between us. Once he remarked that to know God is to be near Him and to be like Him. We replied that there was much truth in that, but that the great difficulty is to

attain to this knowledge, as it is evident that they cannot know God who worship Ram and Krishna and Mahadeo. "Oh yes," he hastily replied, "but Mahadeo is God, he is the embodiment of the divine ignorance, delusion and lust" (tomougun). "What," we said, "do you profess to know God, and yet attribute to Him delusion and passion?" On this he again became very excited, and spoke in a loud shrill rapid voice. We said to him, "Well, it is very evident you are not free from tomougun" (*i.e.* passion). On this he cooled down instantly, for natives attribute much importance to a man's power of restraining his anger, and he seemed to feel that his conduct was not likely to raise him in the esteem of those of his disciples who were present. Still he feebly denied the accusation, and asserted that he was full of truth and purity (satogun). Frequently afterwards he fired up, but on my good humoredly saying "Beware of tomougun," he at once cooled down, and we got on all the better for these home-thrusts. I requested permission to read a few verses from the New Testament, but he would not hear of it, and said that he did not want any revelation, that he did not believe in any, and was prepared to treat the Hindu sacred books and all others with indignities we cannot mention. I asked him where he got his knowledge from. He replied that he had not got it from any book, but direct from God himself, who had written it upon his tongue. We offered him a Gospel, but he said he could not read. At one time he spoke of everything as being part of God, and yet when we pointed out the difference betwixt the Creator and His creature, the workman and his work, he assented. He disclaimed the idea of being God himself, and even declared that he was not even a teacher, but on a simple equality with his disciples, and yet he maintained that his followers ought to treat him with the most profound reverence. The native Christian with me pointed out that his hands were stained with an intoxicating drug. I therefore asked him if he smoked or ate such things. He replied, "I just eat or smoke anything my followers bring me." His appearance rendered it but too apparent that he freely indulged in such stimulants. On leaving I remarked to him, "Well, you have attributed to God delusion and lust, and have claimed for yourself perfect holiness and truth; be assured that you are in error. God alone is pure, you are sinful and corrupt." A day or two after, we paid him a second visit, but this interview was not a whit more satisfactory than the first. We found the man a very different being from what his followers led us to expect. *They* did not come near us again, and as we knew not where to find them, we had no opportunity of guarding them against the danger of following such a guide. It is a mournful fact that such a man should be able to exert so powerful an influence. He told us that his followers are 2500 in number, and include men from every caste.

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### A MISSIONARY'S WELCOME.

BY THE REV. W. K. RYCROFT.

I am once again in the midst of our dear West Indian brethren, fully engaged in prosecuting the object of our ordination, and seeking to build up the churches, and to bring sinners to God. May the grace of God establish the work of our hands upon us, and greatly extend it.

Our passage across the Atlantic was rendered very pleasant by the general urbanity of the passengers, the kindness of the captain, and the company of the Rev. Dr. Jenkins of Philadelphia. On the Lord's day we had good congregations.

Our stay in New York was painfully prolonged in consequence of no vessel being bound for Turk's Islands. This in a measure arose from the great demand for ships carrying the English flag, in consequence of the war, and vessels out for the American flag; few of that flag venture to sea this way, the Alabama and her consorts being on the alert for American bottoms. However, finally we obtained a passage in the ship B. Smith. We were delighted to find our captain

to be one who feared God. The men were very orderly and civil through the voyage, not a wrong word or unpleasant circumstance taking place. Everyday weather permitting, we had our exercises of religion.

After a prosperous run of nine days we sighted Turk's Islands, but within three miles of the land ran upon one of our dangerous reefs. This was all but lost for us. It was dark, and we could not well see how we were situated. We owe our safety under God to the ship being light, the wind just then becoming brisk, and large rolling waves setting in on the stern. Again, as in many times past, we could intelligently and feelingly sing the 107th Psalm, "So he brought us to our desired haven."

It was one o'clock in the morning when we landed, but somehow or other the news of our arrival was over the island by daylight. Long had they looked for our coming, and repeatedly had they crowded the beach, supposing we were on board of vessels carrying light coloured private signals—ours being white. No sooner was it certain that we had landed, than up went their little flags, some crowding their staffs with all they had. At ten o'clock we wended our way through the salt ponds to the chapel, where we had the President of the colony and the rifle corps in attendance. Thus, on our renewed introduction to our dear people, we were attended by the gaiety of numerous banners, and the band of the Turk's Islands rifle corps. The latter, at one time, might have been used to drum me out of the island; this is a change for the better.

If we had a good time in the morning, at night we exceeded it. A crowded house gave deep attention to our discourse, founded on, "In the name of our God we will lift up banners." Dr. Underhill well knows how heartily these sable people shake hands, and how long it takes before hundreds can be accommodated with that friendly salutation. We had to stand it out, however, until most of our friends had gratified themselves.

We found that our native teacher, Mr. Kerr, had done his best for the mission during our absence. He is generally much respected and highly spoken of by the population, and stands in all respects on an equality with ministers of other bodies. The distress, sickness, and lack of trade, has obliged many of our friends to remove to more promising islands. Sickness and poverty are just now very prevalent, and food is high in price. Our financial strength, therefore, is very weak. While America is at war, distress must continue here.

#### STATE OF ST. DOMINGO.

Poor St. Domingo is brought to the lowest condition. Any change now will be for its benefit. That land of blood and wretchedness claims the aid of some civilised nation. Well if America would carry out the Monroe doctrine in relation to that country. America, I am glad to say, is now in great measure on the abolition platform.

The vice consul for England has just called upon me as an old friend. He tells me that eighteen thousand soldiers are ordered to St. Domingo to conquer it, and then finally leave it. This last is only designed for a moral effect before the world, and particularly Cuba. It would not be well for the slaves of Cuba, or its colored freemen, to see the troops of Isabella defeated, as they thus far have been, by Dominicans.

Porta Plata is in complete ruin. The Spanish soldiers have done little else than shoot innocent people, and rob and burn up the town. Its people are scattered. Five hundred of these in poverty came here for refuge, having clothes, money, and all buried in ruin. They have escaped with merely life. But two or three houses are standing. Our own friend Treadwell's, and our mission house, are occupied as garrisons by the Dominicans, who confine the Spanish troops to the fort. The latter are terribly afraid of the Dominicans, who have severely whipped them, at all points.

In consequence of the flight of so many poor distressed people to this island there is a loud call upon us for money, clothing and food. Some are widows with large families, and all are deprived of the means of living. Any aid which could be given me would be very gratefully received.

So soon as the Spanish troops have, if they can do it, accomplished the subjugation of the island, they will leave it. Then, at once, is our time to build a house for God, and so gather a congregation. The hearts of the people will have been, we hope, made ready by that time for the consolations of the gospel. We should therefore rejoice to have about £600 ready toward building our chapel and mission school-house.

The sums already subscribed meet not, as stated, by £600, our urgent request and necessity. A little from each church would make up the amount, could we cause our dear Christian friends in England to see and feel as we do for poor St. Domingo!

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### THE NATIVE MISSIONARY IN BARASÉT.

BY RAM KRISHNA KOBIRAJ.\*

On the 20th of February, I, with Motee Lall, started for Gora Chand's mela. As we walked along, we spoke to several persons as we had opportunity. In the afternoon we arrived at Belia Ghat, where, seeing a good many people gathering in the Hat for buying and selling, I went among them, and I no sooner began to preach than upwards of 200 people surrounded me. Upon this I was animated, and declared the word of God. They heard with deep silence while I preached. When I had finished, many of them said, "Truly, these are the words of God."

The subject of my preaching was:—that there is only one God, who is most Holy, and all men are sinners before Him. There is only one Saviour, Jesus Christ; besides Him there is none.

We left that place, and reached Deygunga in the evening; so we had not much opportunity to speak to many. We passed the night there. At four o'clock in the morning we got up and loaded our cart. As we passed through Bhasley and Gossainpore we spoke to several persons. At ten o'clock we stopped at a place called Champa Tullah for breakfast, and declared the word of life to the inhabitants of the village. Finding some people sitting in a blacksmith's shop, I immediately began religious conversation with them. One by one, several persons of the village, and from other places, gathered there. They were much pleased to hear the principal doctrines of Christianity, and took our books gladly. While I was thus engaged, the Headman of the village came to see us; and seeing that we were preparing our breakfast in a strange place, he, with a little displeasure and peculiar courtesy, said, "Why are you taking your breakfast on the road-side, and not in my house? In doing this you have wronged me." I said, "Sir, last time we took dinner at your house; this time we were ashamed of doing the same. However, we remember your kindness towards us, which was shewn last time." The Headman said, "I have read the books you gave, and found them all very good, and I want other books." This man very strongly recommended his neighbours to hear us, and take our books; and he came thrice to my house to be more fully informed about the Christian religion.

It being the Sabbath-day, we held Divine Service in the shop of the blacksmith. The owner heard what we sang, read, and prayed, and I hope he and his family were benefited. I said to the man, that no one of the village ever worshipped the true God, nor has there ever been built a single temple for Him; but to day the Most High God is worshipped in your house. I hope you will be the first man to come forward to worship Him. In the afternoon we went to the house of the Headman; and not finding him, but his brother at home, we held a conversation on the subject of fasting, for he was fasting then, and on the true way of salvation, and left a copy of the New Testament in his hand for him and his brother to read attentively. Then we took friendly leave.

After walking two miles, we reached Gora Chand's mela at four o'clock, and

\* This diary is from the pen of our native brother himself. This will account to our readers for certain peculiarities of expression.

pitched our tent by the side of a public road. On the following day, in the morning after prayer, we stood in two different places, and as soon as we began to preach, people thronged around us. We spoke as long as our strength allowed, and then distributed books. Again we preached, and again distributed books, argued, and held religious conversations. In this way we worked three whole days, and in the evening we were able to do something. Several thousands of men, and some women, heard us very attentively, and took our books eagerly. Many said this is the true religion, many have become Christians, and this religion shall prevail everywhere. About 900 books were distributed: most of them were carried to distant villages. We found that our books were read by many that were given in former times, and the knowledge of the Christian religion has been spread far and wide. We found also that many people do not honour *Gora Chand Peer*, or any other gods and goddesses, and many have left many Pagan superstitions. Now I see many people are glad to call themselves Christians, and love Christian people and their religion.

On the 26th, early in the morning, we prayed that God would bless our little amount of labour, and then left the mela. We would have stayed there another day, but the weather seemed unfavourable, for in the night, by a storm, our tent was blown into the sky.

In our way, I visited a village called Rannugger, and declared the word of God to a little group of people. They seemed benefited, and said, "Indeed, this is the true way to heaven." At parting, the oldest man of the congregation, and several others with him, made a salutation, and showed gratitude for what they heard.

Arriving at a village called Hadeepore, we entered into the garden of a Brahmin to take breakfast and rest. As soon as we got there, several people came to us, sat with us, asked us how we had been, held religious conversation, and took our books with gratitude. A Baboo said, "What you say is all very good. I believe all. I am a sort of Christian, except on one point—that I cannot understand—how Christ is God." Upon which a discussion ensued about the divinity of Christ. In the end he asked for a New Testament. I gave it him. He was much pleased, and thanked me. In the meantime, the owner of the garden came with his two sons, holding them with his two hands, and asked me to give them books. I gave them; and when I said, "May God give your children long life, learning, and knowledge of Him," the Brahmin was much pleased. The boys of that village are very fond of me; they are very apt to read any good books.

(To be continued.)

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## HOME PROCEEDINGS.

The spring and summer months are not usually much occupied with missionary meetings; but in May, meetings were held in Northamptonshire, attended by the Revs. F. Trestrail, A. Saker, and J. Parsons. Mr. Saker was also present at the annual services in Bristol, and Mr. Parsons at Rickmansworth. The Rev. R. Bion, just arrived from India, visited Chesham and Amersham for the Mission. Dr. Underhill was deputation to Braintree, the Rev. Geo. Pearce visiting Colchester at the same time with Braintree.

In June Mr. Saker completed the Northamptonshire meetings, where we understand the collections throughout were in advance of last year; and the Rev. J. Parsons took the Cambridgeshire churches. The Rev. T. Hands attended a missionary meeting at Maze Pond, and the Rev. J. Diboll gave an address on the African Mission at Upton Chapel, London.

We place in this number of the "HERALD" the address of the Committee to the native converts in the missionary churches, as references to it will occur in the correspondence of the missionaries in future months. It has been translated into the various languages of the missions, and a copy given to every member.

We are happy to know that it has been everywhere received by our native brethren with pleasure and thankfulness.

At a recent meeting the Committee were happy to vote the sum of £100 towards the support of the German Mission, for which the Rev. G. Oncken is now applying for assistance in this country. We hope, in a future "HERALD," to give some account of the work of God in which he and his devoted brethren are engaged.

DESIGNATION AND DEPARTURE OF THE REV. E. F. KINGDON.

A very interesting service was held at Westbourne Grove Chapel, on the evening of May 25th to set apart the Rev. E. F. Kingdon for the service of Christ in China. The brethren who took part in the service were Dr. Underhill, who gave an account of the China mission; the Rev. Dr. Gotch, who offered the ordination prayer; the Rev. C. Stanford, who addressed the missionary; and the Rev. W. G. Lewis.

Mr. and Mrs. Kingdon sailed for their destination, Yentai, in the Bay of Chefoo, early on the morning of the 3rd June, in the "Isles of the South." The Society will now have four European labourers in China. The field of their exertions for Christ is the district of Shantung.

"JUVENILE HERALD."

We have said nothing about this publication since the new arrangements were carried into effect, waiting to see how they answer. It is no longer a question. The appearance is greatly improved. The illustrations are more numerous. There will be *five* this month, and the contents more decidedly missionary. We hope, therefore, that parents will order it for their children, that superintendents and teachers of our schools will call attention to it. Certainly it is one of the best of this class of periodicals, and the publisher deserves great commendation for his efforts to make the *Juvenile Missionary Herald* worthy of its name. We think those efforts ought to be encouraged, and we confidently hope they will be crowned with great success.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, to March 31st, 1864.

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

Extra Collections and Contributions towards the expected Deficiency, are marked *Special*.

	£	s.	d.		£	s.	d.		£	s.	d.
<b>STAFFORDSHIRE.</b>											
Bilston—				Do. Refuge Chapel—				Wednesbury, Emon Chapel—			
Contributions .....	2	15	6	Collection .....	1	13	8	Profits of Lecture by			
Do. Sun. School ..	1	12	6	Do. <i>Special</i> .....	1	18	10	Mr. J. R. Phillips ..	1	6	5
Do. <i>Special</i> .....	4	3	0	Dudley—				Collection .....	1	2	1
Burslem—				Collection .....	5	13	6	Do. <i>Special</i> .....	3	0	0
Collection for W. & O. 0	5	0	0	Hanley—				West Bromwich, Bethel—			
Coseley, Darkhouse Chapel—				Contributions .....	14	13	4	Contributions .....	6	3	0
Contributions .....	12	8	7	Do. Juvenile .....	5	6	8	Do. <i>Special</i> .....	4	0	0
Do. <i>Special</i> .....	14	15	0	Netherton, Sweet Turr Chapel—				Willenhall—			
Do. Sun. School ..	3	13	5	Collection for W. & O. 0	13	10		Profits of Lecture by			
Do. Ebenezer—				Contributions .....	6	13	6	Mr. J. R. Phillips ..	1	1	3
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Collection, <i>Special</i> ..	7	10	0	Collection for W. & O. 1	3	0					
				Contributions .....	6	8	2				
				Do. Sun. School ..	1	2	6				
				Do. <i>Special</i> .....	12	1	0				

SUFFOLK.		£ s. d.	Winton—	£ s. d.	Hull—	£ s. d.
Aldborough—			Collection .....	0 10 0	Collec. at Public Meet.	12 8 11
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Bildeston—			Aldbourne—		Contributions .....	5 2 0
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Botesdale—			Bromham—		Contributions .....	34 10 0
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Bures—			Caine—		Do. for W. & O. ....	1 10 0
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Bury St. Edmunds—			Chippenham—		Contributions .....	11 12 0
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Karis Soham—			Downton—		Do. South Street—	
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Grundisburgh—			Contribs. Special ....	5 14 6	Collection .....	2 2 6
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Hadleigh—			Contributions .....	6 0 7	Contribs. (balance) ..	9 4 7
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Horham—			Contributions .....	1 13 6	Contributions .....	1 10 9
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Ipswich, Stoke Green—			WORCESTERSHIRE.			
Contribs. Special ....	62 7 6		Evesham—		Contributions .....	41 6 5
Do. Turret Green—			Collection for W. & O.	1 12 3	Do. for N. P. ....	1 6 3
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Otley—			Do. Sun. School ..	5 0 8	Contribs. (balance) ..	52 11 5
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Rushmere—			Contributions .....	6 14 0		
Contribs. Special ....	1 3 1		Worcester—		Less expenses and amt.	620 3 4
Stradbroke—			Contributions .....	14 1 6	acknow. before ....	19 10 2
Contribs. Special ....	6 15 0		Do. for N. P. ....	0 9 0		
Sudbury—						
Contribs. Special ....	4 0 0		YORKSHIRE.			
Walton—			Beverley—			
Contribs. Special ....	0 15 2		Contributions .....	22 19 8	NORTH WALES.	
Witnesham—			Do. Sun. School ..	2 2 0	ANGLESEA.	
Contribs. Special ....	3 8 7		Do. Ladies' Working		Ainon—	
			Society .....	3 0 0	Collection .....	0 6 8
			Bradford, 1st Church—		Amlwch—	
			Contributions .....	60 3 6	Contributions .....	15 10 0
Less expenses ....	1 11 0		Do. Birksland Sch.	10 0 0	Belan—	
			Do. Lady Royd, Ju-		Collection .....	0 11 0
			venile Mission ..	9 13 10	Bethania—	
			Do. Ladies' Auxil. ..	13 12 6	Contributions .....	0 15 3
			Do. 2nd Church—		Bodedern—	
			Contributions .....	55 8 8	Contributions .....	1 11 0
			Do. Special .....	24 0 0	Brynsiencyn—	
			Do. for Serampore ..	1 0 0	Contributions .....	1 7 0
			Do. Juvenile .....	23 6 9	Caerceillog—	
			Do. Do. for N. P.		Contributions .....	2 14 0
			Thaker Dass, Agra	12 0 0	Capel Gwyn—	
			Do. 3rd Church—		Contributions .....	3 13 0
			Contributions .....	12 0 0	Capel Newydd—	
			Do. Hallfield—		Contributions .....	1 17 5
			Contributions .....	47 8 6	Cemaes—	
			Do. S. Sch. for N.P.	5 3 9	Contributions .....	1 12 6
			Do. for Serampore ..	1 0 0	Four Mile Bridge—	
			Cullingworth—		Contributions .....	2 15 7
			Contributions .....	2 5 10	Holyhead, Bethel—	
			Halifax, Pellon Lanc—		Contributions .....	22 13 9
			Contribs. Sun. School		Do. Hebron—	
			Mission. Society ..	6 2 8	Collection .....	0 11 8
			Do. Trinity Road—		Do. Siloh—	
			Contribs. Sun. School		Contributions .....	0 13 4
			Juvenile Society ..	5 2 6	Do. New Park Street—	
			Huddersfield—		Contributions .....	3 10 0
			Contributions .....	17 17 11	Llandeyfau—	
			Do. Special .....	8 12 7	Contributions .....	5 10 0
			Do. Juvenile Sewing		Llanerchymedd—	
			Society .....	1 19 8	Contributions .....	0 17 6
			Do. Subscriptions ..	3 11 8	Llanddysant—	
			Do. Sun. School ..	2 5 2	Contributions .....	1 8 9
			Do. by Mr. T. Hall,		Llanfachraith—	
			of Quarruby, near		Contributions .....	3 8 1
			Huddersfield ....	24 7 0	Llanfair—	
					Contributions .....	1 11 7



£ s. d.		£ s. d.		£ s. d.	
Llangefni—		Pwllheli—		Llanrhaidr—	
Contributions .....	4 17 0	Contributions .....	27 10 6	Contributions .....	1 2 11
Llangoer—		Llanglan—		Llanfair Talhaiarn—	
Contributions .....	8 17 1	Collections .....	0 10 0	Contributions .....	0 15 0
Mennai Bridge—		Tyddyn, Sion—		Llangollen, Eng. Church—	
Contributions .....	5 2 0	Contributions .....	4 0 3	Contributions .....	1 0 0
Newburgh—		Less for Home Mission	1 0 3	Llanfair—	
Contributions .....	2 5 1		8 0 0	Contributions .....	0 14 6
Pencarneddu—		Rhos Hirwen—		Less for Home Mission	0 4 6
Contributions .....	0 16 8	Collection .....	0 10 0		0 10 0
Pensarn—			78 18 11	Llandurnog—	
Contributions .....	1 17 6	DENBIGHSHIRE.		Collection .....	2 0 0
Rhosybol—		Brymbo, &c.—		Less Home Mis. & exps.	0 14 0
Contributions .....	2 7 0	Collec. Penygraig....	0 7 10		1 6 0
Rhydwyn—		Contributions .....	1 13 3	Moelfre—	
Contributions .....	4 11 0	Do. for Schools .....	1 0 0	Contributions .....	4 8 5
Sardis—		Moss—		Less Home Mis. & exps.	1 0 5
Contributions .....	1 6 0	Contributions .....	2 1 7		3 3 0
Sear—		Trenddŷn—		Noddfa Garth, &c.—	
Contributions .....	3 5 0	Contributions .....	0 15 6	Contributions .....	4 1 0
Traethcoch—		Less for Home Mission	5 18 2	Rutbin—	
Contributions .....	0 6 7		1 7 0	Contributions .....	7 13 6
	103 18 0		4 11 2	Less Home Mis. & exps.	2 10 10
Less for Local Home Mission & expenses	20 6 0	Cefn Bychan—			5 2 8
	83 12 0	Contributions .....	6 8 10		61 11 1
CARNARVONSHIRE.		Collec. Ebenezer Vron	1 1 6	FLINTSHIRE.	
Bontlyfni—		Less Home Mis. & exps.	7 10 4	Helygen—	
Contributions .....	2 3 0		2 5 6	Contributions .....	3 12 11
Carnarvon—		Cefnmawr—		Less for Local Home Mission & exps.	1 5 1
Contributions .....	8 13 0	Contributions .....	8 8 0		2 7 10
Garn Dolbenmaen—		Less Home Mis. & exps.	3 9 8	Holywell—	
Contributions .....	5 13 6		4 18 4	Contributions .....	2 10 6
Less for Home Mission and exps.	1 18 1	Denbigh—		Ponyfryn—	
	3 15 5	Contributions .....	24 0 3	Contributions .....	1 0 0
Llanberis Sardis—		Less for Local Mission	5 0 0	Rhyl—	
Contributions .....	4 1 0		10 0 3	Contribs. (Balance) ..	0 11 7
Llandudno—		Dolywern—			6 9 11
Contributions .....	19 12 0	Contributions .....	3 6 8	MERIONETHSHIRE.	
Less for Home Mission & Bible Trans. Soc...	7 10 0	Gefail-Y-Rhyd—		Bala—	
	12 2 0	Contributions .....	1 11 6	Contributions .....	0 6 6
Llanhaiarn—		Llansilin—		Llanwchillyn—	
Contributions .....	1 16 9	Collection .....	0 10 6	Contributions .....	0 3 6
Less for Home Mission	0 12 0	Less Home Mis. & exps.	2 2 0	Cefacymeran—	
	1 4 9		0 13 10	Contributions .....	2 2 3
Bangor—			1 8 2	Less for Local Home Mission & exps.	0 12 3
Contributions .....	14 8 4	Glynceiriog—			1 10 0
Less Home Mis. & exps.	6 8 4	Contributions .....	2 13 4	Dolgelly—	
	8 0 0	Llanellian—		Contributions .....	6 1 0
Tyndonen Salem—		Contributions .....	0 16 6	Less for Home Mission	2 1 0
Contributions .....	0 11 0	Less for Local Home Mission & exps.	0 5 9		4 0 0
Gilfach—			0 10 9	Pandyrcapoll—	
Contributions .....	1 11 9	Llanellidan—		Contributions .....	7 3 1
Pencalenewydd Aion—		Contributions .....	3 12 0	Do. Sun. School ..	0 7 3
Contributions .....	1 0 0	Less for Home Mission	1 0 0		7 10 4
Caersalem Morfu Nevin—			2 13 0	Less for Home Mission	2 0 0
Collection .....	2 13 0				5 10 4
Less for Home Mission	0 13 0				
	2 0 0				
Nevin—					
Collection .....	3 6 6				
Less for Home Mission	1 0 0				
	2 6 6				

	£	s.	d.
Corwen—			
Collection .....	0	12	2
Cynwyd—			
Collection .....	0	15	0
Llansantfraid—			
Contributions .....	1	1	3
Tre-r-ddol—			
Contributions .....	1	19	2
Do. S. School .....	0	8	0
	4	15	7
Less for Home Mission and expenses .....	1	5	7
	3	10	0
	15	0	4

MONTGOMERYSHIRE.

Beulah—			
Contributions .....	2	15	10
Do. Sun. School ..	1	4	2
Caersws—			
Contributions .....	3	4	0
Llanfair Caerinon—			
Contributions .....	6	7	10
Llanfyllin, &c.—			
Contributions .....	5	11	2
Llanidloes—			
Contributions .....	1	12	0
New Chapel—			
Contributions .....	4	0	0
Newtown—			
Contributions .....	24	14	4
Do. for Mrs. Allen's Sch., Ceylon .....	5	0	0
Do. for China .....	2	0	0
Do. for N. P. ....	2	2	9
Rhydfele—			
Contributions .....	2	9	0
Rhydwenion—			
Contributions .....	2	12	5
Do. for N. P. ....	0	8	5
Sty-a-littie—			
Contributions .....	3	7	8
Do. for N.P. ....	0	13	2
Tanlan—			
Contributions .....	0	12	0
	68	15	3
Less expenses .....	0	15	0
	68	0	3

SOUTH WALES.

BRECKNOCKSHIRE.

Beaufort—			
Contributions .....	2	11	1
Brecon—			
Contribution .....	1	0	0
Do. Bethel Lower Chapel—			
Collection .....	0	12	0
Do. Kensington Chapel—			
Contributions .....	2	13	8
Do. Sun. School ..	3	9	6
Do. Watergate—			
Contributions .....	6	0	0
Do. for N. P. ....	0	5	6
Brynmawr "Calvary"—			
Contribs. for N. P. ..	0	15	0
Do. "Sion"—			
Contributions .....	1	13	6
Do. Sun. School ..	1	1	0
Do. "Tabor"—			
Contributions .....	8	6	5
Crickhowell—			
Contributions .....	2	0	0
Hay Penryhoel Chapel—			
Contributions .....	3	5	0

	£	s.	d.
Llanfychangel Nant Bran Zoar—			
Collection .....	0	13	6
Llanfyllin, Sion—			
Collection .....	0	15	0
Llanfrynach—			
Contributions .....	1	5	0
Llangyfnir—			
Contributions .....	3	19	6
Maesyberlan—			
Contributions .....	1	14	3
Do. for N. P. ....	0	18	0
Nantyffin—			
Contributions .....	1	17	1
Pant-y-celyn—			
Contributions .....	1	9	5
Pisgah—			
Contribution .....	1	15	0
Salem—			
Collection .....	1	2	0
Talgarth—			
Contributions .....	0	15	5
	49	14	7

CARDIGANSHIRE.

Aberystwith—			
Contributions .....	10	14	3
Do. for N. P. ....	1	5	9
Cardigan—			
Contributions .....	10	10	6
Do. Sun. School ..	9	12	3
Jezeel—			
Collection .....	1	0	0
Llanthystyd—			
Contributions .....	1	3	2
Llwynadfyd—			
Collection .....	0	10	0
Moriah—			
Contributions .....	1	0	0
New Quay, Bethel Chapel—			
Contributions .....	0	5	0
Penrhyncoch, Horeb—			
Contributions .....	5	3	2
Penypark—			
Contributions .....	2	13	3
Verwick Siloam—			
Collection .....	1	13	3
	45	10	7

CARMARTHENSHIRE.

Aberduar—			
Contributions .....	1	4	0
Do. Sun. School ..	1	2	4
Bethel—			
Contributions .....	4	1	0
Bwlehwyt—			
Contributions .....	2	5	6
Bwlchnewydd—			
Contributions .....	4	13	6
Cayo, Bethel—			
Contributions .....	2	0	3
Do. Salem—			
Contributions .....	1	8	0
Do. Sun. School ..	0	18	4
Cross Inn, Ebenezer—			
Contributions .....	3	0	0
Cwmaman, Bethesda—			
Contributions .....	0	11	5
Cwmdu—			
Contributions .....	2	0	0
Cwmaifor—			
Contributions .....	4	0	0
Elim Park—			
Contributions .....	0	7	2
Ferryside—			
Collection .....	1	4	7
Fynnonhenry—			
Contributions .....	5	8	10

	£	s.	d.
Horeb—			
Contributions .....	1	0	0
Heron Llanon—			
Collection .....	0	10	0
Kidwelly—			
Collection .....	0	15	0
Llandyussul, Hebron—			
Contributions .....	1	3	0
Do. Rehoboth—			
Collection .....	0	12	5
Llanely, Bethel—			
Contributions .....	15	8	3
Do. Bethlehem—			
Contributions .....	4	0	1
Do. Greenfield Chapel—			
Contribution .....	0	10	0
Do. Zion—			
Contributions .....	27	3	6
Llangennech, Salem—			
Collection .....	0	16	0
Llangendime—			
Contributions .....	9	9	7
Llangynog, Ebenezer—			
Contributions .....	3	6	6
Llwynhendy, Zoar—			
Contributions .....	10	0	0
Llandilo—			
Contributions .....	3	9	2
Llandoverly—			
Collection .....	1	5	0
Llanfynydd—			
Collection .....	0	10	0
Lanstephan—			
Contributions .....	1	3	0
Minko—			
Contributions .....	4	0	0
Meldrim, Salem—			
Contributions .....	8	7	2
Pool Pembrey, Bethlehem—			
Contributions .....	0	13	0
Penrhwygoch—			
Collection .....	0	16	0
Penyhout Landyssil—			
Collection .....	0	13	3
Ponthyryd—			
Contributions .....	1	12	0
Ramoth Cwmfelin—			
Contributions .....	3	6	11
Rhydargaon—			
Contributions .....	1	10	0
St. Clear—			
Contributions .....	10	13	0
Do. Sun. School ..	0	6	3
Sittim—			
Contributions .....	3	14	0
Sardis—			
Contributions .....	1	2	6
Saron Landybie—			
Contributions .....	2	0	5
Soar Landyfaen—			
Collection .....	2	5	0
Smyrna—			
Collection .....	0	10	0
Waunclyndd—			
Contributions .....	0	14	6
	157	12	2

GLAMORGANSHIRE.

Aberaman Gwawr—			
Proceeds of Lecture by Rev. T. Evans, of Delhi, Special ..	2	0	10
Contributions .....	7	14	0
Do. for N. P. ....	2	10	2
Aberavon—			
Contributions .....	11	14	2
Abercwmboye—			
Contributions .....	8	1	8
Aberdare, Bethel—			
Contributions .....	2	16	0

	£ s. d.		£ s. d.		£ s. d.
Do. Mill Street—		Maesteg, Bethania—		Contributions	10 12 0
Contributions	14 15 8	Contributions	2 0 0		
Do. Llwydcoed..		Merthyr Tydvil, Enon—		Contributions	482 18 10
Contributions	2 12 9	Contributions	1 3 0	Less expenses	1 6 6
Aberdulais—		Do. Ebenezer—			481 12 4
Contributions	0 15 0	Contributions	9 4 1		
Bettws—		Do. for N. P. ....	3 8 10		
Collection	0 17 4	Do. Tabernacle—			
Blany Cwm—		Contributions	7 4 2		
Contribs. Sun. School	1 0 0	Do. Zion—			
Bridgend, Ruamah—		Contributions	13 11 0		
Contributions	1 2 0	Morriston, Zion—			
Do. Welsh Chapel—		Contribs. Special ....	2 16 6		
Collection	1 2 0	Mountain Ash Rhos—			
Bryntroedgan—		Proceeds of Lecture			
Contributions	0 15 9	by Rev. T. Evans, of			
Cadoxton—		Delhi, Special.....	2 11 1		
Contributions	0 7 0	Contributions	9 9 9		
Caerphilly—		Do. Sun. School ..	5 19 2		
Contribution	0 2 6	Do. Nazareth—			
Caersalem Newydd—		Contributions	5 3 4		
Contributions	8 5 9	Neath, Bethany—			
Canton—		Contributions	6 13 8		
Contributions	2 8 6	Do. Tabernacle—			
Cardiff, Salem—		Contribs. Sun. School			
Contributions	9 9 2	for N. P. ....	5 5 0		
Do. Siloam—		Paran—			
Contributions	6 0 6	Collection	1 0 0		
Do. Tabernacle—		Fenclawdd—			
Contributions	41 7 10	Contributions	1 12 6		
Cefncoedycymera, Carmel—		Fendaren, Enon—			
Contributions	0 13 1	Contributions	4 1 3		
Clydach—		Pentyrch—			
Contributions	7 2 0	Contributions	0 11 0		
Croesypark—		Penyval—			
Contributions	1 1 9	Contributions	1 0 0		
Cwmavon—		Pontrhydyfen—			
Contributions	15 16 0	Contributions	1 0 0		
Cwmdare—		Poutyllin, Carmel—			
Contributions	4 5 0	Contributions	0 4 6		
Cwrfelin—		Pontypridd, Tabernacle—			
Contributions	0 3 0	Contributions	8 7 3		
Cwmterch, Beulah—		Rhondda—			
Contributions	1 0 0	Contributions	0 10 0		
Dinas Glandwr—		Rhydyfelin—			
Contributions	7 6 0	Contributions	2 7 4		
Dowlais Caersalem—		Rhymney Saron—			
Contributions	8 0 0	Contributions	2 0 0		
Do. for N. P. ....	1 13 5	Spelters Maesteg—			
Do. for China .....	1 2 0	Contributions	8 10 0		
Do. Beulah Chapel	0 6 7	Swansea, Bethesda—			
Dowlais, Hebron—		Contributions	80 0 0		
Contributions	1 16 0	Do. Mt. Pleasant—			
Do. Moriah—		Contributions	32 10 0		
Contributions	10 14 1	Do. York Place—			
Gellygaer, Horeb—		Collection	6 8 10		
Contributions	0 19 8	Do. Special .....	3 18 11		
Glyn Neath, Bethel—		Do. for W. & O. ....	1 0 0		
Contributions	6 5 6	Tailbach—			
Do. Ystradgynlais, Enon—		Contributions	1 7 6		
Contributions	1 0 0	Treforest Libanus—			
Hengoed—		Contributions	1 13 9		
Contributions	6 6 8	Treherbert Libanus—			
Hirwaen, Ramoth—		Contributions	10 7 9		
Contributions	5 13 4	Tondu—			
Lancurvan—		Contributions	1 0 0		
Contributions	1 17 1	Tongwynlas—			
Landough—		Contributions	1 3 0		
Contributions	0 8 6	Twynrobyn—			
Lantwit Major—		Contributions	0 10 0		
Collection	2 0 0	Wanntrodan, Ararat—			
Lantwit Vardre—		Contributions	3 18 2		
Contributions	1 4 8	Ystalyfera, Caersalem—			
Lisvane—		Contributions	1 7 6		
Collection	0 13 3	Do. Zoar—			
Contribs. for N. P. ....	4 8 11	Contributions	6 2 8		
Llangafelach, Salem—		Ynysfelin, Bethel—			
Collection	1 5 0	Contributions	0 17 7		
Do. Gerazim—		Ynyslywd (Aberdare)—			
Collection	0 8 6				
		Contributions	5 10 6		

## MONMOUTHSHIRE.

Abercarn—		Contributions	3 12 2
Do. for N. P. ....	3 5 5	Bassaleg, Bethel—	
Contributions	4 10 3	Bedwas—	
Collection	1 7 4	Collection	1 7 4
Blaenavon, Horeb—		Blaenavon, Horeb—	
Contributions	5 15 0	Contributions	5 15 0
Blaenau, Gwent—		Blaenau, Gwent—	
Contributions	5 0 0	Contributions	5 0 0
Castletown—		Contributions	4 1 0
Contributions	4 1 0	Do. for N. P. ....	5 18 7
Do. for N. P. ....	5 18 7	Cwmbran, Two Lock Chapels—	
Cwmbran, Two Lock Chapels—		Contributions	1 1 6
Contributions	1 1 6	Do. Siloam—	
Do. Siloam—		Contributions	1 2 8
Contributions	1 2 8	Darenfelen—	
Darenfelen—		Contributions	1 19 6
Contributions	1 19 6	Do. for China .....	0 15 0
Do. for China .....	0 15 0	Ebbwvale, Providence Chapel—	
Ebbwvale, Providence Chapel—		Contributions	0 15 3
Contributions	0 15 3	Goitre Saron—	
Goitre Saron—		Contributions	1 10 0
Contributions	1 10 0	Henllys—	
Henllys—		Contributions	2 4 6
Contributions	2 4 6	Llanhireth—	
Llanhireth—		Contributions	2 5 0
Contributions	2 5 0	Maesycwmwr—	
Maesycwmwr—		Contributions	1 7 1
Contributions	1 7 1	Nanty-glo, Hermon—	
Nanty-glo, Hermon—		Contributions	5 7 4
Contributions	5 7 4	Do. Special .....	1 0 0
Do. Special .....	1 0 0	Newbridge, Eng. Bap. Church—	
Newbridge, Eng. Bap. Church—		Contributions	3 7 10
Contributions	3 7 10	Do. for N. P. ....	0 12 2
Do. for N. P. ....	0 12 2	Newbridge, Beulah—	
Newbridge, Beulah—		Contributions	7 6 6
Contributions	7 6 6	Newport, Pillgwenly—	
Newport, Pillgwenly—		Collection	1 14 2
Collection	1 14 2	Do. Temple—	
Do. Temple—		Collection Special....	2 11 0
Collection Special....	2 11 0	Do. for W. & O. ....	0 13 6
Do. for W. & O. ....	0 13 6	Contributions	9 7 2
Contributions	9 7 2	Do. Sun. Sch. ....	2 2 0
Do. Sun. Sch. ....	2 2 0	Noddfa—	
Noddfa—		Contributions	0 16 0
Contributions	0 16 0	Pontclotyn, Zoar—	
Pontclotyn, Zoar—		Contributions	1 14 3
Contributions	1 14 3	Pontypool, Tabernacle—	
Pontypool, Tabernacle—		Contributions	4 5 3
Contributions	4 5 3	Do. Trosnant—	
Do. Trosnant—		Contributions	2 15 7
Contributions	2 15 7	Pontypool, Zion—	
Pontypool, Zion—		Collection	0 15 0
Collection	0 15 0	Rhymney, Jerusalem—	
Rhymney, Jerusalem—		Collection	1 17 8
Collection	1 17 8	Do. Peniel—	
Do. Peniel—		Contributions	9 2 0
Contributions	9 2 0	Risca, Eng. Bap. Church—	
Risca, Eng. Bap. Church—		Proceeds of lecture by	
Proceeds of lecture by		Rev. J. W. Lanco ..	1 4 3
Rev. J. W. Lanco ..	1 4 3	Contributions	2 0 2
Contributions	2 0 2	Do. Moriah—	
Do. Moriah—		Contributions	10 4 6
Contributions	10 4 6	St. Brides—	
St. Brides—		Collection	3 12 0
Collection	3 12 0	St. Mellons—	
St. Mellons—		Contributions	5 3 1
Contributions	5 3 1	Strhowy, Carmel—	
Strhowy, Carmel—		Contributions	2 5 5
Contributions	2 5 5	Talywaen, Fisgah—	
Talywaen, Fisgah—		Contributions	5 10 6
Contributions	5 10 6		

	£ s. d.		£ s. d.		£ s. d.
Talywern—		Taber Dinas Cross—		Grantown—	
Contributions . . . . .	2 14 0	Contributions . . . . .	5 12 0	Contributions . . . . .	3 3 8
Taedegar, Siloh Welsh Church—		Do. for India . . . . .	0 18 6	Greenock—	
Contributions . . . . .	11 13 8	Do. for China . . . . .	0 18 6	Collec. Nelson Street	3 0 0
Do. for China . . . . .	1 10 0			Do. for W. & O. . . . .	1 0 0
Do. Sun. School . . . . .	3 19 6		125 10 6	Do. West Burn St. . . . .	0 0 0
				Do. do. for W. & O. . . . .	1 0 0
Twyngwym—		RADNORSHIRE.		Contributions . . . . .	10 0 0
Contributions . . . . .	6 0 0	Bwlchysarnau—		Do. West Burn St. S. Sch. for N. P. . . . .	4 11 0
	158 0 2	Contributions . . . . .	2 12 10	Huntley—	
PEMBROKESHIRE.		Franksbridge—		Contributions . . . . .	3 17 0
Bethabara—		Collection . . . . .	0 10 7	Inch—	
Contributions . . . . .	8 1 0	Mасыrhelem—		Contributions . . . . .	2 9 6
Beulah & Puncteston—		Contributions . . . . .	0 19 2	Inverness—	
Contributions . . . . .	1 19 6	Nantgwyn—		Contributions . . . . .	2 0 0
Caersalem—		Contributions . . . . .	7 9 7	Kirkcaldy—	
Collection for W. & O. . . . .	0 12 0	Nantyllwan—		Contributions . . . . .	14 0 6
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# IRISH CHRONICLE.

JULY, 1864.

## A TALE OF IRISH LIFE.

### THIRD PART.

DEAR BROTHER,

IN my last I furnished you with many names of persons converted by your Mission in my districts. Not having kept a written memoranda, I find I have not fully retained in my mind all the incidents that would bring into stronger light the Jubilee year of your Mission ; for example, since my last I have recollected as many as twenty converts, which I had forgotten in my last.

#### *Great Changes.*

If no error had emanated from Rome ; if all Priests had given the free use of their Chapels for our schools, and circulated the Scriptures among their people ; still, when your Mission was first established in Ireland, it was much needed, as it regarded the Protestant population. The clergymen now of the Episcopal Church are generally devoted, pious, hard-working Evangelical men ; but fifty years ago such was not the case. So far as I knew them in my early days, they were careless, indifferent, and some of them immoral. Alas, I had myself a most heart-rending example :—When my dear father was being buried, the clergyman who was to have officiated came at the hour appointed for the funeral puffing, and panting, and sweating with his pack of hounds through our fields, and begged the funeral might be detained ; this, of course, I refused ; he met us, however, at the grave, read or muttered the service—indecently hurried—with surplice over his hunting-dress, &c., &c. ; and this is not a solitary case. Indeed, with the exception of very few, the Protestant population were without example and instruction. Our Mission, however, with other voluntary efforts, told on this class of my countrymen. Our Ministers of course preached without a written sermon, and prayed with the sick, the afflicted, and tempted, without a Prayer-book ; the people perceived the difference, and by degrees a new class of clergymen arose equal to the most ardent voluntaries. This class is continually increasing, and if the Independent, the Wesleyan, and the Baptist Ministers will stand still, or cease to wrestle in prayer, or for a moment neglect the prayerful perusal of the Word, or disregard the advantages of study, this class of clergymen will lead the van in Ireland's conflict. The change in other respects is indeed great ; I knew a pious young member thirty-five years ago who supported herself by taking in work from ladies, but as soon as she became a Baptist the work was taken from her. Now, in some places, a Nonconformist is not met by even indirect persecution, but every favour is conferred, and every kindness heaped upon them. Then, ourselves and sermons were denounced ; now, we are welcomed and treated with kindness. I remember once a clergyman declaiming against me, and declaring I should not dare enter his parish. I had no desire to do so, for I had more houses open than I could occupy ; but the opposition excited the curiosity at first of one of the parishioners. I was invited to preach there. I could not refuse, and the result was that I baptized the two churchwardens of the parish.

#### *Instances of Gratitude.*

I acquired much of my knowledge of Scripture at the night-schools. This

was partly from choice, and partly from necessity. One hard frosty night, about twelve o'clock, as I was returning through a large lonely field, and of course in those days haunted, just as I was stepping across the stream where the ghost was believed generally to linger, I saw a man stretched on his back in the stream, with the ice forming on his face. At first I was weak enough and terrified enough to think it was the ghost, and even now I can bear testimony that Virgil did not say too much when he described a man in terror, as having "his hair standing on end, and his voice sticking to his jaws." This was only for a moment. I found the village blacksmith, the father of five children, stiff, and apparently dead. I got him on my back, carried him a mile to the doctor's house, and soon I had the joy of seeing him revive. His leg was broken; he had fainted, and the intensity of the cold left him as dead. Eighteen years after, at a baptizing, in rather a deep river, hundreds being present, *this man* was standing on the bridge, and when he thought I was in danger from the depth of the river, he rushed down, with a long pole in his hand, breasted the stream, and that multitude of Roman Catholics seeing this practical development of his gratitude, gave one long *hurra*, one universal shout—"Well done! Owen Mullaroy."

On one dark night in December I was returning home, after a journey of some sixty or eighty miles, paying the schoolmasters and readers their salaries, having preached every night during the fortnight's tour, I intended to sleep at Foxford, about ten miles from my home. There was a faction fight in the town on that night; that is, two parties, that is all relatives to the 20th degree—rallied around either of the combatants, and with either good blackthorn, or hazel shillalaha, or sound two-year-old sloes, joined in the fray. I found Foxford too hot for the night, so I took a tight hold of my good stick, and, in the name of God, started on my ten mile walk, at ten o'clock of a dark night, knowing well that with the exception of one lonely miserable cabin, I should not see a house for miles. Just as I came to that cabin I heard voices in Irish, not encouraging to a lonely traveller. But God gave me courage, I at once walked in, and surely there were four stalwart sons of "the first gem of the ocean," as fierce-looking fellows as I have ever seen. I told at once my name; asked one or two of them to come with me to the next village; there was a sneer, a scowl apparent—a bundle of straw in the corner began to move, an old woman made herself visible through the thick smoke—"little boys," said she, to the young "giants," go on your "knees, and bless God and this man who saved your lives last summer." The previous summer, through the bounty of English friends, I was able to give some meal to this woman. I did not know it then, but I soon found out that these were four highway robbers of the worst description, and yet still two of these men accompanied me, not to the next village only, but to my own door. I saw them afterwards pass through the town handcuffed in the custody of the police. God had, indeed, been gracious to me.

*Scene at a Baptizing in Ireland.*

I was one night preaching in a farm house in the mountains of Sligo, a Roman Catholic carpenter, a leader of a daring reckless band, stood outside in the yard just to hear what it was the Dipper could have to say. The word reached his heart. That night fortnight he came into the room, and after some months the Church decided that he should, upon his repeated applications, be admitted to membership. As the day appointed for his baptism approached anonymous letters flowed in, threatening death to the convert and myself, should I dare to baptize him. These letters had such an effect upon our Deacon that he refused to accompany us to the river. In the name of the Lord we went to the appointed place, the former companions of the convert, with their blackthorns, were there. I looked at them; told them I had got their letters; asked them to hear what I had to say; preached Christ, His boundless love, His excruciating agony, His resurrection glory; that multitude heaved the sigh, shed the tear. I took the

convert by the hand, and baptised him in their presence. Another Roman Catholic convert came to me (whom I had long known as a Christian) as I came up out of the water, and said, "Oh! will you baptize me also?" I returned and baptised him also, and never before or since have I seen a more orderly congregation. I thanked God and took courage. Four years afterwards I had the joy of hearing from Brother Bates, that one of the most violent of that assembly was just about to be baptised by him.

#### *Remarkable Conversions.*

At one time I gave an Irish Testament to a young Roman Catholic, a widow's son; the word came home to him with power. The mother and friends put forth every effort to prevent his making a public profession of his conversion, and bore me no goodwill. I had the joy afterwards of receiving that widow's blessing, with a cordial welcome to her cottage, with the assurance that the Good Book had not only been blessed to her son, but herself. Thirty-six years ago I gave a Testament to a young man descended from the Irish kings. He was also brought to Jesus. Last year, the first time for thirty-five years, I saw him. *You were present at that meeting and recognition* in County Roscommon, and I know you then felt our Mission was a glorious one, and I think you must have felt prouder than the proudest Irish king that ever trod on Tara's Hill, or ever vanquished a Scandinavian army; that, as the Secretary of this Mission, you saw the joyous start of surprise, the blue eyes speaking, the honest open face of that man, on that day lifting up his hands to heaven, and exclaiming, "Glory be to God that my eyes saw you once more," &c., &c.

I was preaching in Abbey-street, Dublin, last November. Just as I came down the pulpit steps a man grasped my hand, and exclaimed, "Oh! how glad I am to see you, and once more hear you preach Christ; since I saw you twelve years ago, I have been through England and other parts, but never have I been forsaken by my God." This man was one of a family of five Roman Catholics, whom I had baptised sixteen years ago.

Yours most respectfully and affectionately,

Rev. C. J. MIDDLEDITCH.

THOMAS BERRY.

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#### MONTHLY REPORT OF A SCRIPTURE READER.

MR. MICHAEL WALSH, of Athlone, gives the following narrative of conversations with parties whom he has lately visited:—By the good will of our Lord I have been permitted to labour through the course of the last month in the town and the country around it. In the country there are some families very ignorant of the truth of the Gospel; for instance, in the parish of Kiltomb, there are but few Protestant families, and some of them very seldom go under the sound of the Gospel. On the 19th day of the last month I visited that district. In one house calling themselves Protestants, there were two grown up girls. In the course of conversation I asked if they had a Bible, and to my great surprise one of them told me they had not. One of the girls told me she could read. After pointing them to the Lamb of God that taketh away the sin of the world, I gave her two tracts, which she promised to read.

#### *Faith and Works.*

A Roman Catholic woman had a smart discussion with me last week on different subjects. She said that Protestants maintained that bare belief was sufficient to save any one, &c. I showed her that *without* true belief no one could be saved, and that it was belief that *produced* works; and that in order to prove it to be genuine it was commanded that every believer should maintain good works, &c., &c. Again, she said, by way of despising the Bible, that she knew a soldier who be-

lieved when he would die that his soul would dwell in some animal. I showed her that that was not the fault of the Bible; that the Bible taught no such doctrine. It teaches that all believers will be perfect in holiness, and perfect in happiness. To this she agreed. A young man who sat listening to us said that no one could die without sin. The expression gave me a favourable opportunity of showing that Christ put away sin by the sacrifice of Himself, and that His blood cleanseth from all sin, &c.

Another sensible Roman Catholic man entered into conversation quietly with me on the merit of good works. Of course he believed they would merit heaven for him. I showed him very plainly that it was the Son of God that secured that for us, and that all our works should be done from pure love to Him, because He hath redeemed us with His precious blood. He seemed to understand what I said quite well. More of them will suffer the word of exhortation, and be silent.

In the course of the month I visited my out stations Baylin, Knockanay, parish of Kiltomb, and Burn Brook, a distance of three miles west of the town, in the Connaught district.

### *Death of an Aged Woman, formerly a Romanist.*

Mr. Walsh writes recently:—There has been a death in our little family. My mother had a paralytic stroke on the 15th of February, and could not speak one plain word. She departed this life on the 25th day of the same month. Praise be to the Lord who doeth all things after the counsel of His own will. She lived in the Roman Catholic system more than fifty-seven years. But she has been living under the sound of the Word of Truth for twenty-two years and ten months, and by that Word of Truth she was led to believe in the Lord Jesus Christ as her all-sufficient Saviour, and so was plucked as a brand from the burning.

### *Contributions received on behalf of the Baptist Irish Society, from April 16th, to June 15th, 1864.*

	£	s.	d.		£	s.	d.
LONDON—				Dublin, by Mr. Eason, for Rev. T. Berry	5	0	0
Annual Meeting of Society, Bloomsbury Chapel, by J. Benham, Esq.	15	10	1	Dunfanaghy, Olphert Wybriant, Esq., J. P., by Rev. A. Livingstone	1	0	0
Jubilee Meeting of Society, Upton Chapel, by Thomas Cox, Esq.	12	7	7	Fordthorne, by Mr. Troward Harvey	4	10	0
Metropolitan Tabernacle, by T. Olney, Esq.	15	0	0	Hull, by Rev. J. W. Morgan	2	10	0
Spencer Place, by Mrs. Hughes	0	5	3	Haddenham, Bucks, by Mr. Welford	9	13	0
Dennett, Rev. E.	0	10	6	Keysoe, Friends at	1	0	0
Hanson, Mrs.	1	0	0	Laswade, Edinburgh, by Rev. J. Watson	0	6	0
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Middleditch, Rev. C. J.	3	0	0	Reading, by Rev. J. Aldis	5	11	0
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Page, Mr. W. W.	0	10	8	Semley, Friend, by Rev. T. King	62	0	0
Athlone, by Rev. T. Berry	1	17	6	Shortwood, by Mr. Clissold	3	17	6
Beaulieu, Burt, Rev. J. B.	1	1	0	Swoffham, by Rev. W. Woods	5	0	0
Beverley, by Mr. T. H. Sample	2	0	0	Trowbridge, A Friend	0	5	0
Burlington, by Rev. J. W. Morgan	1	1	6	Woolwich, by Miss Davis	2	13	0
Canterbury, by Rev. C. Kirtland	2	3	4				
Driffield, by Rev. J. W. Morgan	0	15	0				

Contributions to the Baptist Irish Society which have been received on or before the 15th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would otherwise be irremediable.

Copies of the IRISH CHRONICLE are sent monthly where desired. *Additional Collectors are always desirable, and every assistance will be given them in their work.*

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THE  
BAPTIST MAGAZINE.

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AUGUST, 1864.

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THE NEW THEOLOGY.

If caught in a mountain mist, the traveller is unable to distinguish the objects which rise in mysterious shapes before him at every step. The most familiar things assume the strangest forms. Some terrify, some amuse him. At length the breeze sweeps the misleading vapours from his path, and he sees the landscape in its true proportions, with its manifold existences sharply and clearly defined. Shrouded in vagueness, Mr. Maurice and his followers have for a long time muttered their mysterious formulas. It has been difficult to say what they meant or did not mean. In their logical thaumaturgy, a dogma might be both pernicious and useful. Their oracles were ambiguous when the truth was asked of them, and were clear only when the doctrines of their theological opponents were to be denounced. One thing, however, was always evident: their sympathy with every form of modern heresy never failed to express itself. They cannot, indeed, quite agree with the latitudinarianism of a Wilson, with the false criticisms of a Colenso, or with the bold blasphemies of a Renan. These open assaults on the Christian faith distress them; and, moreover, they

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believe the thirty-nine articles of the Church, and cannot spare a single phrase in which the piety of our forefathers has expressed itself. But they feel bound to recognize the conscientiousness of these living opponents of the Gospel, to admire their courage, to approve the freedom of their inquiries, and to claim for them a rightful place in the national establishment.

From some cause or other—perhaps that the recent judgment of the Privy Council has opened the way for the utterance of heresy with impunity\*—the writers of this school in the National Church, have of late more openly and clearly expressed their meaning. The mist is lifted, and we begin to discern more clearly both the drift of their teaching and the doctrines they would have us receive. They are by no means reluctant to concede to its assailants the fallibility of the Bible. Its writers, if inspired at all, were subject to errors and prejudices which affect their statements of truth. The

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\* "The recent judgment," says the Rev. L. I. Davies, "has secured to the clergy the exercise of a freedom which the great body of the laity supposed them not to possess."  
—*Sermons, Preface, p. 27.*

miracles, although true in fact, are of no value as proofs of doctrine, or as evidences of the Christian faith. Doctrinal statements have no claim on our belief; they may be useful as guides to thought, but have nothing to do with a man's salvation. But, in the estimation of the new school, these are comparatively minor matters. Its adherents may now speak out on more fundamental themes. What if there be no judgment to come, and no atoning sacrifice? Once, the Prayer Book contained an article condemning those who held "that all men, be they never so ungodly, shall at length be saved." It was omitted by the revisers in 1562, and the Privy Council now allows the heresy to pass as a permitted opinion in the Church. So it may be revived and taught. The freedom thus secured can also be employed to subvert the foundation of the Gospel itself, by denying or repudiating the sacrifice of Christ for the sins of men. We do not regret that the "dark sayings" which have so long characterised the school in question, are at length laid aside. An open foe is at all times better than a concealed one. We are able to estimate at their full value the mysterious dogmas which at last have found clear utterance.

The latest exponent of these views is the Rev. J. Llewelyn Davies, rector of Christ Church, St. Marylebone, and it is to his opinions, especially on the latter subject, that we propose more particularly to allude.

The sermons Mr. Davies has recently published, have for their subject the manifestation of the Son of God; by whom we are both to know and see God, in His special relation to all men as their Father. Christ was sent from the Father. He was God's method of revealing Himself. Before His incarnation, prophets announced His coming, and

prepared the way for His approach. The apocryphal book of Enoch, according to Mr. Davies, helped to quicken the expectations of the Jewish people; and it is significant of the style of criticism favoured by the new school, that this spurious work is quoted as scarcely inferior in authority to the Book of Daniel. When the Saviour appeared, He devoted the early part of His ministry to an exposition of the nature of His kingdom. It seemed to be His desire to direct the thoughts of His hearers to the kingdom, rather than to draw them upon Himself. As He drew near the end of His ministry, He entered more fully on the subject of His glory as the Son of God, as the Son of the Father, whose name He came to make better known, and by that knowledge to draw all men into the same filial relation to the Father in which He himself lived. After His ascension to glory, His disciples for the first time thoroughly understood the marvellous history in which they had borne part. And here we must quote, somewhat at length, Mr. Davies' account of what the disciples, through the power of the Holy Spirit, did understand our Lord's work on earth to be:—

"The Son who was one with the Father, had come down to earth, had been with them as one of themselves, entirely renouncing all honour and glory in himself, entirely doing the Father's will; and after making himself known to them as a friend and master, He had laid down His life that He might take it again, and had returned to the Father. As they meditated on Him, thinking now of His unity with the Father, now of His association with themselves, a sense that *they* were in Him united to the Father, and embraced in the Father's love, grew strong in them. And this, whilst it was a very solemn, was also a very joyful feeling. It filled them with thankful love to God and to Christ; with a consciousness of the worth of their own nature and of that of their fellow-men; with a longing desire that men in general, for whom this knowledge was provided and intended, should

become with them actual inheritors of it. The Son of God and Son of Man, one with the Father in heaven, one with men upon the earth, proved himself to them the true Mediator, the living bond between heaven and earth, the actual way to the Father."

In this passage we have the theory of the new school, as to the way in which the disciples conceived themselves to be reconciled to God, in which way they were to teach all men to be reconciled to Him. While meditating on Christ's manifestation of His union with the Father, it dawned upon their minds that they too were united to the Father in Christ; for Christ had borne their nature, and in His twofold relation as the Son of man and the Son of God, had become the bond of union between God and man.

It is obvious to remark, that the disciples, if we may believe their own words, understood the method of their reconciliation with God in a somewhat different manner. For the loved disciple John, writing years after the ascension of his Master to glory, having a perfect knowledge of the sayings of our Lord as to His union with the Father, and speaking as it were in the name of all his fellow-disciples, says: "We have seen and do testify that the Father sent the Son to be the Saviour of the world;" that for this purpose He became, "and is, the propitiation for our sins;" and that in God sending His Son, and in Christ coming, for the purpose of making "propitiation for our sins," was "manifested the love of God towards us." In a similar sense, Peter, certainly not the least eminent of the band which followed Christ, tells us that we are redeemed "with the precious blood of Christ," that "He bare our sins in His own body on the tree," having "once suffered for sins, the just for the unjust," with this especial object, "that He might bring us to God."

One would have thought that in treating of the manifestation of God to man, in the person and work of His Son, Mr. Davies could not have overlooked the highest and most glorious exhibition of the Father's love, displayed in the great act of "redemption through Jesus' blood." How emphatically does the disciple, whose words are made the chief foundation of this new theory of reconciliation, call our attention to this. "God so loved the world,"—"Herein is love." And in this view he is sustained by the profoundly instructed Paul: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. . . . When we were enemies, we were reconciled to God by the death of His Son." Yet in these sermons there is no trace of this great theme. It is wholly omitted. For aught that appears, Christ did not die for sin, did not restore us by His atoning death to the favour of God, did not in dying for the unjust give the greatest of all proofs of the love of the Father, and of the Father's yearning desire for the salvation of men.

Why is this? It is because this new school of theology has conceived a most inadequate idea of sin and its deserts, of human depravity and the thorough alienation of man's heart from God. It talks of God as a righteous Father, and yet claims from Him the non-execution of His righteous decisions against sinners. It in reality declares that the Divine sentence—that the soul that sinneth shall die, that the wrath of God shall overtake all ungodliness, and that the unbeliever shall be damned—is not just. It teaches that sin can be forgiven without expiation, and that the fact of God being our Father secures us from the infliction of the penalties which He has appointed for disobedience. Hence there is no need for a sacrifice for sin, no

everlasting exclusion from His presence. The denial of future punishment goes hand in hand with a denial of the atonement, while meditation on Christ's wonderful nature suffices to reconcile us to God. It is enough that Christ died by the hands of perverse and wicked men, merely that God 'might raise Him from the dead, and 'mankind with Him from the death of despair and ignorance."

It is inconceivable how clergymen holding such views can subscribe to the language of the Articles;—to that of the second, for instance,—“Christ, very God and very man, truly suffered, was crucified, dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men;” or to the words of the fifteenth—“He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world;” or to the language of the thirty-first—“The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual.” These free-handlers indeed use the words, the “Cross of Christ,” “Christ's oblation,” “Christ's sacrifice;” but not in the sense which the Bible puts upon them, and their articles of faith impose. To “make peace by the blood of His cross,” is explained to mean that Christ came “to crown the special dispensation of God, by bringing in an universal covenant of fatherhood and sonship, of spiritual communion and unity between God and His children.” The great sacrifice by which Jesus made atonement for sin, is made to be a “sacrifice which completely overcame self, and triumphed in surrender,” His death was simply “the

glory of patience and self-oblation.” Finally, in the Supper of the Lord, that solemn act in which is so touchingly set before us the Christ crucified, when He said, “This is my body which is broken for you,” “This is my blood of the New Testament, which is shed for you and for many for the remission of sins;” this sacred act merely “speaks to us of an union with God in the person of Jesus Christ, which can only be one of love and sympathy.” Yes, truly, this sacrament does speak to us of union with Christ, and through Him with God; but it speaks of more than that—of a sacrifice for sin, of the remission of guilt through that sacrifice, and of peace with God by our believing acceptance of the same. But these precious truths the new school ignores. It cannot even find, in the words of our blessed Lord, an explanation of the source of that power by which men should in all time be drawn to His feet, the very life of the sinner's hope. “I, if I be lifted up from the earth, will draw all men unto me.” And this He said, says the Evangelist — “*signifying what death He should die.*” How the disciples understood the purport of His words, their subsequent history proves, and only perverse ingenuity can mistake them.

It is deeply to be regretted that errors so fatal should be accompanied by so much that is beautiful and true. These discourses will command a large circulation from the beauty of their style, the loftiness of their thought, and their unquestionable excellence. We would fain hope that the few remarks we have ventured to offer, will guard many against the pernicious heresies they contain.

## JOHN HOOPER—BISHOP AND MARTYR.

“GREAT shame it is for a noble king, emperor, or magistrate, contrary unto God’s word, to detain and keep from the Devil, or his minister, any of their goods or treasure, as the candles, vestments, crosses, altars! For if they be kept in the Church as things indifferent, at length they will be maintained as things necessary.” So spoke Master John Hooper, Professor of Divinity, the King’s select Lenten preacher, in his sixth sermon from the book of Jonah, preached before Edward the Sixth and his court, on Wednesday, March 26, 1550. Both the character and history of the man gleam forth in these bold words. And there were some among the hearers who would remember them another day against him, although for the present the stalwart preacher was beyond their reach. The young king and his chief councillors were disposed to think that Master Hooper was right, and on the 7th of April the Royal approbation was publicly known by his nomination to the vacant bishopric of Gloucester. This appointment marks the rise of a controversy which has not yet finished its eventful course.

Some fifty-five years before these events took place, about 1495, is considered the date of Hooper’s birth; but very little is known concerning his family or the circumstances of his early life except that he was born in Somersetshire, and was sent in due time to Oxford University, his near kinsman, John Hooper, being Principal of Alban Hall. He was entered of Merton College, and took his bachelor’s degree in 1418, having given evidence of great ability and thorough scholarship. Soon after taking his degree he left Oxford, and returning to Somersetshire, joined

himself to the society of Cistercian monks at Cleeve Abbey. This step he seems to have repented of, for it is certain he did not stay there many years, having probably found a monastic life less helpful to his soul’s good than he had fondly hoped. He returned to Oxford and gave himself to the study of the Scriptures and the writings of the German Reformers. Foxe says of him, that “after the study of the sciences, wherein he had abundantly profited, he was stirred with a fervent desire to the love and knowledge of the Scriptures, growing more and more by God’s grace in ripeness and spiritual understanding, and showing withal some sparkles of his fervent spirit.”

This first period of Hooper’s life, terminating with his forced withdrawal from Oxford about 1539, was marked by most important political and ecclesiastical changes. The divorce of Queen Catherine, the downfall of Wolsey, the suppression of the monasteries, the publication of the Scriptures amongst the learned by Erasmus’s Greek and Latin Testament, and amongst the people by Tyndal’s English version, were events that testified the remarkable character of the time. These events were results rather than causes of change; they could come to the birth only at such a time. King Henry’s matrimonial exigencies gave opportunity and impetus to the religious movement, but deeper and older influences prepared the way for the Reformation in England. When Hooper came up from Somersetshire to Oxford, in 1512, the raw country lad had found himself in the very vortex of the conflicting forces. Several years before any perceptible impression was made upon the public mind, the univer-

sities were the battlegrounds of the old and the new. Classical literature and religious inquiry engrossed the sympathy of all generous minds; and illustrious teachers, although few in number and stoutly opposed by the priestly class, drew increasing numbers of students from all parts of the kingdom. "Beware of the Greeks lest you should become a heretic," was the warning of the priests to their adherents. "Greek and Latin books are the sources of all heresies," was their fundamental proposition. Just before Hooper took his degree, Erasmus's Testament was published amidst the acclamations of the universities of Europe. Attracted by the elegance of the Latin translation many were induced to study the book, who found hidden treasure therein. If, as is affirmed, Hooper was one of such treasure-finders, his becoming a Cistercian monk is no presumption against the reported fact. The very excitement of his religious emotions by the New Testament Scriptures may have determined his choice of a monastic life, notwithstanding the tainted reputation of the religious houses. Hooper became a monk just as many other earnest souls had before him, hoping to find heaven, or at least heaven's porch, in the monk's cell. By the time, however, that he returned to Oxford, "the new learning," as the Greek and Latin literature was called, was supplemented by the teeming presses of the German Reformers. All that was orthodox and sacred to Anglo-Romanists was threatened by this German invasion, and not only the partizans of ignorance who had scouted Greek as the source of all heresy, but also the patrons and cultivators of learning, were filled with alarm. Modern generations of Englishmen have suffered many things of Germany, and have not been slow to resent the infliction. But the "Ger-

man Theology" of Henry the Eighth's day was vastly different from the speculations denounced so freely now as "pestilential exhalations of the German marshes." To our orthodox forefathers, Luther and his fellow reformers were just what "the revolution" is now to Austrian and Prussian statesmen, "Gorgons and Hydras, and Chimæras dire." The whole fabric of religion in these realms seemed to them menaced with destruction. Practice as well as doctrine was to be changed, and the change was to be, not gradual and moderate as the English mind loves when changes must be made, but sweeping and immediate, and according to the Word of God alone.

Thoroughly alarmed, the most vigorous measures were adopted by the ruling powers to crush the Reformation, and particular care was taken to purge the universities of all Germanizing teachers and students. Many were imprisoned and driven into exile, and some laid down their lives for the Gospel. The Scriptures were hunted out and publicly burned throughout the country. But for the variations of the king's mind, which now and then stayed the violence of the Roman party, it had gone hard with the friends of the new faith. These intervals of calm were fruitful seasons for them, and when at length Henry had determined to establish an uniformity of his own prescribing, they were strong enough to stand persecution. The law of the Six Articles, or "the whip of six cords," as Henry's Act of Uniformity was called, was hailed by the Romanists with delight, and caused an immediate panic among the Reformed. This celebrated statute affirmed the doctrine of transubstantiation, the communion in one kind, the perpetual obligation of vows of chastity, the utility of private masses, the celibacy of the clergy, and the necessity of

anicular confession. It was declared felony to dispute any one of these articles, and the denial of the first subjected the person to be burned without privilege of abjuring the denial. The king's "whip" indeed scourged the Romanists too, for it made the violation of monastic vows of chastity a penal offence; while, by the suppression of the monasteries, thousands of men and women had been driven out into the world who were bound to those vows.

Hooper seems to have been one of the first to feel the outburst of persecution at Oxford. According to his wont, he had boldly uttered the convictions of his mind concerning Scripture doctrine, and even dared to oppose openly the new statute. Certain doctors of the University soon made it plain to him that safety was to be found only in flight, and he found refuge for a while in the house of Sir Thomas Arundel, whom, it is said, he served as chaplain and steward. While in this retirement he was sent by his patron to the Bishop of Winchester, the celebrated Gardiner, that the Bishop might endeavour to change his opinions. After a conference of five days, in which Gardiner had sufficient inducement to labour for his conversion from the ability Hooper displayed, he returned home; but speedily receiving warning that Gardiner intended mischief against him, he made his escape to the coast, and crossed over the sea to France. He remained in Paris until he thought the danger past, and then returned to England, taking refuge again in a friend's house. The emissaries of Gardiner soon made a second flight necessary, and mainly by the fertility of his resources in disguising himself and eluding his pursuers he again succeeded in crossing the sea, although not without "extreme peril of drowning." From Paris he proceeded to

Germany, and thence to Switzerland. He formed an acquaintance with many of the leaders of the Reformation while on this journey, and finally settled at Zurich, where Henry Bullinger had succeeded the celebrated Zwingli. Here, having married soon after his arrival, he set himself to the study of Hebrew and the further investigation of the Scriptures. How happily he lived at Zurich until King Henry's death, may be known from his own testimony in his farewell to the friends he had found there. They had presented an address to him through Bullinger expressive of their warm attachment and confident hope of his future greatness. With a prescience of the future which seems almost an inspiration, he told them that nothing should ever induce him "to forget those friends and benefactors whom I am so entirely bound unto. You shall be sure from time to time to hear from me; but the last news of all I shall not be able to write; for there"—and he took Bullinger by the hand as he spoke—"where I shall take most pains, there shall you hear of me to be burned to ashes; and that shall be the last news which I shall not be able to write to you." Thus like Him who went onward towards Jerusalem, although in every city the Holy Ghost gave witness that bonds and afflictions awaited him, so Hooper turned his face towards England again, hopeful of usefulness in the better times that had come at last, but apprehensive of personal peril.

During the first two years of the young king's reign, the progress of the Reformation was hindered by the strenuous opposition of the friends of the old system. The removal of images from the churches was not carried out until 1548, although some steps had been taken in that direction before the death of Henry.

In the same year also the celebrated "whip of six cords" was broken, and the Book of Common Prayer published. It was about this time that Hooper came to London, and immediately availed himself of every opportunity of preaching the Gospel to the people. He set himself to the work of evangelizing the multitude, knowing that so long as they remained uninstructed, the Reformation was unstable and illusive.

And he had all the qualities and gifts which constitute a great preacher. Of commanding presence; eloquent and grave and energetic in speech; mighty in the Scriptures, and unsparingly laborious; he soon became the most popular preacher in London. Foxe says,—“The people in great flocks and companies daily came to hear his voice, as the most melodious sound and tune of Orpheus’ harp, insomuch that oftentimes when he was preaching the church would be so full that none could enter further than the doors thereof.” Twice, thrice, and even four times a-day he preached, often at St. Paul’s Cross, boldly denouncing sin and superstition. Hooper’s fellowship with the Swiss Reformers, together with his own “straight simplicity” of character, rendered him impatient of the tactics of the politicians of his party. While they were for retaining certain unscriptural usages and ceremonies until a more convenient season arrived for abolishing them, Hooper insisted that they could not be abolished too speedily. He maintained it to be more dangerous to tolerate superstitious practices than to extirpate them. “I exhort all men,” he says, “to embrace only Christ and His doctrine, and worship God in spirit and verity, as His Word teacheth.” And again, “the Scripture and the Apostles’ churches are solely to be followed; and no man’s authority, or even

cherubim and seraphim.” Although such extreme views were displeasing to some members of the Privy Council, Hooper’s popularity as a preacher marked him out as a fitting man to reconcile the people to the new order of things, and he was sent on this errand through the counties of Kent and Essex. The Protector, the Duke of Somerset, soon appointed him to be his chaplain, and in performance of the duties of his office, he became known to the young king. It is asserted that the order concerning the substitution of communion tables for altars is to be traced to the fervid and emphatic protests of the Protector’s chaplain in his sermons before the King and his court. In April, 1550, the anticipations of his Swiss friends were fulfilled by his nomination to the Bishopric of Gloucester. The time of trial both for himself and his less innovating fellow-labourers had now come, but it found him at least ready. He would not take the oath required, nor put on the vestments ordered to be worn by bishops. Both the vestments and the oath were the same as the Romish bishops had used. He declined the honour conferred upon him if it must be so accepted. The King and the Council were at first disposed to dispense with the vestments, and the King struck out with his own hand the objectionable words of the oath. But Cranmer and Ridley, the Archbishop of Canterbury, and Bishop of London, resolutely opposed any departure from the ritual, and they refused to consecrate Hooper except in the prescribed vestments. At first they alleged the dangers they would run if the ritual was set aside; and when this objection was removed, they insisted with much warmth upon the necessity of submission to the laws of the Church and to lawful authority in things indifferent. Certain political changes, especially the



downfall of Somerset, gave the advantage in the Council to the side of the bishops, and Hooper was looked upon as obstinate and contumacious. Further conferences and inquiries being without effect, he was first ordered to keep to his own house, and having disregarded that order, he was handed over to the Archbishop's custody, and finally sent to the Fleet Prison. In this noisome den, and wearied with the contentions and trials of several months, the Bishop-elect of Gloucester foretasted the bitterness of death. At length the controversy was brought to an end, mainly by the influence of the two eminent foreign Reformers Peter Martyr and Bucer, who held the Divinity Professorships at Oxford and Cambridge. They felt Hooper's objections to the vestments, but urged him to consent to wear them at his consecration, that he might enter upon his episcopal work. He consented, but with a heavy heart. His consecration immediately followed his liberation from prison, and after preaching once before the King, attired in the canonicals, he hastened to Gloucester, glad to escape from the scenes, and if possible, from the remembrance also of his persecution for conscience' sake.

As if conscious that his time was short, Hooper entered upon his episcopal duties with unquenchable fervour and devotion. His appetite for work was insatiable, and while fulfilling in an exemplary manner his obligations to his diocese, his loved employment was, as when in London, the public preaching of God's Word. Foxe's account of this period of Hooper's life has never been questioned:—"No father in his household, no gardener in his garden, nor husbandman in his vineyard, was more or better occupied than he in his diocese amongst his flock, going about the towns and villages, teach-

ing and preaching to the people there. With his continual doctrine, he joined due and discreet correction, and to none so much as to those who from abundance of wealth and possessions, thought they might do as they pleased. Nor was he less exemplary in his private than in his public character. As to the revenues of the bishoprics, if anything surmounted thereof, he saved nothing, but bestowed it in hospitality. Twice I was in his house at Worcester, where in his common hall, I saw a table spread with a good store of meat, and beset full of beggars and poor people; and on my asking the servants what this meant, they told me that every day their master's manner was to have at dinner a certain number of the poor of the city by course, who were served with wholesome meats, after being examined by him and deputies, of the Lord's Prayer, the articles of faith, &c."

In 1552, scarcely a year after his consecration, his bishopric was dissolved, and he was appointed to the diocese of Worcester, that of Gloucester being made an archdeaconry dependent upon Worcester, as it had been before. Not long afterwards another arrangement seems to have been thought desirable, and the two bishoprics were united under the name of the diocese of Worcester and Gloucester, the bishop being ordered to live one year in each alternately.

This increase of his charge only inflamed his zeal and enlarged the region in which he "fully preached the Gospel of Christ." His abundant labours would probably have soon cut short his career, for his exertions were often beyond his strength. But on the 6th of July, 1553, the young King died. Although Lady Jane Grey was proclaimed Queen, the feeling of the country in favour of Mary's right soon com-

pelled Queen Jane's abdication. Hooper took a very decided course at this crisis, of which an account remains in his own words:—"When Queen Mary's fortunes were at the worst, I rode myself from place to place (as is well known) to win and stay the people for her party. And when another was proclaimed, I preferred our Queen, notwithstanding the proclamation. I sent horses into both shires, to serve her in great danger, as Sir John Talbot and William Lygon, Esq., can testify." But his loyalty did not avail him anything with Mary; his Protestantism was too pronounced, and too dangerous to be tolerated. On the 12th of September he was committed by authority of the Privy Council to the Fleet Prison, having refused the entreaties of his friends to save his life by flight. Sundry charges were laid against him when brought before the Council, but the surer one of heresy was soon substituted instead. Gardiner, Bishop of Winchester and Lord Chancellor, presided at the examination, assisted by Bishops Bonner, Tonstal, and others. Several times, so Foxe writes, he was brought before the Commission, sometimes with John Rogers, the first martyr in Mary's persecution, for his companion, and the streets were so thronged by multitudes, that the guards could with difficulty make their way to and from the place where the Commissioners sat. One of the first questions Gardiner asked him was, whether he was married? "Yea, my Lord, and will not be unmarried, till death unmarry me;" a reply which procured him a storm of abuse, Tonstal even calling him "beast." He was soon asked the more deadly question "what authority moved him not to believe the corporal presence?" to which he answered, "the authority of God's Word." Refusing him the liberty of

defending his opinions, the Commission resolved that he was worthy to be deprived of his bishopric. On subsequent occasions some of the Commission ventured to argue with him, and Hooper's intrepid and vehement spirit did not desert him. Some of the "shocking" things which he said were recorded in the books of the Ecclesiastical Court, and it may be seen by the curious how the blank horror and astonishment of the ecclesiastical scribe remains mirrored in the page. Having been asked again about the corporal presence, the record runs: "*perrupit in blasphemias*, that the very natural body of Christ is not really and substantially in the Sacrament of the Altar; that the Mass is the iniquity of the Devil; and that the Mass is an idol." Also, being questioned concerning Matrimony, whether it was one of the seven Sacraments, "*in pertinacia et malicia sua perseverans*, that Matrimony is none of the seven Sacraments, and if it be a Sacrament, he can prove seven-score Sacraments." What wonder that the Council unanimously said, as certain kindred of theirs of old had said, "away with such a fellow from the earth; it is not fit that he should live."

Hooper lay in prison more than eighteen months, and during that period was frequently visited by Bonner and others, who vainly endeavoured to induce him to recant. Promises and threats were alike useless. Knowing, however, the influence of his name, it was pretended that Bonner had prevailed with him, and that he had recanted.

This calumny would doubtless have done much damage to the Protestant cause, had not Hooper, as soon as he heard of it, boldly and publicly denounced the falsehood in a letter addressed "to all who unfeignedly looked for the coming of our Saviour," and in which he as-

serted in stronger terms than ever his unwavering constancy to his principles. Bonner had no sooner heard of this new proof of his boldness than he determined to hasten the long-delayed event. He proceeded to Newgate, to which prison Hooper had been removed, and performed the ceremony of degrading him and John Rogers from their priest's orders. Rogers was immediately led away to Smithfield; and as it was now decided to strike terror into the Protestants by the last weapon of persecutors, orders were given by the Queen in Council that the execution of Rogers should be followed immediately by the burning of Lawrance Saunders, at Coventry; of Rowland Taylor, at Hadleigh, in Suffolk; and of Hooper, at Gloucester. The fires were thus kindled almost at once in different parts of the kingdom. The morning after Rogers suffered, February 6, 1555, Hooper was sent in custody of the Queen's guards to Gloucester, praising God on the way that the malignity of his enemies had contrived the accomplishment of his desire "to confirm with his death amongst the people over whom he was pastor, the truth which he had before taught them." On his arrival at Gloucester the whole city assembled to show him respect and sympathy. Sir Anthony Kingston, one of his personal friends and converts, was appointed by Royal command to see execution done upon him; and being overcome with grief, the good knight besought him to submit to the ruling powers that his life might be spared. But Hooper thus nobly answered his pleadings:—"True it is, Master Kingston, that death is bitter, and life is sweet; but I have settled myself, through the strength of God's Spirit, patiently to pass through the torments and extremities of the fire now prepared for me rather than deny the

truth of His Word." The next day, being market day, about seven thousand persons, it is said, were assembled to witness the spectacle. The stake had been driven near a great elm tree in front of the Cathedral, where he had been wont to preach (the spot is now marked by a fine monumental memorial), and through a dense crowd, who loudly and bitterly bewailed his fate, he made his way with cheerful countenance to the place. Strict orders had been given that he should not be permitted to speak to the people, and although he prayed aloud as he came to the stake, the bystanders were not suffered to hear but a few sentences of his prayer. A box was brought and laid before him, which contained, it was said, his pardon if he would recant; but when he was told what it was, he twice exclaimed, "If you love my soul, away with it!" The greatest cruelty seems to have marked all the proceedings of the executioners. He was stripped to his shirt, and although a tall man, he was placed upon a high stool that he might be exposed to the view of all the multitude. The wood of which the fire was made, was green, and was thrice kindled before it had strength to finish its dreadful work. For three-quarters of an hour he endured this fiery trial of his faith, and then, with the words of one upon his lips whom in many points he singularly resembled, he expired, crying aloud "Lord Jesus, receive my spirit."

Lord Macaulay, in a well-known essay, has expressed his deliberate judgment "that the Reformation in England displayed little of what had in other countries distinguished it, unflinching and unsparing devotion, boldness of speech, and singleness of eye. These were, indeed, to be found, but it was in the lower ranks of the party which opposed the authority of Rome—in such men as

Hooper, Latimer, Rogers, and Taylor." To concede the chief place to Hooper is no injustice to the illustrious men named with him as the real heroes of the English Reformation. Latimer's junior in the episcopate, as well as in years, he was scarcely his inferior in those qualities with which Latimer's name is always associated. And in gravity of mien, eloquence of speech, and clear perception of the great principles at issue, Hooper was the greater man. The vigorous sentence quoted in the beginning of this paper must be allowed by candid minds to be a fulfilled prophecy. While Cranmer schemed and temporized, and Ridley, with honest zeal for ritual splendour, aided his chief, Hooper's voice was firm and clear for the old truth Wickliffe had preached, that the Scripture was the rule of reformation in the church. He saw that to compromise was to betray the cause into the enemy's hands. Hence his persistent refusal of the episcopal robes, and the painful results of the controversy.

Hooper's conduct in this matter has been incomprehensible to those writers who regard religion as committed to the care of statesmen. According to every allowed principle of statecraft, a reformation of church doctrine and discipline, if undertaken at all, must be most tenderly and warily undertaken, and only under the pressure of necessity. And to the most eminent professors of the art of governing men, caution has always been a more attractive quality than justice, and the public safety of greater moment than the whole galaxy of the virtues. It is freely granted that it is desirable for moderation and prudence to hold the helm of the state; but is it imperative that the statesman and the reformer of religion should possess identical qualifications? And if the two cannot be combined in the same per-

son, must it be considered imperatively necessary that the reformer should act as if he were a statesman? Amongst the leaders of the English Reformation there were men who evidently thought so, and therefore governed their course by the maxims of State policy. And there were others, such as Hooper and many of the German reformers, who asserted that the Word of God alone was the law of the church, and yet more or less acknowledged the authority of the magistrate in matters of religion. It is easy to charge such men, and the English Puritans generally, with inconsistency of sentiment and practice. But, however inconsistent they were, —however imperfectly they apprehended the logical consequences of their avowed principles—they saw clearly the supremacy of Scripture above all worldly policies, and protested earnestly against the half-and-half measures of temporizing friends. They desired that the churches should be purified from idolatrous rites, and the liturgy pruned of all unscriptural elements; and they desired that these things might be done step by step with the progress of the Word of God amongst the people, believing steadfastly that the influence of the Scriptures would soon overcome all opposition that might be dangerous to the public safety. Hooper and his brethren had faith in the power of divine truth, but they had none in Acts of Uniformity, or in timid compromises.

It was the determination of Cranmer, Ridley, and others of lesser note among the leaders of the Reformation in Edward VI.'s court, to secure uniformity of doctrine and discipline in the church, and the repugnance Hooper expressed to the obnoxious vestments probably strengthened this determination. If so potent a leader of the *ultra* section would be subdued to conformity, there

would be no difficulties with others. No severities, therefore, could be wrong for such a gain. The sad story already narrated in brief, is rendered more intelligible if we regard Hooper as the greatest man amongst the objectors to the old Romish ritual and formularies. Yet historians, with modern Anglicanism before their eyes, persist in calling him narrow-minded and contentious. "The candles, crosses, vestments, and altars" are become, as Hooper foretold, "things necessary" in not a few English parishes at this day.

Scotland passed through her religious crisis as England did, amidst grave perils, but her ecclesiastical leaders were averse to the trimming policy so much in favour here, and the result is seen in the sturdy and intelligent Protestantism of the northern country. What was good for the north, we may be excused for thinking, would have been good for the south also, although we allow the superiority a Scotchman may claim in virtue of his country and his race.

Hooper has been styled the Puritan bishop. He is rather the St. Stephen of the English Reformation. "Full of faith and of the Holy Ghost," he was, like Stephen, the proto-martyr of his age. The one fell a victim to the blind rage of zealots who "made void the Word of God by their tradition;" the other suffered all but the extreme pangs of death defending a renovated Christianity against obsolete Judaism. Both were fervid and impassioned in speech, impatient of insincerity, and faithful unto death for the rights of conscience and for spiritual religion. Anthony Wood calls him "a thorough-paced Protestant, if not worse," a description richly suggestive of the estimation in which the High Anglicans have always held him. "The head and front of his offending" is his protesting against the policy of compromise and concession, of which the Church of England of the present day is the embodiment and condemnation.

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## CONVOCAATION AS A JUDGE OF BOOKS.

THE recent proceedings of the Convocation for the Province of Canterbury, following so soon upon its revival, have naturally arrested the attention of statesmen as well as Churchmen, and deserve the gravest consideration by Nonconformists also. From 1717 till the other day, Englishmen only heard of its existence at the commencement of each session of Parliament, and were well content to learn that it was then adjourned by the Archbishop from time to time, without having attended to any business whatever. But of late it has pleased Government to permit it to meet and discuss questions of interest

to Churchmen; and the country at large has been sometimes amused, and occasionally edified, by discussions which have decided nothing, save the impotence of State-Churchmen to do as they would.

It would be ridiculous to pretend that this ecclesiastical body commands the confidence of the clergy and laity at large. Its constitution renders it unpopular with thoughtful men of all parties in the Establishment, and not without reason. The Upper House is composed of the Archbishop of Canterbury and his twenty suffragan bishops; and the Lower House, consisting of 149

members, is made up of twenty-four deans, fifty-eight archdeacons, twenty-five proctors for cathedral chapters, and forty-two proctors for the clergy, so that, out of the 170 members of Convocation, 128 are dignitaries, or representatives of the dignified clergy of the Church. What chance have the forty-two representatives of the working clergy of effecting any change in the practical administration of the Church against the representatives of the cathedral bodies? And how could such an assembly *command* or *win* the confidence of intelligent laymen?

Even when dealing with matters of detail, Convocation might reasonably be distrusted by all practical men, but when it proceeds to deal with doctrinal questions, every one is entitled to ask of its several members, What are your qualifications to judge, and who gave you authority to judge in these things? For, to take the bishops first, is it not notorious that they have been promoted to their several sees, not because of their great theological learning, but for other, though generally *unavowed*, reasons? Where are the proofs that His Grace of Canterbury is fit to act as moderator amongst his spiritual peers, should any amongst them be tempted to raise, or be called upon to discuss, some of the questions which press for settlement at this time in the Church? What evidence has he given of profound attainments in biblical science or in the history of doctrines? That he is learned and accomplished as other English gentlemen, and as the great body of the clergy are, is admitted on all hands; but where is the theologian who, perplexed in his researches, would naturally turn to the Right Honourable and Most Reverend C. T. Longley, D.D., to help him out of his difficulty? It would not be difficult to find clergymen in his own arch-

diocese, whom he would readily acknowledge to be able to act as his guides in all such inquiries, and who could not, therefore, be expected to receive his judgment on theological questions, save as it accorded with the results of their own learned labours. And of the other members of that Upper House, it is only charitable to say that most of them do not pretend to be learned theologians. They are, no doubt, very pious and hard-working men, but let any one run his eye down the list of their names and find, if he can, those which would be likely to command the attention and confidence of scholars in or out of their own dioceses. To which must be added, that even so far as their theological opinions are formed and known, they are not perfectly joined together in the same mind and in the same judgment upon some elementary questions. It would be amusing to read the various definitions of baptismal regeneration, for example, which would be given by the Bishops of Norwich and Oxford, or Exeter and Rochester, and a list of subjects exhibiting similar divergences, and oppositions might be given ranging from justification to apostolical succession! "These be thy gods, O Israel!"

The Lower House contains some very eminent and amiable men, but the majority of its members is made up of those who are admitted on the ground of their ecclesiastical appointments, and not because of their qualifications as divines. And almost as a matter of course, its deliberations are left in the hands of a few fussy men who like to hear their own voices, and imagine that *their* opinions ought to regulate the consciences and conduct of all true lovers of the Church of England. It is but rarely that the most distinguished of its members take part in its proceed-

ings, and their frequent absence from its meetings, and their significant silence when present, declare the estimate they have formed of the debates and proceedings of their House. It is not to be expected that bystanders will think these proceedings of greater importance than the members of Convocation do who could add weight and dignity to them, but do not; nor that the decisions of that small minority of the House which usually deliberates and votes would be entitled to much consideration.

Yet we must not forget that, after all, we are but spectators of a farce! These clerics may talk about all sorts of things, and may assume the airs of legislators for the Church, but they know that their Convocation is but a great sham. They cannot form a canon and promulgate it in their dioceses until they have obtained a license from the Crown to undertake the solemn task; and when they have framed it with the assent of the Crown, they must ask the concurrence of the Legislature to a Bill that shall give it the force of law, otherwise they are powerless: *vox et præterea nihil*.

Our readers must recollect the panic which was created a few years since by the publication of a volume of "Essays and Reviews," by some learned members of the Anglican Church. The agitation reached the Episcopal bench, and their lordships were obliged to say something to restore, if possible, a calm. *They did their best*; with what result all Englishmen know! Of course they did not wish to gag opinion, or to stifle the speech of free men! Not they indeed! Yet somehow or other, it happened, we have never been able to discover how, that the statements and arguments contained in the obnoxious book were not refuted, nor even attempted to be met in

detail by any one of them. Perhaps they gave their countrymen credit for as much penetration and for as accurate a judgment upon all such matters as themselves possessed; but if so, what need was there for denouncing the book at all? Bad books soon find their own place; then why should the bishops try to keep so bad a book as the "Essays and Reviews" before the minds of their countrymen? It is manifest that they felt a necessity laid upon them to lift up their sweet voices in a solemn warning to all who would listen to them. And this was the purport of their cry: "Oh! fie, Dr. Temple! How *could* you be so wicked as to publish in the form of an essay what you had first preached, in substance, as a sermon before the University of Oxford! You ought to be ashamed of yourself: and we'll tell all England what we think of you and of the company you keep!" And so they cried aloud, "That wicked book! Don't read it, don't believe it, take our word for it that it is very dangerous and very false; but don't expect us to *answer* it!" But people read it all the more; and some, ourselves among the number, thought of the conduct of the bishops after this fashion: You call yourselves "successors of the Apostles" do you? Ahem! Is this the style in which Paul showed that he was "set for the defence of the Gospel?" It seems an easy way to be valiant after your fashion, for the truth. But then, to be sure, Paul was only an ill-mannered Jew, not a Most Reverend or Right Reverend Father in God, and that may account for his withstanding Peter to the face, and for his not giving place by subjection to false teachers, "no, not for an hour;" that the truth of the Gospel might remain with his brethren! Lord Bishops could not be so rude! *They* have learnt good manners, and

are such gentlemen that they can only say "how shocking!" and then hide themselves in their palaces from further disturbance. But it *would* do a man good to see a *bishop* battle with those whom he styles adversaries of the truth, and demolish them in fair fight. He might then be mistaken for a "successor of the Apostles!" At present, notwithstanding their titles and their man-millinery, these archbishops and bishops seem to think that others can fight better than themselves. *No doubt they are right*, but it is a pity that they must leave the *inferior* clergy to uphold the truth!

There is no need to review the progress of the suits instituted in the Court of Arches against Dr. Williams and Mr. Wilson. The decision of the learned judge was overruled by the highest Court of Appeal, and it was formally decided that the statements and doctrines which had been selected by the prosecutors as the strongest evidence of erroneous teaching in the Essays they condemned, were consistent with the formularies of the Anglican Church. The orthodoxy of Dr. Williams and Mr. Wilson, so far as it was impeached by the prosecutors, has been vindicated by the Queen in Council; and every clergyman is free to teach, as Anglican doctrine, what these gentlemen were arraigned for.

It is only just and reasonable to give the Bishop of Salisbury and Mr. Fendall (the promoters of the suits) and their astute advisers credit for having selected the clearest and strongest evidence they could find of what seemed to them to be erroneous teaching in the Essays of the two prosecuted clergymen, but which they have now learnt is in no sense incompatible with the standards of the Church. The presumption thus created in favour of the other Essays as orthodox, and

unassailable by any sound Churchman, is too obvious to be overlooked by anyone.

But Convocation must interpose! Committees were appointed to examine and report upon the entire volume, and at length, on the 21st of June last, the Bishop of Oxford brought up the report of the Committee of the Upper House, which was received by their Lordships. He then moved:—

"That this synod having appointed committees of the Upper and Lower House to examine and report upon the volume entitled "Essays and Reviews," and the said committees having severally reported thereon, doth hereby synodically condemn the said volume as containing teaching contrary to the doctrine received by the United Church of England and Ireland, in common with the whole Catholic Church of Christ."

This resolution was adopted in the Upper House by seven to three, and having been transmitted to the Lower House, it was "thankfully accepted and concurred in" by thirty-nine to nineteen. So that the plain English of the vote is this, only *half* of the suffragan bishops in the province of Canterbury gave their voices in this (so called) Synodical act, and only fifty-eight members of the Lower House gave any opinion upon it. Ten bishops and ninety members of the Lower House absented themselves from Convocation when these votes were proposed and taken. MORE THAN HALF OF THE CONVOCATION, THEREFORE, EXPRESSED NO OPINION UPON THE VOLUME. The vapouring of a minority, *consisting of only forty-six members of both Houses*, about their "Synodical action," can only be compared with the lofty assumptions of the celebrated Tooley-street Tailors, "We, the people of England," and should be laughed to scorn by every lover of truth and honesty.

As for the resolution itself, most persons will recognize its parentage at a glance. There is but one man



on the bench of bishops who could have drawn it up, and it is worthy, we think, of its author's reputation. It is enough to say, however, that though it reads very smoothly and is daintily expressed, it is inconclusive as a judgment, and is juggling and untrue in its assumptions and terms. It is "inconclusive" because it does not specify the "teaching" it condemns; and it is "juggling and untrue" because it represents "the doctrine received by the United Church of England and Ireland" as "the doctrine received" by that Church, "*in common with the whole Catholic Church of Christ.*" For example, according to this veracious bishop, "the doctrine received by the United Church of England and Ireland" as to Justification, is held by it "in common with" the Romish and Eastern Churches! It may be a matter of course for such a man thus to represent Anglican as homogeneous with Papal and Eastern "doctrine," and then to commit Convocation to that mis-statement of fact; but he might as well expect us to believe that black is white. Does he not know that many doctrines are held by what he designates "the whole Catholic Church of Christ," which are not "received" by his own Church? We wish him to weigh the following sentences from a sermon preached by a bishop whom he, at least, will acknowledge to be wise, and learned, and orthodox. The preacher was the present Bishop of Oxford; his subject was "Rome, her new Dogma, and our Duties," and he closed his discourse with these words:—

"See from the first where you must end, and remember that no preference for certain things in her communion can ever justify your accepting in any one the least particular what you know to be falsehood as the truth of God. And yet this they must do who take her as their guide. They must come to bear with her trifling with the truth; with her undervaluing of God's Word;

with her portentous system of priestcraft, whereby, first, the sacred and inalienable responsibility of conscience is invaded, and then its purity corrupted, and in many instances its own life extinguished; they must endure her substitution of another mediator for the co-eternal Son, the Virgin-born; they must receive her new-coined dogmas and her spurious articles of faith. See, then, all this from the beginning, and when she comes to you with her fairest promises, with all her grossness veiled from you, and she herself, to work your downfall, transformed into an angel of light, then to disenchant your beguiled senses, read and weigh the warning graven by the finger of God upon her forehead, and upon that of every other carnal perverter of the Church's purity—'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.'"<sup>\*</sup>

If the Papal Church have "new-coined dogmas and spurious articles of faith," how can she be said to hold "the doctrine received by the United Church of England and Ireland?" And if the United Church do not hold "in common with" the Romish communion, "the doctrine" set forth in her Articles and Liturgy, why does this resolution mis-state the truth? Did the writer of the resolution wish to be understood as meaning that only so far as any of the doctrines held in the Anglican communion are also held in the Roman and Greek Churches, could they be synodically enforced? If he did, why was not that position definitively asserted? If he did *not* mean this, his phraseology is not merely inexact but untruthful, even if none but Protestants are held by him to constitute "the whole Catholic Church of Christ;" and much more is it so if he acknowledge the Greek and Roman Churches to be parts of that "Catholic Church." What a lofty opinion does this brief examination of the resolution inspire of the competency of Convocation to determine what *is*, or

<sup>\*</sup> The small capitals are used by the Bishop.

what is *not*, "the doctrine of the whole Catholic Church!" It would be a good thing to assemble the forty-six who have accepted the resolution in one place, and require each of them, without conference with his neighbour, to state "the doctrine" held by their church "in common with the whole Catholic Church of Christ," defining at the same time what each meant by "the whole Catholic Church!" An examination of their papers would soon illustrate, we think, the wisdom and learning of these spokesmen for the Anglican sect, and show with what authority their vote should be received.

It is for Churchmen to congratulate themselves, *if they can*, upon the concord which is found in the judgment of the Lords of the Privy Council and the resolution of the two Houses of Convocation, concerning the "Essays and Reviews" respectively submitted to their judgment; and it is for Englishmen to determine whether they will permit such a contemptible minority as forty-six clergymen to pronounce a synodical judgment upon *any* book, as if they represented the church at large. Meanwhile, we would suggest, with all meekness, that we do not see any reason why the statutes of Præmunire should not be enforced in this case with as much decisiveness of manner and quite as lofty a tone towards the contemners of the law as is usually shown towards those who are proceeded against for non-payment of church-rates. The Government should exercise an even-handed justice towards all the subjects of the Crown, and do nothing by partiality. There should be no respect of persons in judgment. And if it were clearly understood that every member of Convocation would be held responsible for any act in derogation of the supremacy of the Crown in all causes ecclesiastical, it is our conviction

that not even the plausible Bishop of Oxford would venture to propose such a resolution as we have now examined, or find forty-five clergymen who would support him by their votes.

For it is to this moment questionable whether—even when no collision, as in this case, with the supremacy of the Crown in interpreting the legal standards of the church is to be seen or to be feared—Convocation is at liberty to pronounce judgment upon any book without having first received a license from the Crown to that effect. A brief historical statement including all the cases which have transpired since the Revolution of 1688, will set the matter fairly before our readers. In the Convocation of 1689, which betrayed a strong sympathy with Archbishop Sancroft and the non-jurors, and which could with difficulty be induced to attend to other questions, the Prolocutor of the Lower House represented to the bishops that dangerous books were in circulation, and more especially that "Two Letters" on that Convocation, and a book "On the Athanasian Creed" were of that description; and he thereupon asked advice how far Convocation might go without violation of statute of 25 Hen. VIII. c. 19, to hinder for the future the publication of similar pernicious books, and in inflicting ecclesiastical pains and penalties on their authors according to the canon in that case provided. Two days after (Dec. 13, 1689) the president of the Upper House answered that he and his suffragans were uncertain "whether this Convocation has the power to inflict ecclesiastical censures upon their authors." On the following day he further stated to the Lower House that he and the other bishops of his province had been advised by counsel learned in the law that "the faults of the authors ought to be punished

in their own judicial courts, and that therefore it did not seem expedient to mix themselves up with these things at present.\* Bishop Burnet states this answer more fully as follows:—"They were answered that every bishop might proceed in his own court against the authors or spreaders of ill books within his own diocese; *but they did not know of any power the Convocation had to do it; it did not so much as appear that they could summon any to come before them; and when a book was published with the author's name to it, their condemning it without hearing the author upon it seemed contrary to the common rules of justice; IT [i.e., Convocation] DID NOT SEEM TO BE A COURT AT ALL, AND SINCE NO APPEAL LAY FROM IT, IT CERTAINLY COULD NOT BE A COURT IN THE FIRST INSTANCE.*" So evident was it to the bishops of 1689, that they could not proceed judicially in Convocation!

It is well known that Tenison, soon after his accession to the primacy, advised the Crown not to allow Convocation to transact any business, and that, his advice being followed, the celebrated "Letter to a Convocation Man" was published in 1697. The gist of that letter was an attempt to prove that Convocation has a right not only to meet at every session of Parliament, but to sit and to transact business without the license of the Crown. A great controversy followed, in which Wake, Hill, Atterbury and others took part with great vehemence, and in some cases with great learning. At last, in 1700, the Crown granted its license to Convocation to proceed to business, and a dispute at once began between the two Houses, which soon discovered such violent antipathies as made joint action on

almost all topics impossible. But at their session on March 20, 1702, the Lower House passed resolutions condemnatory of Toland's book, "Christianity not Mysterious," and forthwith laid them "before the lords, the bishops of the Upper House," praying their lordships' "concurrence with" them, and advice as to the best means of suppressing all such books. They were thus hasty in dealing with this work,—although they had another from the same writer before them, entituled "Amyntor; or, a Defence of Milton's Life, &c.,"—because it enabled them to raise a new question as to the right of the Lower House to *initiate* such judgments, and it also supplied them with such passages as they concluded the bishops would be eager to condemn. If they could secure their lordships' concurrence with their resolutions, a precedent would be established of incalculable importance as to the power of the Lower House; and so they baited their trap well, and expected to secure their game. The bishops, however, resolved to act with caution, and having appointed a committee to examine Toland's book, and having also received their report as to its dangerous tendency, they proposed two questions to counsel: 1. Whether giving an opinion in Convocation that a book is immoral or impious is contrary to law? 2. Whether the words in the paper laid before counsel are such an opinion as is contrary to law? Burnet tells us that "some" counsel "were *afraid* and others *unwilling* to answer" these questions. "But Sir Edward Northey, afterwards made Attorney-General, thought the condemning books was a thing of great consequence, *since the doctrine of the Church might be altered*, by condemning explanations of one sort and allowing those of another; and, since the Convocation had no license from

\* "Delicta auctorum in propriis curiis judicialibus puniri debere, et ideo non expediens ipsis videri sese impræsentiarum hisce rebus immiscere."

the king, he thought that by meddling in that matter, they should incur the pains in the statute [of Præmunire]. So all further debate of this matter was let fall by the bishops." Whereupon, on April 8, 1701, the Upper House returned the following answer to the Lower House:—

"Upon our consulting with counsel learned in the law concerning heretical, impious, and immoral books, and particularly concerning a book of Toland's sent up to us from the Lower House, we do not find how without a license from the King, which we have not yet received, we can have sufficient authority to censure judicially any such books; but, on the contrary, we are advised, that by so doing both Houses of Convocation may incur the penalties of the statute of 25 Hen. VIII."

It ought to be added that the bishops recommended the prosecution of Toland by the bishop of his own diocese; but the Lower House were not satisfied. On the re-assembling of Convocation on May 8, they presented a paper declaring that the Archbishop *might have obtained a license* to proceed against Toland's book; and the bishops replied that they had followed precedents, and licenses had always been granted by the Crown *ex mero motu*, and not on petitions. They also said that it was not to be expected after the treatment of the license which had been recently granted, that another would be issued for this special business, at any rate until a better spirit was manifested by the Lower House. Their lordships wound up their reply by stating that the conduct of the Lower House had "given the greatest blow to this Church that hath been given it since the Presbyterian Assembly that sat at Westminster in the late times of confusion."

Baffled and annoyed, but not silenced, the Lower House drew up forthwith a "Representation of their sense upon the Bishop of Sarum's (Burnet's) Exposition of the Thirty-

Nine Articles," and presented it to the Upper House on May 30. How meanly Dr. Hooper (Dean of Canterbury), Prolocutor of the Lower House, prevaricated and lied in order to get it presented is known to all persons moderately acquainted with the history of Convocation; and therefore it need not be further referred to here. But, at Burnet's request, the bishops consented to receive the representation, and on June 6, the Prolocutor was desired to "specify particulars," as their complaint against the Exposition was only general. These particulars, as every one knows, were never presented; but whilst the Lower House was supposed to be engaged in preparing them, the bishops resolved *inter alia*:—

"1. It is our opinion that the Lower House of Convocation has no manner of power judicially to censure any book.

"5. That though private persons may expound the Articles of the Church, yet it cannot be proper for the Convocation at this time to approve, and much less to condemn, such private exposition."

Convocation was soon afterwards prorogued to 7th August, then to 18th September, and at last was dissolved with the Parliament.

It re-assembled 31st December, 1701, and the Lower House was commanded to choose for themselves a Prolocutor. It so happened that during Bishop Burnet's triennial visitation of his diocese, Dr. Woodward, the Dean of Salisbury, and vicar of Pewsey, declined to attend *as holding that vicarage*; whereupon the Bishop cited him, as he was justified in doing, into his Ecclesiastical Court for contempt and disobedience. It serves to show the spirit of the clergy that this incident was sufficient to make them elect Dr. Woodward as their Prolocutor. They assumed that the suit would be carried on as usual, and did not

trouble themselves to ascertain that Burnet had ordered a *stet* to be put upon the cause at the assembling of Convocation. Their nominee was fit to be their leader and representative; for, being convicted of altering a schedule from the Upper House when professedly reporting it, Beveridge said, "Mr. Prolocutor, I advise you in the name of Jesus Christ, not to open our first meeting in such contempt and disobedience to the Archbishop and Bishops, and in giving such offence and scandal to our enemies." His death on February 13th, 170½, saved the Convocation from the dishonour which the continuance of such a man in the chair might have brought upon the Lower House, and the death of the King on March 8th, 170½, of course put an end to the Convocation.

The new Convocation which assembled in the following October, is memorable for another attempt to initiate a synodical judgment in the Lower House; but the point selected was the superiority of Bishops to Presbyters by "Divine apostolical institution." They drew up a declaration to that effect, and prayed the bishops to concur with them in settling the doctrine of Episcopacy. Their lordships, after some delay, applauded the zeal of the Lower House for Episcopacy, but frankly said they were not at liberty to frame any canon or rule on that or any other subject without license from the Crown.

In the following Convocation (December 8th, 1703), the Lower House complained of the state of the press, and desired that the question of dealing with heretical or impious books might be considered and decided upon by the Bishops. Their lordships took no notice of the complaint until it was renewed in the following year by a representation dated 1st December, 1704, when

they declared that the "Convocation has not the power to pass censures on books."

Notwithstanding these repeated rebuffs, the Lower House was bent upon acquiring, if possible, the right of passing a judgment on books and doctrines without a parliamentary license. Thus, on February 15th, 170½, having complained of the "Review," and John Tutchin's "Observer," as injurious to the Church, and to "our order,"—upon which they desired a joint address from the two Houses to the Queen—they acquainted their lordships "with the late lewd and profane writings of Edmund Hickerlingill, Rector of St. Mary's, Colchester, (entitled "Priestcraft, its Character and Consequences,") and praised the Bishop of London for "endeavouring to bring such offenders to condign punishment." But these were only preliminaries to what was to follow.

"They do, in the last place, earnestly desire your lordships, that some synodical notice may be taken of the dishonour done to the Church by a sermon preached by Mr. Benjamin Hoadley, at St. Lawrence Jewry, September 29, M.DCC.V., containing positions contrary to the doctrines of the Church, expressed in the first and second parts of the homily against disobedience or wilful rebellion."

The Archbishop and Bishops, however, continued of the same mind as in former years, and consequently no steps were taken by them in accordance with the motion of the Lower House.

Thus matters remained until after the expulsion (30th October, 1710) of Whiston from his professorship at Cambridge for heresy. Convocation took heart upon re-assembling (25th November, 1710) from the change in Her Majesty's ministers, and the accession of the Harley administration to office. It was well known that the new Government sympathized with the pretensions of

the clergy as represented in the Lower House; and to show their indomitable resolution to win the powers they sought, they made Atterbury their Prolocutor. The opportunity they longed for was soon supplied, by the publication of Whiston's "Primitive Christianity Revived, with an Historical Preface, &c.," dedicated "to the Archbishop and Bishops, and the clergy of the Lower House of Convocation for the Province of Canterbury;" and action was taken upon it in both Houses, in March, 1711. Thus an address was voted by the Lower House to the Bishops, to know their lordships' opinion as to the notice Convocation ought to take of it, and in the Upper House a committee was appointed to consider what was to be done, not only with Whiston, but also with the learned Henry Dodwell for his "Epistolary Discourse concerning the Natural Mortality of Human Souls." Although the Convocation had received the royal license to "propose, confer, treat, debate, consider, consult, and agree of and upon such canons, orders, ordinances, and constitutions," as they deemed conducive to the welfare of the Church, and although the heads of business issued by Lord Dartmouth at Her Majesty's command, specified "the drawing up of a representation of the present state of religion among us, with regard to the late excessive growth of infidelity, heresy, and profaneness," their lordships found such difficulties in their way that they were obliged to present an address to the Queen, praying Her Majesty to ascertain from her "reverend judges and others, how far the Convocation, as the law now stands, may proceed in the examining, censuring, and condemning such tenets as are declared to be heresy by the laws of this realm, together with the authors and maintainers of

them." Eight out of the twelve judges, and the Attorney and Solicitor-General agreed that "a jurisdiction in matters of heresy and condemnation of heretics, is proper to be exercised in Convocation," and the royal answer conveying this intelligence, and subscribed by Lord Dartmouth, urged the Convocation to "employ the power that belongs to them in repressing the impious attempts lately made to subvert the foundation of the Christian faith, *which was one of the chief ends we proposed to ourselves in assembling them.*" The Bishops forthwith extracted certain passages from Whiston's "Historical Preface," and his "Reply to Dr. Allix," which they censured as false and heretical; and having transmitted their judgment to the Lower House were gratified by the concurrence, some little while afterwards, of that House in their censure. The judgment was then sent to the Queen for her approval, but no notice was taken of it whilst Convocation remained sitting; and on its re-assembling in December, 1711, two bishops were appointed to wait upon the Queen for her assent to the judgment, but were told she "could not remember to whom she had given the paper," and so Whiston escaped altogether.

It cannot surprise our readers to find that, when they ascertained the impotent conclusion they had arrived at in such a case as Whiston's, even the Lower House was unwilling to repeat its burlesque of authority, on the presumption that the Queen's license for their former session was valid for the present also. Accordingly, when a motion was made to censure Dr. Brett for a sermon in which he had asserted the necessity of Priestly absolution even beyond the limits of Romish teachings on that subject, it was soon set aside; and nothing more was done in the

matter of censuring books until June 2, 1714, when the Lower House called the attention of the Upper to Dr. Samuel Clarke's work on "The Scripture Doctrine of the Trinity," which they deemed heretical, and from which they made extracts in support of their judgment. Dr. Clarke, as is well known, addressed a paper to the Upper House in explanation of his opinions, and their lordships thereupon resolved "to proceed no further upon the extract laid before us by the Lower House." They did not, however, satisfy the Lower House by this decision; and, unable to do more, the clergy resolved that the paper of Dr. Clarke did not contain a recantation of the heretical assertions which they had quoted from his writings, and, consequently, that it ought not "to put a stop to any further examination and censure thereof."

In the first Convocation held in the reign of George I., the Lower House represented (August 3, 1715) the offensiveness and injurious tendency of a book entitled "The Difficulties and Discouragements which attend the Study of the Scriptures in the way of Private Judgments, &c.," but eventually nothing was done by the bishops in the business. Only one other attempt was made to obtain a synodical judgment on books, viz., in the case of Bishop Hoadly's "Preservative against the Principles and Practices of the Non-jurors in Church and State, &c.," and his sermon entitled "The Nature of the Kingdom or Church of Christ." A representation of the nature and objectionableness of these publications was drawn up by a committee of the Lower House, and was received and ordered to be entered in the records of that House on May 10, 1717; but, before it could be laid before the Upper House, Convocation was prorogued by special order from the King, and from 1717 down to our own times has been virtually extinct.

It thus appears from all the cases of the kind which have occurred since the Revolution, that Convocation can only sit in judgment on heresy or heretics, when it has been licensed thereto by the Crown, and that even the judgment must first be pronounced by the bishops and then concurred in by their inferior clergy.

It is not, however, probable that Englishmen will ever allow such an ecclesiastical tribunal to be set up again in this country. When the Court of High Commission, which had dealt with books as well as their authors, was abolished, it was expressly enacted by 17 Charles II. c. 2, that no court should thenceforth be erected with like power, jurisdiction, or authority, but that all commissions erecting any such court shall be void. But from the recent attempt of the Convocation of the Province of Canterbury to erect itself into a court, and to pronounce judgments on what it has seen fit to call heretical writings (without even hearing their authors in defence of their works), it is evident that if the Crown and nation be minded to guard the liberties which have been won for us by men of former days, every such attempt on the part of Convocation must be resented as an affront offered to the supremacy of the Crown in all causes ecclesiastical as well as civil, and an invasion of public rights. It is high time, therefore, to let the bishops and clergy of this would-be ecclesiastical parliament and synod understand that, however much they may like to show their teeth, they will not be allowed to bite. Like over-grown children, they may *play at* "Judges without a jury," but their most solemn judgments in their assumed characters will be read as showing their grudges and resentments, but will not be received as having any authority whatsoever.

## CHURCH-RATES AND PRESENTMENTS.

It is singular that in the middle of the nineteenth century, while Dissenters are aspiring to the privileges of religious equality, they should find the fundamental principle of religious liberty assailed, and should be constrained to look to the spirit of the age and the protection of Parliament for the continuance of the freedom they have so hardly won.

The Burial Service of the Established Church, which gives the sure and certain hope of the resurrection to eternal life, to the man whose mortal life has exhibited a violation of every law, has been a stumbling block to a large body of its conscientious ministers, and the most strenuous efforts have been made to obtain a revision of it. But there is a strong feeling of repugnance to any alteration whatever, among those who govern the Church, and they are anxious to escape the difficulty by "a cautious and moderate exercise of Godly discipline by means of the courts of the Church." To effect this object, it would be necessary, in their opinion, "that Episcopal and other visitations should be restored to greater efficiency, and that the presentments required to be made should not be regarded as empty forms, but be carefully prepared by the churchwardens, and proceedings duly taken upon them by the ordinaries." The presentments, to be of any value, must necessarily be followed up by prosecutions and penalties.

What might be the effect on the interests of Dissenters of this restoration of Godly discipline, by means of presentments, we are not left to conjecture. A pregnant exemplification of it is presented in a pamphlet sent to us, which details the recent

proceedings at Staplehurst, in the county of Kent. A church-rate, it appears, was made in that parish a year or two ago, which the Congregational minister, the Reverend Elisha Balley, declined to pay. He was accordingly summoned before the bench of magistrates, but they declined to convict him. In May, 1863, another rate was made, which Mr. Balley likewise refused to discharge. In Easter of the present year, Mr. Henry Hoare, a magistrate, was elected churchwarden. Of this gentleman, who is considered by the clergy a pattern of a Churchman, the Archbishop of Canterbury, in April last, said, "that it was impossible to speak too highly of his earnest zeal in the cause of the Church." On the first visitation of the Archdeacon, after Mr. Hoare's election, he made a presentment, in which he stated that of the rate of £87, which had been made, more than a fourth had been withheld; that the principal opposition arose from "one Elisha Balley, a lay teacher of what he deems the religion of our Lord and Saviour Jesus Christ, in a certain conventicle or meeting-house, called or known by the name of the Independent or Congregational Chapel, who had refused to pay the sum of three shillings assessed upon him, and that he deemed it his duty not only himself thus to rebel against the laws of his country, but also to instruct or encourage others in the theory and practise of a similar rebellion." He stated, moreover, that "the said Elisha Balley, with some of the leading conspirators who support him in such rebellion, was on a former occasion summoned before certain magistrates assembled in Petty Sessions at Craubrook, who did then and there de-



cline to convict them, so far as is known, simply because the chairman of the vestry meeting had refused to put a certain amendment from the chair, which amendment, under the circumstances, has been accounted irrelevant, and therefore unlawful to be put, viz., 'That the amount required by the churchwardens should be raised by voluntary contributions.' And as it might almost appear to some a mockery to make a second appeal to a bench of magistrates, who had once given countenance to any such plea, he advised that "every bishop should be solicited to hold a diocesan synod annually, with the view of obtaining from Parliament such legislation as might from time to time be required in order to put down rebellion, and to promote the interests of virtue, morality, and true religion." Those who offered any plea for refusing church-rates he charged with "perpetrating fraud, and defeating the ends of justice." He asserted that "the rebellion in question appeared to be widely spread through the land," and that "the arguments now used by parties in favour of their said rebellion, were no other than were used in the seventeenth century; when, as is well known, they resulted in deeds of cruelty and barbarity from which humanity shudders, the King being eventually deposed and murdered, and the tyrant Cromwell being made Sovereign Protector in place of his lawful successor."

On the first sight of this extract, the reader might be led to suppose that we were imposing on him with a quotation from *Punch*. But we must ask him to give credit to our assurance that the presentment is perfectly genuine; that it must have been fortified by an affidavit, if Mr. Hoare paid due regard to Canon 119; that it was attested by the two official assessors, and duly presented to "the

Venerable Benjamin Harrison, M.A., Archdeacon of Maidstone, and to all and singular whom it may concern," and that it was, moreover, transmitted to the Archbishop of Canterbury, doubtless as an example of that "earnest zeal in the cause of the Church," which his Grace had so highly extolled four weeks before. We are informed that this supercilious treatment of Mr. Balley by a magistrate holding an important office in the Church, and countenanced by its highest dignitary, is deprecated by the members of the Congregational Church over which he presides, as being calculated to lower him in the estimation of the village population, who receive religious instruction from his lips. But any such idea can be attributed only to their great ignorance of ecclesiastical history, and their minds will be relieved from all disquietude when they come to understand the real truth. Rome, as we all know, is the original fountain of all ecclesiastical dignity and authority, and those who claim the right to teach by apostolical succession, must derive their orders from that source. Now, the Cardinal who has been sent over to represent the successor of St. Peter in England, has declared that according to the principles of ecclesiastical antiquity and law, the bishops who now hold, by authority of law, the sees of England, have not and never have had since the Reformation any ecclesiastical hierarchical or apostolic jurisprudence whatever in matters religious or spiritual, and that there is no lawful order or consecration in the laying on of their hands more than of a layman's. Why then should we be surprised if they seek consolation in meting out to others the measure which is meted to them?

Whether the presentment of Mr. Hoare springs from the simple spirit of bigotry, or from a morbid craving

for notoriety, it might be safely dismissed with contempt as the production of a weak mind. But it acquires no small importance when viewed in connection with the recent attempt of Convocation to make such presentments "something more than empty forms," and to follow them up by "proceedings." A score or two of presentments like those of Mr. Hoare would be sufficient to set the country in a blaze, which would speedily burn up the cords which bind the Church to the State. And the Convocation may be certain that if they once let loose the genius of bigotry, they will never succeed in reducing it again to the dimensions of the barrel, and,—to pursue the oriental simile,—that it will assuredly destroy the body which has unloosed it. This proposal for the re-establishment of a godly discipline, and the restoration of the spiritual Courts and their proceedings, opens a large and portentous question, over which the nation would do well to ponder. It is little else than the revival of the ecclesiastical despotism of the seventeenth century, though of a milder type. Those who refuse to pay church-rates would be among the first victims; there would come the turn of those who resist Easter dues: Canon 112 would not of course be forgotten, and every parishioner, man or woman, who did not receive the communion at Easter, would become the subject of a presentment. But, in addition to these delinquents, every "bad liver" in the parish must also be brought before the spiritual court by the churchwarden. It is not improbable, as Canon Kennaway remarked during the debate in Convocation, that the churchwardens themselves may need to be presented; but, supposing them all to be as exemplary as Mr. Hoare, are they likely to present the Squire from drunkenness and debauchery—we are referring simply to the com-

mon weakness of humanity. Will it, therefore, we ask, be wise and prudent to establish a court of inquisition in every diocese, and a familiar in every parish, and to exhibit the unjust distinction between wealth and poverty, in the most odious and irritating form?

But these spiritual courts must have the power of inflicting penalties, or they will be a mere mockery. The days are passed when a "schism maker in the church, and a sedition sower in the commonwealth," like Mr. Balley, could be treated as the High Commission Court treated Prynne, like "a mad dog, who, though he cannot bite, will foam," and condemned to be branded on the forehead, and slit in the nose, and to have his ears chopped off, and consigned to perpetual imprisonment. The only weapon the courts could now employ to enforce their decisions is a sentence of excommunication, to take effect on the lifeless body of the criminal. And this is to be the remedy for the anomalies of the Burial Service! When the system of "full and sufficient presentments" which Canon Wordsworth calls for, has been established in every parish, and endowed with vitality by "proceedings," it is expected that the clergyman will be enabled to discern with unerring accuracy to whom the last rites of the Church are to be granted, and, with a safe conscience, bury every man in the odour of sanctity who does not "die excommunicate." We greatly question the propriety of bringing this perilous machinery into operation, and have our doubts whether the country will stand it a twelvemonth. In the service, as it is now used, there is at least this redeeming feature, that there is no distinction of persons at the grave. The man who expires of delirium tremens on his stately bed of down, and the man who dies from the same cause

under the ale-spigot, are alike buried in sure and certain hope of the joyful resurrection to eternal life. But the case will be entirely altered as soon as the scheme of excommunication begins to operate. An invidious distinction will be introduced into the offices of the Church. The aristocratic sinner will drive his coach through the network of godly discipline, and receive sepulture with all the solemnities of the Church, while the plebeian "bad liver" will be caught in its meshes, and consigned to an unhonoured grave. The national sensibilities are always most keenly touched by any indignity to the dead, and when, as in this case, it is combined with an act of flagrant injustice, the indignation of the country will, we are certain, be kindled to a degree which will startle even the two Houses of Convocation.

These remarks are written in no party spirit. If we were to consult the interests of Dissent we should be disposed to remain altogether silent. No device could be conceived so admirably adapted to swell the ranks of Nonconformity as the establishment of these courts, and the encouragement of these presentments. One churchwarden like Mr. Hoare, with his charges of rebellion, fraud, and conspiracy, is of more value to Dissent than a dozen Dissenting ministers. It is, after all, the interests of the Church that are at stake. It has been truly observed that the Church could not survive three years of the full swing of Convocation under the inspiration of the Bishop of Oxford. The Bishop's zeal, however, might be tempered by discretion, but nothing most assuredly could avert the decline and fall of the Church under the action of these spiritual courts. If the voice of the "Baptist Magazine" could be heard in the Jerusalem Chamber, we should say to the prelates and

dignitaries,—better, a hundred times better, would it be to alter a few sentences in the Book of Common Prayer, and adapt the Burial Service on land to that used at sea, where there is no "sure and certain hope," than revive the obsolete system of godly discipline and presentments, and spiritual courts, and the action of the ordinary, and thus raise a commotion in which the Church would be the first and greatest sufferer. We are aware that there is a strong repugnance to touch the services of the Church because of the danger it might entail. Some minds are so sensitive and timid as to object to the disturbance of even a single brick, lest it should loosen and eventually bring down the whole ecclesiastical edifice. We are confident there is no ground for this apprehension. It is not long since the Legislature expunged from the Book of Common Prayer three time-honoured services, to which the ministers of the Church of England had been constrained for nearly two centuries, to swear their unfeigned assent and consent. The Church has not suffered from the innovation. Neither would it be weakened by the slight alteration required in a service, which we know many Dissenters regard as one of the most sublime of uninspired compositions, and exquisitely adapted to convey consolation to the bereaved and bleeding heart. The concession asked is trifling, but it would relieve the consciences of four thousand godly ministers; it would subserve the interests of public morality, and it would moreover relieve us from all apprehension of that machinery of spiritual courts with which the tranquility of the country is now menaced. In reference to this and all similar questions, the Church only does itself injury by rigidly adhering to a superannuated

policy. The liberal spirit of the age will, in the end, be found too strong for the conservatism of the Church, and it is wiser and safer to bend to it than to oppose it. That which might have been an element of strength in the seventeenth century, when the Conventicle Act was in full force, can only be an element of weakness in the nineteenth century, when nearly one-half the religious world goes to the conventicle. We have solved many questions which puzzled the brains of our ancestors. We have succeeded in reconciling the existence of a standing army with the civil liberties of the country, and the existence of an Established Church with its religious liberty. What we now require is the control of all extreme views, and the exercise of a spirit of liberality and modera-

tion in all parties—Dissenters as well as Churchmen—suited to the character of the age. It is, therefore, to be regretted that the Archbishop of Canterbury, when appealed to on this fanatic outburst of Mr. Hoare, had not the moral courage to imitate the example of his Great Master, who, when His disciples were ready to call down fire from heaven on those who displeased them, rebuked them for the malignity of their spirit. For, after all, are not Dissenting ministers engaged in the same “labours of love” as the ministers of the Establishment, while they endeavour to bring back the wandering sheep to the fold of the great Shepherd, and to render our beloved land the model of a Christian community?

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## THE MISSIONARY OF THE WEISSHORN GLACIER.

A TALE FOR YOUNG PEOPLE, FOUNDED ON FACT.

WHEN moved with compassion for a dying world, the Lord of Glory left His throne on high—He did not assume the splendour of royalty; He came as a man of sorrows and acquainted with grief. Foxes had their holes, birds their nests, but the Son of Man had not where to lay His head, and when His “glorious work was finished,” He slept His mediatorial death-sleep in a borrowed tomb. And what were the chosen vessels which He chose to carry the message of mercy to the world. Poor despised fishermen and publicans;—men, whose position and education seemed to make them altogether unfit for such a task of honour. But, “my ways are not your ways saith the Lord,” and thus He chose the mean, despised things of the earth, to do His will that none might attribute to *men* that which is alone the work of the Spirit of God.

For an illustration of this wonderful wisdom of redeeming grace, let us, gentle reader, retrace our steps to the beginning of the fifth century, follow me to one of the loveliest spots in Europe, beautiful Switzerland, let us enter the little town of Sion, which is the capital of the canton of Valais. This is one of the southern cantons which border on Piedmont and Savoy, and which are rich in splendid mountains and fertile vine-clad valleys.

Already in the year 381, mention is made of a certain Bishop Theodorus, who dwelt then in Octodorum, the present “Martinach;” and in the fourth century the bishopric was removed to the town of Sion. But contrary to the laws of nature, the valleys were for long years basking in the bright beams of the Sun of Righteousness, while the scattered inhabitants of the glorious mountains around them were

still partially enveloped in superstitious darkness and night.

Bright were the sunbeams, which every morning kissed those snowy peaks; sweet were the rosy tints which every evening encircled them as with a golden halo—but the hearts of those who dwelt on these sunny mountains, were still without God and without hope in this world.

Let us now enter the town of Sion and steal with a noiseless step into the banquetting hall of the mighty Freiherr of Raren, as surrounded by a hundred of his vassals, he presides at the festive repast.

The table is loaded with the choicest game; the fiery Chatelaine and "the generous Yonne" are sparkling in the goblets; the company presents a very picturesque aspect, and the host, as he sits at the head of the table, looks like a king, for *power* and *might* are, as it were, written on his broad brow, and yet, no cheerful conversation is heard round the table, though the wine is passed round. An air of restraint is visible on every face, and the host's brow is every now and then overshadowed with a dark cloud. Why is all this?

It is because last night the Freiherr and his vassals had to learn a lesson which is very difficult to digest, and which has completely spoilt the nobleman's honour and appetite. On the brow of that majestic mountain, the "Weisshorn," whose snow-capped head and glittering glacier towers high above the verdant valley—a sermon of a very humiliating kind had been preached to him, and the proud heart of the man had not as yet been conquered and pacified.

At the eastern slope of the Weisshorn, shut out from the lower regions by two enormous conical rocks which form a kind of natural gate, lies the secluded "Einfshthal," a valley of

about twenty miles in length, and which, even in summer, is reached with great difficulty by a path called Lespoints. At the period of my narrative this path had not as yet been hewn in the rocks, and the ferocious tribe which inhabited the valley was completely master of the territory. A wild tribe of men they were indeed, descendants of the rough Teutons, and much feared by the inhabitants of the Valais, for they never made their appearance in the lower valleys to claim salt for their cattle without pillaging and ransacking the towns and villages, and their very name was the terror of the weak and timid. In vain had the Bishop of Sion sent one missionary after another to their mountain fastnesses to preach to them the religion of peace and love. None came back to bring tidings of the number and customs of the heathen, and the case seemed almost hopeless.

But filled with the holy zeal of a champion of the Cross, the Freiherr of Raren had only a few days ago vowed solemnly that he would consecrate his life to the grand work of converting the heathen, and that he would never "cut his beard" till they were brought down to the feet of the Bishop of Sion, and baptized in the Usenz, whose source can be traced up to the glacier on the Weisshorn.

Gladly did the bishop give his blessing, and only on the previous night the Freiherr had set out with one hundred of his vassals to win with spear and sword disciples to the Prince of Peace. Their zeal was great, their hearts were full of manly courage, but they had forgotten one thing, namely, that "my kingdom cometh not by might or power, but by my Spirit, saith the Lord."

The ascent of the mountain was a very dangerous one, especially by night, but the Freiherr soon found the means of overcoming this diffi-

culty. The River Usenz had been made tributary to the inhabitants of the Einfishtal. By some simple contrivances they had managed to conduct it at pleasure into their fields and meadows, whenever the dry weather required it; and at this present period the bed of the Usenz was empty, for the Teutons had opened all their sluices the previous day. This was the way which the Freiherr chose to take.

Thus, on a beautiful moonlight night in June, he and his little band set out on their expedition. No obstacle presented itself to them, as they silently ascended the mountain in the dry bed of the Usenz. Already the summit was gained, the chief planted his standard and rallied his straggling troops, when hark! the bark of a dog was heard, followed by the sound of an alp-horn. A few minutes more, and the sound was echoed back by others from peak to peak. Innumerable fires began to blaze up on every side, showing but too plainly to the crest-fallen nobleman that the Teutons were far greater in number and much better organized than he had expected, and that with his handful of men it would be folly to attack them on their own territory.

Retreat was the only safe course for the present, and allowing his men to pass before him in the bed of the stream, the Freiherr stepped in the last, and often cast an anxious eye behind him.

It was high time. The whole mountain seemed to be illumined by the alarm-fires, torches were fitting to and fro like countless fireflies, and the mountain-sides rang with the echoes of horns and war-shouts. But hark! what strange hissing sound now reaches his ear? It grows louder and louder, till it assumes the angry voice of a wild mountain stream. It is the Usenz, which their enemies have let loose on their unwelcome

intruders, and which comes rushing after them with the fury of an angry lioness and a roar like thunder. Huge rocks, trees, and stones are hurled along on its tumultuous waves, and the poor harassed men who cannot quickly enough escape the angry waters, are sadly bruised and almost killed by the waves and the rocks.

Alas! for the brilliant little troop, which only a few hours ago ascended that moonlit mountain. Drenched, wounded, utterly exhausted, and in a sad condition, they arrived at last at the little hamlet of Sitters, where they were kindly received and refreshed. Thus ended the crusade against the inhabitants of the Einfishtal.

Was it a wonder that, at the banquet which the Freiherr gave to his companions in misfortune on the following day, the wine did not gladden the nobleman's heart, and that, pushing the goblet away from him, he said with a forced laugh—"Well, friends, we wanted to baptize the heathen, but they have baptized us with more water than was exactly necessary?"

The laugh and untimely jest died away unanswered. For once in his life the master found no humble servant "to echo back his will," and to admire his wit. All were sore at heart, and most unwilling to speak about their defeat.

But who is that strange being who now leaves his humble seat at the farthest end of the hall and approaches the Freiherr's chair? The short, hunchbacked body and the misshapen limbs are those of a child; the enormous head, with its gigantic brow, wide mouth, and crooked nose, is that of a man of forty.

It is Zacheo, the dwarf and favourite page of the Freiherr. Poor Zacheo! Well might his mother shed bitter, bitter tears as she laid her poor deformed first-born in the arms of his

distressed father, for up to this day Zacheo's life had been a course of sad disappointments, and of a sorrow which only his God and his mother could fathom.

In that ugly, unshapely body, dwelt a soul so pure and lovely, so intensely yearning for sympathy and love, that angels might have bent down in pity to the little boy, as he once and again stood alone among his merry and well-grown companions, stretching out loving arms, and pleading with a tearful, sobbing voice, "Will no one, no one love Zacheo?"

No, my poor boy, none on earth, save thy mother! In these semi-barbarous times, sympathy with those whom heaven had afflicted was a rare flower. The elder boys hooted at and provoked the ugly dwarf; the little ones were afraid of him, and hid themselves behind their mothers' skirts as he passed. Zacheo stood alone, and alone he grew up to be a man only in years, but not in stature, for he always looked like a withered child.

Oh! who can paint the anguish which often filled that warm, loving breast, which longed to embrace the whole world, and could not find one heart to throb in sympathy with his? Who can paint the feelings which followed him to his hard pillow, and kept irksome companionship with him in the long, sleepless nights, when he looked forward to a future as dark and as joyless as the night which surrounded him? Alone, alone, all his long, weary life through! None of the pretty maidens would follow him to his home and make it full of light and joy with the sunbeams of her love; no child would ever learn to lisp on his knees the sweet name of father; even his mother's love was more that of compassion and pity, and often as she cast a sorrowful glance on her poor

boy, he read in her face thoughts which were bitterer to him than the taunts and raillery of the whole world. Poor mother, he who ought to have been the support of her old age, and make her a comfortable home, was still thrown upon her for protection and sustenance, for none would hire the unfortunate dwarf; and yet he would have been thankful to work till his weary hands could work no more.

Thus tossed about like a withered leaf on the sea of life, shipwrecked in his most holy affections, Zacheo had been driven by the storm of anguish to the feet of the Saviour, and there he had found rest; found *that* peace which the world cannot give nor take away. He was not too ugly to be loved by Jesus, for He had called all the weary and heavy-laden unto Him, and who was more weary and sad than Zacheo? The poor troubled soul went and pillowed all its hopes on the Saviour's breast, and when he felt the throbbings of that great heart of love, his own grew calm and still. The weary, lonely wanderer had found a home, the loving heart had found a friend. Oh, and what a friend! "And how shall He not with Him freely give us *all* things?"

From the day when the Saviour had folded the poor wounded sheep to His own bosom, even his earthly prospects began to brighten. On one of his morning rides the Freiherr of Raren had met with the solitary dwarf, and had been struck with the deep melancholy expression of Zacheo's eyes, for his eyes were wonderfully transparent windows to a beautiful soul. There was nothing in their oval shape or dark iron grey to attract peculiar attention, but they were so full of sweetness and humble resignation, that none of the more refined minds, who were attracted almost involuntary by them, could

resist their silent pathos. Beautiful they were yet, alas! Zacheo's ugliness did influence his fellow beings still more!

But a strange feeling of love and pity seized the nobleman's heart, as he found the poor outcast sitting at the foot of one of the wooden crosses which marked the wayside. *He* read the language of those mournful eyes, and his soul was moved within him. He called the poor dwarf to his side; kindly, gently he began to inquire into his circumstances, and soon the poor fellow, to whom none had as yet spoken a kind word, broke out in the sobbing wail: "There is no one who will give me employment, I am a burden to my mother and to myself!" The nobleman kindly took him by the hand, "Wilt thou be *my* page, Zacheo?" The dwarf could find no words to express his gratitude, for tears of joy choked his voice! But among all the many servants of the mighty man there was henceforth one who would not only give his labour, his sleep, his all for his beloved master, but who would at a minute's notice have willingly laid down his life for him. And this was Zacheo, the dwarf. Yet though the heaviest burden, the curse of a useless life, was now removed from Zacheo's soul, still hours would come when melancholy would throw her dark veil over his mind. Though we are sure to find peace and pardon when laying our sins and sorrows at the foot of the cross, still they will sometimes rise again before our minds like looming spectres, and cause ever and anon our heart to groan under the burden which we thought for ever removed. Life is a daily struggle, and our great enemy will never give us up, till we, through the grace of Christ, are safely landed, where Satan's power is at an end for evermore!

Hours would come fraught with

intense misery, when Zacheo's soul, like Noah's dove, would survey with a weary eye the waste desert before him, and in vain search for a green island where it could rest its weary wings! Hours, when again and again he would yearn to draw *one* refreshing drop from the fountain of human sympathy in vain. Then his heart would sink within him, bitter thoughts would rise, and as his thoughtless companions gazed on that stern, dark countenance, they would beckon to each other and say, with a mocking smile, "Look, Zacheo has got one of his moody fits again!" And yet *one* kind look, *one* gentle word would have filled the poor dwarf's heart with unspeakable joy. Zacheo's patron, however, saw deeper than his vassals, and rightly understanding the lonely position of poor Zacheo, he at once devised a remedy for these seasons of depression, which did as much credit to his heart as to his intellect. He gave Zacheo over to the silver-haired chaplain of the castle, that the old man might teach him all that he knew himself.

This was not much, all Jerome's learning consisted of reading and writing, but these were rare accomplishments in those early days. Even the Freiherr could much better wield his sword than spell his own name, and contented himself with signing with three crosses the documents good father Jerome compiled for him.

Thus a new era in Zacheo's life began, and with all the ardent, hungry longing of his fiery soul, applied himself to his studies, and soon he had reached the same platform on which his old master stood.

There were no printed books in those days, and the few written parchment scrolls of which the nobleman's library could boast, were soon devoured by the eager scholar. But there was one book of which he got never tired, and the loan of which



was a greater sign of his patron's high favour than any other privilege which he bestowed on him. It was a large folio Bible, whose parchment leaves were richly illuminated in gold and colours, the initial letters were ornamented most tastefully, and the cover of the book was curiously inlaid with gold and small crystals. This Bible had been a gift from the Bishop of Sion, and though the nobleman could not read it himself yet he valued it much. Over these sacred pages Zacheo now pored day after day and through many a night, and the balm of Gilead soon healed his last wound. The glorious ambition to *live* and work for *Him* who loved the outcasts of humanity so tenderly, took possession of his soul, and though now and then an unseen tear would still rise, yet he gave up that longing for the friendship of men, and nestled daily closer to the breast of his heavenly friend and brother.

"One is kinder than all others. Oh, how He loves!  
*His* is love above a brother's. Oh, how He loves!  
 Earthly friends may pain and grieve thee,  
 One day kind, the next day leave thee,  
 But *this* friend will ne'er deceive thee,  
 Oh, how *He* loves!"

But now behold Zacheo, as with an eager step he approaches the nobleman's chair. Many a mischievous look follows him, but Zacheo sees it not. Strange, solemn feelings are visible in his countenance, those beautiful eyes of his glitter with holy enthusiasm, and bowing before his patron, he begins with a clear sonorous voice: "If your lordship will trust me with the Gospel Book, which his holiness the bishop presented to you, and which I can read quite fluently now, the work your lordship has so much at heart may yet be

accomplished. I will go up to these heathen and, under the blessing of God, convert them alone."

A loud roar of laughter greeted from all sides this seemingly boastful speech. Zacheo's lips quivered, an expression of intense anguish veiled his eyes, but only for a moment, and it was gone! Kindly encouraged by his humane master to explain himself more fully, he began again. "Twenty years ago, when the Teutons last ransacked the town of Sitters, one of them dragged me up with him to his mountain home, and presented me to his chief as a rare curiosity. The chief treated me kindly," and here a deep blush covered the brown cheek, "allowed the thing, as they called me, to feed with his dogs. For three years I was their prisoner, and during that time I learnt their language and customs. But at last I contrived to escape. Still I remember their language well, though I never heard it spoken since, and if your lordship will not deem me unworthy of such a glorious privilege, I shall be only too glad to venture that poor worthless existence of mine in the service of *Him* who died for me! And, sir, though I am but a poor dwarf, still the Lord God is no regarder of persons. *His* is the work, in *Him* I trust, and if it be *His* will, I shall accomplish it with the assistance of His Holy Spirit."

The nobleman looked at the strange being before him, and seemed at once to be convinced of the truth of Zacheo's words. "Yes, Zacheo," he said, "thou shalt go, and the Lord be with thee! We will pray for thee, and oh, Zacheo, how gladly will I humble myself before thee, if the Lord will bless *thy* work more than mine, and give *thee* the souls of these our poor benighted fellow creatures!"

(To be continued.)

## Reviews.

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*The Righteousness of Christ the Righteousness of God : a Refutation of the views generally held by the Christians called " Plymouth Brethren " on that subject.* By R. GOVETT. London : Elliot Stock. 1864.

The doctrine of Justification naturally ranks amongst the fundamental truths of Christianity. As the Gospel is itself the Divine answer to the question which baffled man's wisdom, "How shall man be just with God?" it is of first consequence to interpret its words aright, and only of second importance to "hold the truth" so taught us "in love." Yet, strange to say, the meaning of the words which the Holy Ghost taught the Apostles of Christ to use on this subject, is to this hour debated as uncertain, and not only are large bodies of professed Christians avowedly separated from each other in consequence of their different conclusions thereon—as in the case of the Romish and Protestant churches—but even amongst Protestants themselves are to be found men who repudiate the old ideas associated with such familiar phrases as "justified by faith," and "made the righteousness of God in Christ." Remembering the watchfulness of our Romish neighbours, and the use they are fond of making of the motto "*Divide et impera*," we confess that we observe all diversities that are to be found amongst Protestant Christians with profound sorrow. They can only portend evil to the churches.

For when these diverse opinions arise, controversy is inevitable, and the tendency of controversy always has been to admit every sort of evil bias into the discussion of the meaning of Scripture. Not only have men who were humbly desirous to walk so as to please God, of a sudden assumed magisterial importance in the churches, but they have been seen full of anger and wrath against all who would not bow to their decision as

to what is "the mind of the Spirit," and the peace of the churches has been disturbed to make way for "confusion" and its usual accompaniments, "every evil work." No one can reflect upon the controversies which are identified with the movements of the "Plymouth Brethren," but must confess that they have tended to *unsettle* multitudes of devout men and women, without providing a basis for their becoming "grounded and settled in the truth." The notorious strifes which prevent intercommunion between the followers of different leaders amongst them, are but a mournful sign that Christians may not promise themselves a refuge from the evils which are to be deplored in other bodies, by subsiding into their fellowship. And this small volume contains abundant evidence that the teaching of one of their principal men—Mr. Darby—is not only contradictory of our old-fashioned Protestant doctrine on the question of Justification, but that it is unsustainable by sound criticism, and subversive of some of "the first principles of the oracles of God."

As far as our information goes, the "Plymouth Brethren" in this country have displayed much greater zeal in winning members from other evangelical communions, than in gathering into the fold of Christ those who are altogether "out of the way." Nothing has given them so great an advantage in this direction as their professed subjection of heart and life to "the Word," and the earnestness, not to say vehemence, with which they strive to sustain their statements by quotations from its pages; but, taking Mr. Darby as a type of the body, we would rather trust ourselves with many Sunday-school teachers of our acquaintance than with him, when we wished a clear, full, precise statement of Christian doctrine. Judging of him only from his writings, he seems to us to mistake mistiness of expression for pro-

fundity of thought, and his own *ipse dixit* as an infallible interpretation of documents which others can read as well as he.

Mr. Govett is, in some respects, happily circumstanced for dealing with the peculiar tenets of the "Plymouth Brethren," and especially of Mr. Darby. An earnest millenarian himself, he is by that token commended to the sympathies of the "Brethren," and as pastor of a church that "breaks bread" every Lord's-day, he is still further regarded with favour by them. Having left the Established Church of this country, and thus given evidence of his conscientious regard for truth wherever it might lead him, he is above suspicion of being swayed by unworthy motives in thus grappling with a teacher with whom he holds many things in common. And though we do not wish to assign undue importance to his work, we believe that, from the reasons we have mentioned, it is likely to be read with greater attention by the people for whom it has been specially written, than a similar work would have been if written by the pastor of a Baptist or Independent church.

The plan pursued by Mr. Govett is well adapted to the readers he hopes to win. First of all, he gives Mr. Darby's views of the Righteousness of God, and having quoted from that gentleman's publications passages in proof of his statements, he sums up the teaching which he controverts in these two propositions:

"1. The righteousness of God is the internal principle of justice in God the Father.

"2. It is exhibited in His exaltation of the Son of God to His right hand in heaven, in consequence of the glory which Jesus had brought to His person and government."

In opposition to which unscriptural teaching he maintains:—

"1. The righteousness of God with which we have to do as the Gospel (or good news) is something separate from God's character.

"2 That it is a sum of obedience, and obedience to law.

"3. That it is wrought by Christ in His life and death.

"4 That it is properly called 'The Righteousness of Christ.'

"5 That it is imputed to the believer, and is upon him, as his spiritual clothing before God."

And the manner in which these propositions are established is by a minute examination of the principal passages in Scripture, in which the terms in controversy between Mr. Darby and himself occur. We heartily commend the *tone* and *temper* of the book, and thankfully accept it as adapted to those who have been led astray by the "seducing doctrines" it seeks to overthrow. We hope it will have a large circulation, and that our readers will introduce it to the notice of any of their friends who are being tampered with by "Plymouth Brethren," or "Plymouth Sisters." It is fitted to confirm the faith of all its readers in that evangelical teaching which has hitherto been, and we trust will always be characteristic of our churches; and it cannot be read by thoughtful persons without suggesting many useful reflections, and stimulating devout gratitude to God for "His unspeakable gift," and the blessings which are derived from the gift of His Son.

In giving our warm commendation to his book, Mr. Govett will not suppose us to hold with him as to the millennial kingdom of our Lord, nor expect us to endorse every phrase he employs. Indeed, were not the points raised between him and Mr. Darby of too transcendent importance to be put aside by discussions of particular words and phrases, we should deal with a few phrases which we think might be made to give place to others that would more exactly present "the truth," and Mr. Govett's conception of it, to the reader's mind at once. We are, however, in no mood for anything of the kind, as we are anxious that the sale of this edition may give Mr. Govett an early opportunity of issuing it with such verbal corrections as a careful perusal would we have no doubt, suggest as desirable, expedient, or necessary.

*The Theological Works of the Rev. John Howard Hinton, M.A.* In six vols. Vol. I., *Systematic Divinity*. London: Houlston and Wright, Paternoster Row. 1864.

We hail with cordial satisfaction this appearance of Mr. Hinton's collected theological works. Extending over a period of nearly forty years, there are some which it would now be difficult, if not impossible, to procure. Remarkable productions many of them were at the time, and excited no little attention and controversy. Distinguished for a fearless independence of thought, it was inevitable that Mr. Hinton's peculiar opinions should have been the frequent subject of adverse criticism. Yet, that the positions which he took up were in the main impregnable, is sufficiently evinced by the fact that only one of his more important works was ever ventured upon by an opponent. Even the objections raised have gradually died away, and the points in question, though not conceded in our author's favour, have fallen into their due place as trivial blemishes in a comprehensive system. It is as a whole that that system must now be judged, and not by carping at details, by which its integrity can scarcely be affected. The publication of these volumes may well be an interesting event to Mr. Hinton himself, since they are a monument of literary labour which few men, in addition to uninterrupted pastoral engagements, have ever been able to perform.

We say literary labours, for really the literary merits of Mr. Hinton's works are not to be passed over in silence. They are evidently the productions of a highly cultivated mind, and are in no slight degree adorned by the graces of composition. It is true that he never condescends to rhetorical effect, and has therefore been too hastily described as a "veteran polemic." But innumerable passages might be adduced to prove that Mr. Hinton can unite eloquence with strict logical reasoning, and combine beauty with power. If in other respects he is inferior to Andrew Fuller, he excels him in this. Andrew Fuller is the in-

carnation of strong common sense and natural genius without any pretence to literature and style. He goes right on like an unconquerable leviathan, bearing down all before him by the sheer force of what he has to say. But Mr. Hinton's is not mere power—what he wants of this, he makes up in learning, logic, and scholarship. Everywhere compact, solid, free from verbiage, expressing his thoughts in a simple, straitforward manner, he convinces while he pleases; for although we may not be pleased with his conclusions, we are so by the ingenuity and point with which his arguments are conducted. It is true that he sometimes slides into sophistry, and minds of a low order are deluded by it. But this is not often the case, and although it is a fault it is compensated for by many excellencies. Posterity, we think, will determine that after Fuller we have produced no greater theologian than Hinton.

The present volume contains, "Theology; or, an attempt towards a Consistent View of the whole Counsel of God," with an appendix in reply to Mr. J. A. Haldane, of Edinburgh; "The Harmony of Religious Truth with Human Reason," and the treatise upon "Man's Responsibility." These very titles indicate subjects of so high an order, that works in which they are competently discussed must be worthy of any man's attentive perusal. It is a great advantage to have these publications presented to us under their author's own supervision; instead of a mere editor who is not at liberty to make any important corrections, we have one who can take every means to put every sentence before us in its permanent form, who can clear up whatever has been found to be obscure, and rectify any errors which might have passed unnoticed in the first issue. We cordially congratulate Mr. Hinton upon the appearance of the first of a series of volumes which will for years to come enrich the libraries of all intelligent and thoughtful students of Scripture doctrines.

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*Historical Sketches of Nonconformity in the County Palatine of Chester.* By various Ministers and Laymen in the County. With a Map. London: Kent & Co.

This handsome volume is another fruit of the Bicentenary movement in 1862, and is not only valuable as a contribution to the history of Nonconformity in England, but a token that the Evangelical Nonconformists of the present day are conscious that they have a history attaching to their principles, and to the men who held them in days of old, which ought not to be forgotten. It bears evidence of great research, and of much careful gathering up of authenticated facts as to former times, which will be appreciated by all competent judges. But, being a compilation of narratives, and not the production of one writer, it lacks as a whole that unity of style and method which would have added very considerably, in our judgment, to its great merits. The editor deserves great credit for his own contributions to the volume, and would have had our hearty approval if he had overstepped his natural modesty more than he has done by revising the labours of his correspondents; but, as it is, we most cordially commend the volume to our readers, and assure them that it will be a welcome addition to every Congregational library in the kingdom. We shall hope to meet with Mr. Urwick (the Editor) another day in other contributions to our theological literature, and we congratulate him on having carried through the press this volume as a memorial of his fitness for work that demands great patience and sobriety of judgment, as well as accurate knowledge and scrupulous regard for the truth. We wish we could hope for a volume of equal value for each of our English counties, and should be glad to hear of any attempts to preserve memorials of our fathers that must possess much local interest, but would at the same time be contributions to the religious history of England. If Nonconformists are true to themselves,

they will not be content until such books are provided on all hands.

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*Rest under the Shadow of the Great Rock; a Book of Facts and Principles.* By Rev. J. KENNEDY. London: Religious Tract Society.—The strong consolations of the Gospel are here exhibited in their application to the various phrases of human suffering. Too many books of this class, though prepared with the best intentions, miss their aim because they are lugubrious and dull. Such a complaint will not stand against any of Mr. Kennedy's writings. In this instance he has produced a work which Christians will read for themselves with great advantage; and good results must certainly follow, if it be brought under the notice of those who are not Christians but prepared by affliction to give heed to spiritual truth. The style is easy, abounds with illustrations, and possesses unction without unctuousness.

*The Wisdom of our Fathers. Selections from the Writings of Lord Bacon, with a Memoir.* London: Religious Tract Society.—Nothing that is good seems to be foreign to the purpose of the indefatigable conductors of the Tract Society. Sometimes we light upon them disembowelling the dumpy quarto of an old Puritan; anon, it is an illuminated periodical, or a choice morceau of engraving that bespeaks their determination to capture all the gateways of knowledge. They unroll the ample pages of the *Cottagers*, for our village Hampdens, and purvey for the student the classic wisdom and wit of our deepest penmen. Francis Bacon, Baron Verulam, Viscount St. Albans, whom everybody persists in calling by the name of Lord Bacon (a title which we believe never existed in the British peerage), is the last subject in this gallery, entitled *The Wisdom of our Fathers*. A selection from his essays, his theological and philosophical works, some specimens of his forensic productions, and an extract from the "New Atlantis," compose the bulk of this volume. A carefully written memoir is prefixed, in which the editor ably discusses, in a limited space, the grave accusations that have been lodged against Bacon's character, and pleads for a revival of the judgment which has stigmatised him as "the meanest of mankind." The value of this publication at the present time cannot be more appropriately set forth than in the following extracts from the memoir:—"A reader conversant with the history of modern theological controversy can hardly fail to be struck by the extent to which Bacon anticipated the difficulties and cavils

urged against evangelical doctrines in recent times. The relationship of science to Scripture, and the seeming opposition between them; the nature of miracles, and their value as an argument for inspiration; the connection between reason and faith, and the place of the former on matters of revelation—these and other kindred questions are fully discussed. The result is a firm and uncompromising avowal of ‘the things most surely believed among us.’ . . . With a courage, bordering on audacity, he refused to take anything upon trust, but insisted on ‘proving all things.’ If such a mind, engaged in such a work, had carried its destructive criticisms into the realms of religion, as well as into those of science, the fact could hardly have been wondered at, however much it might have been regretted. That he yielded so complete a submission to the authority of revelation, accepted so cordially and fully the evidences of the doctrines of Christianity, and ascribed to theology so important a place in ‘the Advancement of Learning,’ must be regarded as one of the most important tributes paid to the Gospel in the whole range of uninspired literature.” Our space will not permit us to dwell upon this most attractive theme, suffice it to say that this volume is most accurately edited, and in its external features is worthy of the wisdom and wit of its contents.

*Wholesome Words; or, One Hundred choice passages from Old Authors.* Selected and edited by J. E. RYLAND, M.A. London: Jackson, Walford, & Hodder.—Adams, Leighton, Sibbes, and Jeremy Taylor, are the authors from whom Mr. Ryland has culled this fragrant posy. The extracts are not so brief as to dwindle into mere sentences, nor so lengthy as to prove wearisome. In these busy times when great books are deemed great evils, such a treasury of devout thought as this cannot fail to be extensively acceptable. The subjects chosen are varied as well as practical, and Mr. Ryland’s good taste is as conspicuous in the selection as his good feeling is in the publication.

*Readings for the Sick Room.* By ALEXANDER W. WALLACE, M.D. London: Morgan & Chase. Price 1s.—No profession affords larger opportunities of usefulness to men’s souls than that which addresses itself to the welfare of their bodies. The gentleman who has written this little book is evidently a disciple of the Great Physician, and prescribes the healing truths of the Gospel for his patients. May his practice enlarge and be greatly blessed! These

readings are brief expositions of portions of Scripture which set forth the way of salvation. They are simple, forcible, and affectionate, and thoroughly to the purpose. It has often struck us as a defect that we so rarely hear from the pulpit or in the prayer-meeting, supplications for the conversion of gentlemen of the medical profession.

*The Martyrs and Heroes of the Scottish Covenant.* By GEORGE GILFILLAN. Third Edition, carefully corrected. Edinburgh: Gall & Inglis, 6, George-street. London: Houlston & Wright. Pp. 288.—A great and noble subject, handled by a clever author, whose writings everybody reads, though not with unmingled approbation. This is, however, only a new and revised edition of a work that has been some time before the world, and therefore we need do no more than call attention to it, as an elegant book for which the name of Giffillan will be with many a sufficient recommendation.

*Instant Salvation by the Instant Acceptance of a Mediator and Surety.* By the Rev. JAMES GALL. Edinburgh: Gall and Inglis, 6, George-street. London: Houlston and Wright. Price 6d.—The design of this little book is to make the awakened sinner feel that Jesus Christ is waiting to save; and that to be saved he must, just as he is, accept Christ as his Saviour, and cast himself upon Christ for pardon, sanctification, and life. It is just the thing to be put into the hands of one sincerely enquiring, “What must I do to be saved?”

*Have we every Word of God?* By the Author of “Is the Bible True?” London: S. W. Partridge, 9, Paternoster-row; Seeley, Jackson and Halliday, Fleet-street.—This is a reprint from “The Quiver,” and furnishes argument in support of the inspiration of the Bible from the Articles of the Church of England, the Confessions of various Protestant Churches, the testimony of Scripture to its Divine Author, the intrinsic character of the Bible and its effects. Its style is peculiar, and it is calculated to do good.

*The British Mothers’ Family Magazine.* Edited by Mrs. Bakewell. London: John Snow, Paternoster-row. Price 3d.

*The Mothers’ Treasury.* London: The Book Society, 19, Paternoster-row, Price One Penny.

These monthly periodicals have a kindred object, and are pervaded by a kindred spirit; but would command different classes of subscribers. The former has an estab-

lished reputation. It is thoroughly evangelical in its tone; and respectable in its contents and appearance. It deserves the support of British mothers. The "Mothers' Magazine" is a cheaper periodical, and seeks especially the welfare of the poor. It is full of illustrations, and its articles are admirably adapted to the class for which it is designed. The Book Society has our hearty thanks for this publication, and congratulations on its success. In less than six months it has realised a circulation of seven thousand.

*An Address on the Advantages and Obligations of Church-Fellowship.* By Rev. W. HANSON. South Shields: Whitcross & York.—A very practical and useful discourse on a very important subject.

*Saurin on Conversion.* Translated by JOHN S. GIBB, Rector, Academy, Dalkeith. London: James Nisbet & Co.—The motives which have led to this publication, and the manner in which it is produced, are, we believe, alike praiseworthy. The translation is faithful, and the appearance of the book attractive; and where the attention of the unconverted can be obtained to its contents, there can be little doubt good results will follow.

*Across the River: Twelve Views of Heaven, &c.* Edinburgh: W. P. Nimmo. London: Simpkin, Marshall, & Co.—The greater portion of this little book consists of selections from the written or spoken productions of well-known preachers. The subject is one that involves the deepest interest of all Christians, and many of them will be thankful for this handy little collection of devout thought and eloquent language. One chapter is headed, "Do departed spirits know their friends on earth?" The writer, W. E. C., says "Yes." After reading carefully his paper, we are compelled to say, *non proven*.

*Sunday School Photographs.* By the Rev. ALFRED TAYLOR, Pastor of the Presbyterian Church, Bristol, P. A., with an Introduction, by J. S. HART, LL.D. Edinburgh: Johnstone, Hunter, & Co.—Having given our readers a specimen of the contents of this book in our last number, we need only say that it contains much practical wisdom, and will no doubt become as popular in British Sunday-schools as it is in those of the American States. With a due allowance for national peculiarities, it will not fail to benefit, and we are quite sure it will amuse our friends who are labouring in the important and honourable sphere of Christian activity on which it bears.

*Gleaning among the Sheaves.* By Rev. C. H. SPURGEON. London: Passmore & Co., 32, Paternoster-row. Price 1s. 6d.—More than eight thousand copies of this little book were sold on the day of publication, although its contents had been previously distributed in tens of thousands of copies of the weekly publication of the author's sermons. These gleanings consist of ears of corn, "fat and good." The size of the book, and the moderate length of the extracts, render it a treasure for those whose engagements preclude very lengthened reading.

*Aonio Paleario: a Chapter in the History of the Italian Reformation.* From the French of M. BONNET. London: Religious Tract Society, 56, Paternoster-row.—The production of M. Bonnet's memoir in an English dress, now that so many hearts are moved with the desire for the spread of evangelical truth in Italy, is a seasonable contribution to our literature. His illustrious contemporaries, the reformers of Germany, have too much overshadowed the memory of Paleario. None of them contended more vigorously or suffered more freely for a pure faith than he. "The history of a soul," says M. Bonnet "is worth that of an empire." Assuredly this is true of the martyr soul, who three centuries since promulgated on the banks of the Tiber the theory of a church, with no law but the Gospel, and no head but Christ. This biography is interesting, and the book is produced in that perfection of external appearance and completeness of finish which is proving the editors of the Tract Society to be as expert in the fine arts, as they are faithful to the grand objects for which the Society exists.

*Nichol's Standard Divines: Sibbe's Works.* Vol. vii. *Miscellaneous Sermons.* *Clarkson's Practical Works*, Vol. i. *Sermons.* Edinburgh: James Nichol.—Mr. Nichol has most honourably fulfilled the engagements which he made with the public three years since. Clarkson i., the last volume of the third, and Sibbe's vii., the first of the fourth year, are as ornate in appearance, and as rigidly edited as the early volumes of the series. The first complete edition of the works of the saintly Sibbes is now in possession of the subscribers, and for twenty-six shillings they have obtained in this instance alone, works whose market value was thirty pounds. The pecuniary worth of the volumes in this series is however a small consideration in comparison with the spiritual benefits which must accrue from their extensive

diffusion. A ministry imbued with the doctrines of these spiritual heroes cannot fail to impart that robustness which is the great want of the religion of the day.

*Lost, but not for Ever. My Personal Narrative of Starvation and Providence in the Australian Mountain Regions.* By Rev. R. W. VANDERKISTE, author of "The Dens of London." Third thousand. London: James Nisbet & Co., 21, Berners-street. 1863. Pp. 357.—The title fully explains the character, and may indicate sufficiently the contents of this book. It is full of information, incident, and adventure. The descriptions of perilous positions and trying circumstances are often of thrilling interest. But what is better than

all, it abounds with golden principles; and while thoroughly religious in spirit and sentiment, has no narrowness. Knowledge will be increased and the mind enlarged by its perusal.

*Influence.* By JOSHUA C. HARRISON, of Park Chapel, Camden-town. London: James Nisbet & Co., Berners-street; Warren Hall, Camden-town. 1863. Price 3d.—This is, we are informed, an address delivered to the young men in two large houses of business. It need hardly be said that the subject is one of great importance, and is not only appropriate to young men, but to all who would, either by word or deed, glorify God, and serve their generation according to His will.

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## Intelligence.

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### MINISTERIAL CHANGES.

The Rev. Charles Williams of Accrington, has accepted the unanimous invitation of the church worshipping in Portland Chapel, Southampton.—The Rev. H. Ashbury, of Sheffield, has accepted an unanimous invitation to the pastorate of the church in Wellington-street, Luton, Beds.—The Rev. J. W. Ashworth has resigned the pastorate of the church meeting in King-street, Oldham; and has accepted the unanimous invitation of the church meeting in Broad-street, Pershore.—The Rev. E. Bott, of Barton Fabis, has accepted the unanimous invitation of the Baptist Church Tarporley, Cheshire.—The Rev. Harris Crassweller, B.A., of Woolwich, has accepted an invitation from the church at St. Mary's Gate, Derby.—The Rev. Joseph Price intends to resign the pastorate of the church at Montacute, Somerset, at Michaelmas next, after a connection of forty-three years, on account of advancing age.—The Rev. T. R. Stevenson, of Harlow, has accepted the unanimous invitation to the pastorate of the church worshipping in Union Chapel, Luton.—Mr. T. Poston, of Bristol College, has accepted the invitation of the church meeting at Salem Chapel, Cheltenham.—Mr. Parry, of Bristol College, has accepted the invitation of the Baptist church at Wells.—The Rev. B. P. Pratten has (on account of ill-health) resigned the pastorate at Guilsborough,

Northamptonshire.—The Rev. L. B. Brown, of Berwick-upon-Tweed, has accepted the unanimous invitation to the pastorate of the Salthouse-lane Baptist Church, Hull.—The Rev. Philip Bailhache, of Salisbury, has accepted the unanimous invitation of the church at West End, Hammersmith.—The Rev. J. B. Brasted has resigned his charge at Andover.—The Rev. J. Field, from the Metropolitan College, has accepted the unanimous invitation of the South Portland-street Baptist Church, Glasgow, to the co-pastorate, in connection with the venerable Alexander M'Leod.—The Rev. J. Hiron has been obliged, on account of affliction, to resign the pastorate of the Baptist church, George-street, Hull, on which he so lately entered. His retirement and its cause are the subject of deep regret, both to the church and to Mr. Hiron's ministerial brethren in the country.—The Rev. Thomas Evans has resigned the pastorate of the Baptist church at Waterford.—Mr. T. Hughes, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the church at Woodstock, Oxon.

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### ANNIVERSARY AND OPENING SERVICES.

SALTER'S HALL CHAPEL, ISLINGTON.—This chapel, which has recently been secured for the church and congregation under the pastoral care of the Rev. Jesse



Hobson, was opened for Divine worship on June 14th. In the morning, the Rev. G. M. Davis, of Maberley Chapel, opened the service. The Rev. J. H. Hinton, M.A., read the Scriptures and prayed; and the Hon. and Rev. B. W. Noel preached. In the afternoon more than 200 ministers and friends sat down to a luncheon; after which W. M'Arthur, Esq., presided; and addresses were delivered by the Revs. J. H. Hinton, Dr. Campbell, A. M'Auslane, Mark Wilks, W. Miall, J. W. Todd, and John Vanner and Walker Griffith, Esqs. In the evening the Rev. A. Hannay opened the service, and the Rev. J. W. Todd, of Sydenham, read and prayed; after which the Rev. F. Tucker, B.A., preached. The spacious chapel was well filled.

**GREAT YARMOUTH, NORFOLK.**—The church and congregation gathered under the ministry of the Rev. W. T. Price, and hitherto worshipping in the Corn Hall, opened their new chapel on Thursday, June 2nd. The opening services commenced with a prayer meeting in the chapel, at seven o'clock a.m. The morning sermon was preached by the Rev. W. Robinson, of Cambridge. Dinner was provided in the Corn Hall, after which addresses were delivered by the Revs. G. Gould and T. A. Wheeler, of Norwich; Revs. W. Simpson and W. Tritton of Yarmouth, the pastor of the church, and other friends. In the evening the Rev. W. G. Lewis, of Westbourne-grove, preached. The collections during the day amounted to £79.

**SUTTON-IN-THE-ELMS, LEICESTERSHIRE.**—On June 21st, the Baptist chapel in this place, which has for the last hundred years been the meeting-place of one of the oldest Nonconformist churches in the kingdom, after undergoing extensive repairs, was reopened for public worship, when two sermons were preached by the Rev. J. Martin, B.A., of Nottingham, and the Rev. J. Mursell, of Kettering. On the Sunday following, June 26th, two sermons were preached by the Rev. T. Lomas, of Leicester. The proceeds of the services amounted to £40.

**THE FREE TABERNACLE, NOTTING HILL.**—This place of worship was opened on the 22nd and 23rd of June, when sermons were preached by the Rev. B. W. Noel, M.A., Rev. F. Tucker, B.A., and the Rev. Dr. Edmund. On the latter evening, a public meeting was held, Captain Bailey took the chair; and addresses were given by the Revs. J. Offord, W. G. Lewis, J. Spurgeon, J. Stent, and others.

**TENBURY, WORCESTERSHIRE, June 12.**—Sermons were preached in commemoration of the anniversary by the Rev. W. H.

Payne, of Presteign. On the 16th a public meeting was held, at which addresses were given by the Revs. T. Mudge, F. Todd (the pastor), and Messrs. Cox, Evans, and Campbell.

#### PRESENTATIONS.

**LYDBROOK, GLOUCESTERSHIRE, June 13th.**—The Rev. T. Watkinson, a silver teapot, from the members and friends of the church.

**TALYBONT, CARDIGANSHIRE, June 17th.**—The Rev. H. C. Parry, a purse of sovereigns on the occasion of his removal to the pastorate of the Welsh Baptist Church, Tottenham Court-road, London.

**WATFORD, July 4th.**—The Rev. C. Bailhache, a purse of sovereigns, and Mrs. Bailhache a gold watch, on the occasion of their removal to Cross-street Chapel, Islington.

#### RECOGNITION AND ORDINATION SERVICES.

**CROSS-STREET, ISLINGTON.**—July 19th.—A most interesting and crowded meeting was held in Cross-street Chapel, Islington, for the purpose of recognizing the Rev. Clement Bailhache (late of Watford) as pastor of the church. The Rev. Henry Allon, of Union Chapel, chairman of the Congregational Union, presided, and opened the proceedings with some appropriate remarks. After devotional services, conducted by the Rev. Theophilus Lessey, Mr. Brook (the senior deacon of the church) stated the circumstances which had led to Mr. Bailhache's settlement, referring specially, and in terms of deep affection and sympathy, to the affliction which had deprived the church of its late beloved pastor, the Rev. A. C. Thomas. Addresses were then delivered by the Revs. Dr. Angus, J. H. Hinton, M.A., A. New, A. Raleigh, W. Miall, and Mr. W. Heaton. The Rev. Dr. Edmond, commended the church and the pastor to God in prayer. Mr. Bailhache also delivered an appropriate and impressive address.

**CANTON, CARDIFF.**—On the 5th July, the Rev. S. C. Burn, late of Bristol College, was publicly recognised in Hope Chapel, Canton, Cardiff, as the pastor of the church. A sermon on "The Principles of Congregational Dissent" was preached by the Rev. N. Haycroft, M.A., of Bristol. The usual questions were asked by the Rev. T. Michael, of Halifax, who also offered the ordination prayer. The charge to the minister was given by the Rev. F. W.

Gotch, LL.D., tutor in Bristol College. A sermon to the church and congregation was preached by the Rev. E. Probert, of Bristol. The Revs. A. Tilly and R. Griffiths also took part in the service.

SEVENOAKS, KENT.—On July 7th, services were held to recognise the Rev. J. Jackson as pastor of the church. The Rev. F. White, of Chelsea, commenced by reading and prayer. The Rev. G. Rogers, of the Metropolitan Tabernacle College, gave the charge. The Rev. C. Vince, of Birmingham, offered prayer. The Rev. W. Brock addressed the church. In the evening, the Rev. C. Vince preached. Many neighbouring ministers were present.

MILLWOOD, NEAR TODMORDEN.—The ordination of Mr. Thomas Dyall as pastor of the church at Millwood, took place on the 15th of June. The Rev. Thomas Thomas, D.D., president of Pontypool College, gave the charge to the minister and the people. In the evening, the Rev. Thomas Thomas gave a lecture on "The Deluge."

#### MISCELLANEOUS.

GRANTS TO WIDOWS.—The particulars of the grants made to widows by the trustees of the "New Selection Hymn Book," at their last meeting, are as follows, £7 each to—

Recommended by—

Mrs. S. B.....J. Jackson and T. Bliss.  
 M.A.B....J. H. Hinton, I. M. Soule,  
 A. C.....Dr. Murch, W. Groser.  
 S. C.....W. Groser, E. B. Underhill.  
 C. F.....Dr. Murch.  
 A. G.....W. Colcroft, J. Foster.  
 E. G.....J. Sprigg, J. Preece.  
 M.G.....J. Bane.  
 E.L.H....M. Kent, W. Keay.  
 M. J.....J. Smith, W. Bontems.  
 J. J.....T. Swan, I. New.  
 P. K.....S. Kent, E. Carey.  
 E. N.....F. H. Rolestone, I. Watts.  
 M. N.....Dr. Steane, W. Howieson.  
 C.C.W....J. W. Evans, W. L. Smith.  
 A. N.....B. Evans, W. J. Stuart.  
 P. O.....M. Thomas, T. Thomas.  
 M. P.....J. Venimore, T. Wheeler.  
 M.J.W....J. Jones, H. Clarke.  
 M. D.....Dr. Hoby, J. Kings.  
 E. B. ....W. Payne, W. Henderson.  
 R. H.....W. Walters, D.M.N. Thom-  
 C. L.....J. Green, J. H. Dovey [son].  
 S. M.....S. Manning, W. Barnes.  
 S. P.....J. C. Fishbourne, F. Wills.  
 E. C.....T. A. Wheeler, G. Gould.  
 M. B.....A. M'Laren, J. B. Burt.  
 M. F.....J. Medway, J. Marchant.  
 M. P. ....J. H. Hinton, T. Marriott.

M.A.S....J. H. Hinton, H. H. Dobney.  
 S. W.....J. Penney, E. E. Elliott.  
 M.A.K....J. Mostyn, B. Hodgkins.  
 C. P.....M. Jack, W. Burton.  
 M.A.C....A. W. Heritage, R. Grace.  
 M. C.....J. Green, T. Pottenger.  
 E. R.....J. Drew, J. Aldis.  
 E. A.....J. Williams, B. Pratten.  
 M. M.....E. Adey, J. B. Walcot.  
 M. P.....J. Wilshire, J. Walcot.  
 R. V.....W. Jackson, S. Chapman.  
 A. H.....W. T. Price, E. Webb.  
 J. G.....T. Wheeler, W. L. Smith.  
 E. B.....S. V. Lewis, W. T. Rosevear.  
 M. R.....T. French, D. Sinclair.  
 A. S.....R. Nightingale, B.C. Young.  
 M. W....T. Horton, T. C. Page.

#### Smaller Sums—

Mrs. M. H.....C. Elven, J. H. Hinton.  
 J. M.....W. Garwood, E. Pledge.  
 M.A.M....E. Pledge, G. H. Whitbread.  
 R. R.....B. Evans, W. J. Stuart.  
 M. T.....P. Tyler, J. B. Blackmore.  
 A. H.....T. Jones, J. W. Morgan.  
 S. A. T....S. Evans, R. Williams.  
 M. S.....W. Aitchinson.  
 M.A.P....F. Trestrail, W. Rees, Esq.  
 E. T.....C. J. Middleditch, T. Wilt-  
 C. J.....G. Gosens, G. Phillips [shire  
 L. F.....T. S. Crisp, Dr. Gotch.  
 M. W.....D. Sinclair, R. Lloyd.

BRISTOL COLLEGE.—On June 29th the annual meeting of the members and subscribers of the Bristol College was held in the vestry of Broadmead Chapel. The usual proceedings were adjourned till the opening of the next session, on account of small-pox having broken out in the institution, which rendered it necessary for the students to retire to their homes. Mr. E. S. Robinson was called to the chair. The Rev. N. Haycroft, M.A., the honorary secretary, read the report. It stated that at the last annual meeting, 25 students were reported. To these another was afterwards added. Of the six juniors, five were, at the close of their probation, admitted for the full term. The sixth, Mr. Paddon, thought it his duty to withdraw from the institution. Four of the students in their last year had accepted invitations to the pastorate—Mr. W. Parry, at Wells; Mr. W. Dinnis, at Burnham; Mr. J. E. Taylor, at Ilfracombe; and Mr. T. Foston, at Cheltenham. The fifth, Mr. W. Midlam, had been prevented from supplying vacant churches by the state of his health. Mr. Burn, a student in his third year, had accepted the pastorate of the church at Canton, Cardiff. Six candidates had been accepted for the usual probation, viz., Mr. Wm. Scriven, from

Northampton; Mr. G. Durrell, from Worstead; Mr. J. Anthony, from Newport; Mr. G. E. Rees, from Pembroke; Mr. J. Foster, from Worcester; and Mr. Thomas G. Swindell, from Cambridge. The committee had every reason to be satisfied with the general conduct of the students during the session, and were pleased to know that their pulpit labours had been, for the most part, very acceptable. A considerable part of the report was devoted to the pecuniary condition of the institution. The secretary had, during the past year, by an extensive personal canvass, obtained new subscriptions amounting to £322 18s. 6d. The committee thought that an additional £100 per annum was required to put the institution in a proper position. The balance-sheet of the treasurer (Mr. J. Eyre) showed a balance in hand at present of £62 1s. 1d. The various resolutions were then moved and seconded by the Revs. Dr. Leechman, Dr. Gotch, E. A. Claypole, W. Cross, E. Webb, and by Messrs. W. Horsey, P. Adams, G. C. Ashmead, &c. A vote of thanks having been accorded to the chairman, the Rev. T. S. Crisp offered prayer, and the proceedings terminated. Subsequently the friends dined together at the Athenæum lecture-hall.

**REGENT'S-PARK COLLEGE.**—On July 7th, the usual meeting at the close of the session was held, under the presidency of Samuel Morley, Esq. The number of resident students during the session was forty, of which number thirty-one were students for the ministry. There had also been four non-resident students. Six students were leaving at the close of the session, all of whom were about to visit destitute churches with a view to settlement. Others had settled during the session—Mr. E. Thomas at Cardigan, and Mr. Purser as co-pastor of the Rev. T. Horton, at Devonport. To supply the vacancies thus created, the committee had received applications from eleven candidates. The reports of the various examiners, T. S. Baynes, LL.B., R. F. Weymouth, M.A., the Revs. J. H. Millard, B.A., R. H. Marten, B.A., C. Stanford, R. Sayward, M.A., W. Jardine, M.A., E. S. Jackson, M.A., and W. Wright, Ph.D., of the British Museum, were highly satisfactory. The services conducted by students during the session were reported as about one thousand. After these reports had been presented, the meeting was addressed by Mr. W. Heaton, the Rev. D. Jones, the Rev. T. Peters, and Mr. Morley. The devotional parts of the service were conducted by Mr. Hinton, Mr. Cowdy, and Dr. Brewer. At the recent matricula-

tion of the University of London, seven students matriculated—five of them in honours. Two of the number—Mr. Solly and Mr. Biggs—are respectively second and fourth on the list, and become entitled, according to the new regulation, to scholarships.

**STAFFORD.**—Several interesting services have been held in connection with the opening of the new chapel, Stafford, for Divine worship. On July 4th, two sermons were preached by the Rev. W. L. Giles, of Birmingham. The Revs. G. Swan (Independent), J. S. Thomas (Wesleyan), J. Bowen (Primitive Methodist), and W. H. Cornish, the pastor, took part in the proceedings. On July 7th, a sermon was preached by the Rev. Hugh Stowell Brown, of Liverpool; and on Lord's-day, July 10th, two sermons by the Rev. J. P. Carey, of Wolverhampton. On July 11th, a public meeting was held. The chair was occupied by Mr. J. Brown, senior deacon of the church. The Revs. W. H. Cornish, W. Jackson, of Bilston, G. Swan (Independent), T. Chapman, of Birmingham, and T. Chalmers (Independent), appropriately addressed the meeting. This chapel is capable of accommodating about 500 persons without galleries. At the commencement there remained £400 debt on the site and schoolroom. This, together with the new debt incurred, amounted to about £850; towards which the proceeds of collections and subscriptions amount to about £370, leaving about £480 to be provided for.

**LIVERPOOL.**—The one hundred and fiftieth anniversary of the formation of the first Baptist Church in Liverpool, was celebrated on the 3rd of July. Commemorative sermons were preached on that day, and on the 4th the foundation stone of a new chapel, of the estimated cost of £600 was laid by the Rev. C. M. Birrell. The day was fine and the assemblage large. The conductors of the service stood on a tribune with a raised back, and covered with crimson cloth. The Rev. H. S. Brown and the Rev. John Kelly offered prayer; the Rev. F. H. Robarts, the minister of the congregation now waiting for the new edifice, presented the silver trowel to Mr. Birrell, who, after performing the ceremony, addressed the audience, giving interesting notices of the founder of the first Church, a physician at Everton, and sketching the progress of religion in England from thence to the present time. In the evening a Commemoration Soirée was held in Myrtle Street Chapel, the Rev. H. S. Brown presiding. On the 6th a united celebration of the Lord's Supper, which awakened an intense and hallowed interest,

was held in Pembroke Chapel, and closed a delightful series of services.

**WOKINGHAM.**—July 13th, interesting services were held in connection with the entire removal of the debt incurred in the erection of the above chapel. In the afternoon the Rev. W. Brock preached. Tea was provided in a tent near the chapel, of which 350 persons partook. After this the friends returned to the chapel, when the pastor, the Rev. P. G. Scorey, gave a somewhat detailed account of the efforts which had been made to erect and pay for the commodious house of prayer in which they were assembled. A statement of the finances was followed by addresses from Revs. F. Stevenson and H. Bulmer, of Reading. The evening service immediately commenced, when the Rev. J. H. Hinton, M.A., preached. The chapel was opened just three years ago, and the total cost amounted to £1875. About £1700 has been raised by the congregation and friends in the vicinity, and the remainder by friends at a greater distance. That so large a sum should have been given in so short a time has exceeded the expectations of the most sanguine of those engaged in the undertaking, and affords another pleasing proof of the efficiency of the voluntary principle.

**RAMSGATE**—Cavendish Chapel, having undergone extensive alterations, was reopened for Divine worship July 7th, when the Rev. C. H. Spurgeon, preached two sermons to overflowing audiences. The collections after both sermons amounted to £50. On Sunday, the 10th, the reopening services were continued, when two sermons were delivered by Signor A. Gavazzi, and £20 was collected. On the following evening Signor Gavazzi delivered a lecture on "Garibaldi," and delighted his audience whilst he described the character and private life of the great hero, and traced his public career as a patriot and warrior. The collection after the lecture amounted to £6 6s., making a total, from the whole of the reopening services, of £76 6s.

**RAYLEIGH, ESSEX.**—On Tuesday, May 17th, the large and handsome school just completed was opened. A sermon was preached in the afternoon by the Rev. Daniel Katterns, of Hackney. A public meeting was held in the chapel at night, when the Rev. Messrs. Cave, Wastell, and Hayward, of London; and the Rev. Messrs. Lanthois, Oliver, Richardson, Nugent, Taylor, and other ministers from the surrounding towns and villages, delivered congratulatory addresses.

**COLNEY HATCH, MIDDLESEX.**—The foundation-stone of a new chapel in this place

was laid on the 5th July, by Joseph Tritton, Esq. The chapel is calculated to seat 310 persons, and will probably cost nearly £1,300. The ground, which is freehold, has been paid for; this cost £200. A public meeting was held, the Rev. J. Fleming, of Kentish Town, in the chair. The Revs. Arthur Hall, W. Brock, jun., F. Wills, J. Marks, W. L. Brown, and Messrs. A. O. Charles, Puget, Goodyear, and Ryder, spoke. Before the meeting closed, the cash received, and promises given, amounted to £311.

**KIDDERMINSTER.**—On the 27th June a meeting was held in the Music-hall, which brought together some 500 persons of every denomination of the town, to help the Baptist friends in their building fund for a new chapel. Alderman Turton presided, and the Revs. T. Marsden, B.A. (Independent); S. Dunn, of Atch Lench (Baptist); W. Symonds, of Pershore (Baptist); and Thomas Fisk, the pastor of the church, suitably addressed the meeting. About £550 have been already collected and promised, and the pastor will thankfully acknowledge the aid of all who feel interested in the extension of Christ's kingdom.

**GLASCOMBE, RADNORSHIRE.**—Special services were held in this village on the 12th and 13th July. The Baptists had a preaching station in this place upwards of 200 years ago, and efforts are being made to re-open a Baptist cause in this village. The services were well attended, and impressive sermons delivered by the Revs. G. Llewellyn of Erwood; W. H. Payne, Presteign; G. Phillips, Evenjobb; J. Jones, Rock; T. T. Phillips, Painscastle, and T. Havarad, of Franksbridge.

**NEWBRIDGE, MONMOUTHSHIRE.**—On Monday, the 6th July, a new church was formed at this place. Mr. W. Prosser, of Pontypool College, was ordained pastor, and four brethren were set apart to the office of deacons. The ministers who officiated on the occasion were the Revs. D. Morgan, of Blaenavon; J. G. Davies, of Beulah; J. Lewis, of Tredegar; Dr. Thomas, of Pontypool; W. Roberts, of Blaena; S. Williams, of Nantyglo; and T. Reeves, of Risca.

**WYLE COP CHAPEL, SHREWSBURY.**—On June 19th, the Rev. J. D. Alford, late of the United Methodist Free Church, and Mr. Skemp, a local preacher from the same body, were baptized by the Rev. J. Smith, of Pontesbury. Mr. Alford is now open to supply vacant churches with a view to the pastorate. Communications addressed to him, care of Mr. Skemp, Bilston, will be immediately forwarded.

**WALWORTH-ROAD, LONDON.**—The foundation-stone of new school-buildings about to be erected in connection with Walworth-road Chapel, was laid on June 15th, by W. H. Watson, Esq. In the evening a public meeting was held, George Bayley, Esq., in the chair, when addresses were delivered by the Revs. W. Brock, S. Cowdy, S. Coley (Wesleyan), W. Groser, Esq., J. Corderoy, Esq., J. Easty, Esq., and the pastor, the Rev. W. Howieson. The estimated cost, including fittings and furniture, is £2,200.

**WEST ROW, WILLENHALL.**—The jubilee of the Baptist chapel in this place was celebrated on June 23rd, when a sermon was preached by the Rev. C. Elven, of Bury St. Edmunds, after which several hundreds of people assembled upon a plot of ground opposite the chapel, when the foundation-stone of a house for the minister was laid by the Rev. J. P. Lewis, of Diss, who also delivered an address. Addresses were also delivered by the Revs. W. W. Cantlow, of Isleham, and W. Lloyd, of Barton Mills.

**CLEVELY, OXON.**—The foundation-stone of a new chapel was laid on June 22nd, by Robert Ryman, Esq., and one of a new school by Miss Kimber; after which an address was delivered by the Rev. W. Allen, of Oxford. A sermon was preached by the Rev. T. Hughes, of Woodstock. There was a good gathering of friends from various parts, among whom were some ministers and deacons from neighbouring churches. The chapel will be entirely free from debt, through the liberality of Robert Ryman, Esq., and his two sisters.

**WELLINGTON, SOMERSET.**—On the 5th July, the memorial-stone of the new school-rooms, in connection with the Baptist church, was laid by James W. Sully, Esq., of Bridgewater. After the laying of the stone, addresses were delivered by Mr. Sully, the Rev. G. W. Humphreys, Mr. Pollard (architect), Mr. Haddon, the superintendent of the school, and by Mr. W. D. Horsey, jun. In the evening a public meeting was held, presided over by W. D. Horsey, Esq.

**HANBURY-HILL CHAPEL, STOURBRIDGE.**—The above place was re-opened on July 5th. A sermon was preached by the Rev. Hugh Stowell Brown, of Liverpool. On the following Sunday the re-opening services were continued. In the morning the sermon was preached by the Rev. Samuel Newman; and in the evening by the Rev. Benwell Bird. The collections amounted to £31 0s. 7d. The cost of the alterations is £440, towards which £312 have been subscribed.

**CARRICKFERGUS.**—The foundation-stone of a new Baptist chapel in this place was

laid on the 4th July, by R. Galway, Esq., J.P. The Rev. W. Hamilton, the pastor, gave an address, after which the Rev. Mr. Fletcher prayed. There was a large gathering of people of different denominations who manifested much Christian affection, many of whom had given substantial proof of the interest they felt in the undertaking by their liberal subscriptions.

**NANTYWELAN, RADNORSHIRE.**—The anniversary of the Baptist chapel in this place was held on the 15th; the Rev. T. Havard, of Franksbridge, the Rev. D. Evans, of Dudley, the Rev. W. H. Payne, of Presteign, the Rev. D. Davies, of Dolau, the Rev. J. Jones, of Maesychelun, and J. Evans preached. The collections amounted to about £8. The Nantywelan anniversary will be long remembered with pleasure by those who were present.

**HIGHBURY-HILL, ISLINGTON.**—On July 17th, was formed at Barnsbury Hall, Islington, by the Rev. J. H. Hinton, M.A., a church consisting of thirty members. It is intended to erect a place of worship on a piece of ground obtained for the purpose at Highbury-hill. At their first meeting, held on Monday evening, Mr. Hinton was chosen unanimously to the pastorate of this church.

**LLANGOLLEN.**—The anniversary sermons this year at the English Chapel, Llangollen, were preached by the Rev. Thomas Burditt, A.M., Haverfordwest College, on June 19th. The collections were larger than at any previous anniversary. The English friends were much cheered by this first visit of Mr. Burditt to North Wales.

**UXBRIDGE.**—Signor Gavazzi delivered to a large audience an address upon the progress of the Gospel in Italy, on July 7th last, on the occasion of the eighth anniversary of the settlement of the Rev. G. Rouse, Lowden, as pastor of the church.

**BRYMBO.**—The foundation-stone of a new chapel was laid on June 13th by Rev. R. Evans, of Liverpool. The Revs. J. Jones, J. Jaines, and J. Lyon also took part in the proceedings.

## RECENT DEATHS.

### REV. F. WILES.

On March 24th, the Rev. F. Wiles, Baptist Minister, Hay, Breconshire, fell asleep in Jesus. He was eminent in holiness. All who knew him believed that he feared the Lord greatly. He not only preached Christ, but *lived* Christ; and no doubt but that he is now with Him whom it was his pleasure to exalt. Funeral sermons were preached in all the chapels in the town.

## J. H. SMALL, Esq.

The late Joseph Harpham Small was born in Boston, Lincolnshire, on the 18th of July, 1794. His parents were truly pious, and consistent Christians, and endeavoured to train their children for heaven. By the inscrutable providence of God they were early called to their rest, dying within two months of each other, and leaving a family of six young children. Before her death his mother said the Lord had graciously assured her of the salvation of all her children. The last has now passed away, and there is every reason to believe they have assembled an unbroken group in the home above. The family were now left to the care of a grandfather, who well took the parents place over the bereaved little ones. He was one who set the Lord before him in all things, and undertook his charge as a work assigned him by God. The house of God was his delight, and he was never known to be absent from his place in it, when health permitted, and the sanctuary was open for public worship. When he lived at a distance from the town he always brought his dinner in the morning of the Lord's-day, and remained till its close. And when on his son's death he removed into the town to conduct the affairs of his grandchildren, he regularly each Sabbath supplied every person with bread who liked to do as he had done.

Thus was the subject of this sketch the child of many prayers, and often has he repeated Cowper's words:—

"My boast is not that I deduce my birth  
From loins enthroned, or rulers of the earth,  
But higher far my proud pretensions rise;  
The son of parents passed into the skies."

Thus environed by Christian influence he grew up outwardly moral, but a stranger to the work of grace in the heart, till he was about sixteen years of age, when an elderly female, whom he hardly knew, came into the shop where he was an apprentice, and asked him if he would read a book if she were to give it to him? He said he did not like to promise without knowing what it was; but eventually she persuaded him. She then went away, but soon returned bringing a copy of "Doddridge's Rise and Progress of Religion in the Soul." According to promise he read it, and from that time his whole being was changed. He went as usual with his friends to the chapel he was accustomed to attend, but they not knowing the inward workings of his mind conversed with him no more pointedly than they had done before. So after two or three weeks, during which the sorrow of his heart had greatly increased, he went to

the Methodist chapel. There he was immediately accosted with the question, "what had brought him there?" he replied, "he wanted to know how his soul might be saved." He was at once understood. They took him unto them, "and expounded unto him the way of God more perfectly;" and he never rested till the Lord by His Spirit spoke peace to his heart. This took place at prayer in his own room. Thenceforth he gave himself to the Lord's service and people. He remained in church fellowship with the Wesleyans to the close of his apprenticeship, but though eminently catholic in his love to all who love the name of Christ, and anxious to bring all to the knowledge of the Saviour, his views were not altogether Wesleyan, and, therefore, on commencing life as the head of a household he returned to the church of his fathers—of his early predilections,—the Baptist Church, and with it remained in communion till his death, a period of nearly fifty years.

In 1819 he married, and for some years enjoyed so much temporal and spiritual happiness, that his elder brother used to say of him, "Joseph was going to heaven in easy slippers." But the Lord saw fit to interrupt this happiness, and change his smooth path into a very rough and thorny one. In 1825 he lost his wife under most painful circumstances, and though Divine grace enabled him to say, "it is the Lord, let Him do what seemeth Him good," yet the shock to his system was so great that the effect was felt to the end of his life. Finding business irksome to his crushed spirit he declined it, and retired with his young family to Hinckley, in Leicestershire, where he is still remembered with much affection, from his constant and arduous endeavours to do good to the bodies as well as to the souls of all within the sphere of his influence. It is worthy of notice, that during the whole of the time he was in business on his own account he invariably attended the week evening services. No press of customers caused him to neglect the house of God.

In 1838 he returned to Boston, still wherever he went it was his great aim to be useful in the world, and more particularly in the Church of Christ. Of course, like all other Christians his joy in God was not always equally full. At one time he could sing with the prophet, "I will rejoice in the Lord, I will joy in the God of my salvation." At another time he would have to "feel after the Lord if haply he might find Him." But he has been heard frequently to say "that in the fifty-three

years he had been on the Lord's side, he had never had the slightest desire to leave Him or His people."

It is greatly to be regretted that there is no early record of his inner life. Some of his family think there is one, but, hitherto it has not been found. In a recent diary, commencing 1st of January, 1859, he writes:—"The new year has come in, and with it new mercies, and new duties too. In the midst of much imperfection and sin, the Lord does not overlook me, but draws me still to Himself, and will not suffer me to seek happiness in anything short of Him."

In January, 1860, he had his first attack of paralysis. It was slight and apparently soon removed. He writes, "I am nearly restored in four days. I hope to profit by it, and have my soul brought nearer to my God.

"Nearer my God to Thee—nearer to Thee,  
E'en tho' it be a cross that raiseth me."

In consequence of this seizure it was thought it would be better for him if he resided in a more quiet place, and he accordingly retired into the country. His apparently re-established health, in a very short time seemed to afford the hope to his friends that by the blessing of God on the means employed, his life would be considerably prolonged. But the Lord in His infinite wisdom saw differently. During the second year of his retirement, his health gave way, and in the autumn of 1862, he returned to Boston, as he knew and said, to die. His disease now made steady progress, seizing one faculty after another. His memory was very greatly affected on almost every point except his personal interest in his Saviour. On this he was always clear and happy. His face would invariably light up with a joyous smile on any allusion to it. His recollection too of Scripture and of hymns was most remarkable, even to within a few hours of his death. A day or too before that sad event took place he said, "I shall soon be home now." Not much notice was taken of this at the time, thinking he had forgotten where he was; but it was remembered afterwards. On Thursday morning the 17th of April last, he was seized with a fit from which he never recovered, though he did not pass from earth till the following Friday night. A few hours before he breathed his last, when sight and speech had entirely gone, and many thought him quite unconscious, it was observed to him that Jesus had passed through the dark valley before him. An expression of plea-

sure instantly passed over his face. He then asked, "Is Jesus with you now you are in it?" From the movement of his tongue it was evident that he tried his utmost to say,—Yes! but he could not articulate. Thus he calmly breathed his soul into his Redeemer's care, to join his friends above in singing of salvation through the blood of the Lamb, for ever and ever. None knew his worth so well as those intimately acquainted with him. Those closely associated with him in domestic life, cannot remember a single act or word inconsistent with true Christian character, and his widow cannot recal even a single unkind or angry look directed to her during the ten years they were together, so affectionate was he in home-life. Over the dark and deep river he has crossed safely, and in the endless, boundless shore of God's eternity, he is received into an everlasting habitation, has taken possession of the mansion his Saviour has prepared for him.

His earthly remains were laid in the Baptist Cemetery, contiguous to Boston, in sure and certain hope of rising again at the resurrection of the just,—of the dead in Christ which rise first.

On Lord's-day, 8th of May last, his death was improved in Salem Chapel, Boston, by an impressive sermon from the Rev. J. N. Chappel, addressed to a large and attentive auditory; the text chosen being 2 Tim. i. 10. The lamented subject of this memoir was an active deacon and assiduous local preacher in connection with the above-named place of worship for some years prior to his affliction.

S. V.

*Boston, July, 1864.*

#### MR. WILLIAM DENYER.

It is desirable to embalm the memory of the worthy dead. We cannot afford to lose the benefit that may be derived from the remembrance of their virtues. We need all the healthy stimulus to holy action which lively recollections of departed worth can yield. Hence it is proper to commit to the safe keeping of a religious magazine, for ready reference, useful facts in the history of dear friends now sleeping in Jesus.

And more than this, such records may become means of blessing to many who had not previously known the subjects of them, and may glorify God by affording new evidence and illustration of the power of that grace which saves and sanctifies. These and other considerations induce the writer to offer the following notice of our deceased brother.

William Denyer was born sixty years

ago, at River, in the parish of Tillington, in the county of Sussex, where his father, George Denyer, was farm bailiff in one family for more than forty years. Until he was about fourteen years of age, William assisted his father on the farm, when he removed to Tillington, and entered the service of a builder. Here he manifested a thirst for knowledge, and placed himself in an evening school. At the age of seventeen, having a considerable taste for floriculture, he sought and obtained a situation as undergardener at Crocker-hill, in the same county, where after some time he was advanced to the position of head gardener. Still wishing to progress in his favourite pursuit, he apprenticed himself for two years at Chesure Hall. After this, he took a situation in the same line in the county of Kent, from which he removed to the service of Sir Godfrey Webster, Bart., at Battle Abbey, where he could cultivate and apply his floricultural knowledge. His strong and faithful attachment to the principles and practices of Protestant Nonconformity at length led to his leaving the service of the baronet, who nevertheless often employed him at the Abbey, and patronized him in his business as nurseryman, which on retiring from the Abbey he had commenced. At what particular period of his life he became savingly interested in divine things, the writer is unable to ascertain, but he was in union with an Independent Church at Dartford when he came to Battle. His mind had been exercised on the subject of believers' baptism while in communion with the Pædobaptists, but his way was not clear for the carrying out of his convictions of truth and duty. In the year 1834 Mr. Denyer was baptized and united with the Church meeting in Zion Chapel, Battle, then under the pastoral care of the Rev. W. Garner. Four years after this, he was chosen to "the office of a deacon, which he used well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus."

For twenty-six years, until he "finished his course," he served his Divine Master in that relation, in which he gained the distinction, "good and faithful servant." Mr. Denyer took a deep interest in the welfare of a Sabbath-school connected with the cause at Battle, but situated at the hamlet of Netherfield, four miles dis-

tant. Here he laboured for the space of thirty years, teaching the young, and frequently preaching to their parents and others, "the word of life." In addition to his other labours, he became a superintendent of the Zion Chapel Sunday School, which office he filled well, until the sickness came which proved to be unto death. For the pecuniary support of the Redeemer's cause, he weekly "laid by in store as God had prospered him, and he commended the practice to others as a scriptural, pleasant, and effective mode of sustaining the interests of religion. Simple trust for salvation in the merits of Christ characterised him in the activities of life and on the dying bed.

This servant of the Lord, after several months' illness, and a few days of exceedingly difficult breathing, arising from a complication of disorders, died calmly on Thursday, March 24th, 1864. His mortal remains were placed in the Battle cemetery on the Monday following, and were accompanied thither by a large number of sorrowing friends, among whom were not a few of the respectable inhabitants of the town, as well as members of the church, and teachers and scholars of the Sabbath-school, the tradesmen of the town meanwhile showing their respect by partially closing their shops. On the following Lord's Day evening Zion Chapel was crowded to excess, and many went away unable to find room, when the minister of the place improved the death of this "brother beloved." Sermons in improvement of the event were subsequently preached by the pastor at the sub-stations, Netherfield and Whatlington, where our departed friend had often broken the bread of life to the people. It speaks well for the Christian life of Mr. Denyer that even men of the world, as well as men of God, without exception, acknowledge the excellence of his character. He was a man who strove for peace and purity in the church; and who aimed at the conversion of sinners to God, and not without success. May we who remain "in the body pent," for a brief period longer, follow the deceased as he followed Christ, and aim at greater degrees of moral and spiritual eminence than even our beloved brother attained! "Be not slothful, but followers of them who through faith and patience inherit the promises."



# THE MISSIONARY HERALD.

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## JAMAICA JUBILEE.

In the *Herald* for September, 1863, we called attention to the address from the pastors in Jamaica to the Churches under their care, on the approaching *fiftieth* anniversary of the Mission in that island, where the Rev. John Rowe landed Feb. 23, 1814. Our brethren propose to raise a fund to promote the extension of the African Mission, in which they take the deepest interest,—to increase the number and improve the character of their day schools,—to complete and put into good repair, chapels not yet finished, and old ones needing renovating,—and to form a *Jubilee Mission* in the Island itself, in which there are many outlying parts, beyond the reach of any settled pastor, and where the people can only be reached by a Home Missionary visiting regularly the stations selected for preaching the Gospel.

Now we apprehend that no one of our readers will be indifferent to these objects; and our Jamaica brethren have shown much wisdom in confining their proposed fund to them. They are few and simple, but very important. They begin with the African Mission, and end with a Home Mission; and this is put last, not because they are unmindful of the Saviour's direction to his apostles about "beginning at Jerusalem;" for our friends began at *home*. They have cultivated that first, and have done it well. But they want to do it more thoroughly; and as circumstances have greatly tended to change the dwelling places of the people, they feel the necessity of following them to their new abodes.

Our brethren naturally look to England for help in this time of need, as well as of joy. The Jamaica Churches raised a large sum of money when THE Mission Jubilee was held in 1842. Now that theirs is come they say, "Will not you help us?" The Committee would gladly have done something in response to this appeal. But it was not possible to afford effectual aid with the large deficit that was in view. They therefore deferred the matter until the close of the financial year. And having received a blessing from the Divine Hand, through the Churches, which has removed all present anxiety about the Society's pecuniary affairs, they will be able to help the Jamaica pastors and churches, who have deputed the Rev. W. Teall to visit this country on their behalf, and we bespeak for him a cordial welcome.

The brethren out there have not been idle. The first important meeting was held at Montego Bay, on the 17th of February last. It consisted of the ministers and delegates of the Jamaica Baptist Union, representing over

50,000 persons; and it is stated by competent judges, that not less than ten thousand persons were present at a great gathering which was held in the open air. Among other business done by the Union, was the adoption of an address to Governor Eyre, expressing in strong terms their approval of his public acts, especially his determination to employ no one in the Government service who cannot produce satisfactory testimonials of *good moral conduct*. From Governor Eyre's reply to this well-timed and judicious address, and we are sorry not to be able to give them both in full, we select the following sentences.

"It is the duty of every Governor to do all in his power to discountenance vice and immorality, and in no way can he do this more effectually than by regarding such conduct as disqualifying for appointments to, or promotion in, the public service.

"I thank you for this spontaneous expression of your approval and sympathy. At the present juncture it is especially encouraging to me to receive such disinterested support.

"I cannot, gentlemen, close my reply without briefly adverting to the gratifying account which I saw in one of the daily journals, that at your recent meeting at Montego Bay, there could not have been less than ten thousand persons assembled to meet you in celebration of the Jubilee, and that yet, to use the words of that journal, *not a single police case has resulted from this mammoth and memorable demonstration*.

"What a contrast this peaceful and orderly assembly, to celebrate a religious service, presents to days gone by. Surely when the influence of the Christian missionary is so powerful in the preservation of outward conduct and decorum, we may reasonably hope that it is not without its effect upon the inner man, and that as years pass by, and successive generations follow each other, the failings and vices of the rural population, in a great degree due to the yet unextinguished and degrading influences descended from slavery, may give way before the practice and the teaching of Christian ministers, and that our country people may become, in after years, as honest, as truthful, and as virtuous, as are the peasantry of any other country.

"Persevere, then, gentlemen, in the holy undertaking in which you are engaged, and doubt not that, in His own good time, God will grant an answer to your prayers, and a blessing upon your labours.

"For your kind good wishes towards myself and my family, I return you, on their part, and on my own, my grateful acknowledgments, and I humbly share in your prayer that when our respective labours in this world are terminated, we may all meet in the everlasting kingdom of our Lord and Saviour Jesus Christ."

These are "good words" indeed! They evince a heartfelt sympathy with the *religious* objects and character of the missionaries. They seem to be the expressions of a godly man; and while we, in common with our brethren in Jamaica, would regard with extreme jealousy any public interference whatever on the part of any governor, with the religious concerns of the people; we feel certain that every friend of social order will concur with them when, in their address, they say:—

"We should be wanting in a proper discharge of our duty to God, to ourselves, to the thousands of our congregations, and to the religious public in general, did we fail to record our most cordial approval of your Excellency's late official notice requiring as essential, from all candidates for office under Government, the possession of moral as well as other qualifications; and stating as a discouragement of immorality, the disadvantages that would result to individuals of disreputable character already in office, in relation to their future position and emolument, by their continued indulgence in vicious practices and habits."

Viewed in the light of these facts and statements, Governor Eyre comes up to the Scriptural representation of a Chief Magistrate,—“a terror to evil doers, and a praise to them that do well,” and it was right and fitting, that Christian ministers, who are so deeply interested in the well-being of the people should rally around their Governor, and support him to the best of their ability, in his efforts to check the licentiousness of wicked men, who have too long disgraced the Government in whose service they held a place. We trust their reign is over now! What a vast change has been effected in the social and moral condition of Jamaica during the last fifty years!

Recent mails brought some further intelligence of Jamaica Jubilee services; and among others we have received the MS. of a commemorative sermon preached by Rev. D. J. East, President of the Calabar Institution, at Falmouth, in the chapel once occupied by WILLIAM KNIBB. Most likely it will be printed along with a history of our mission in Jamaica, by the Rev. J. Clark, and other documents prepared by Revs. W. Dendy and B. Millard, in a small volume, to be published in commemoration of the past fifty years.

The following extracts from it will interest all our readers; but we beg to call the especial attention of our younger friends to them. They do not remember the events of which the preacher speaks. But they *ought to know them*, that when they hear of the intense excitement of anti-slavery times and struggles, the pitch of fervour to which vast assemblies were wrought up by the persuasive, manly appeals of Thomas Burchell, and the glowing eloquence and burning indignation of William Knibb, they will not only cease to wonder, but will almost regret that they did not belong to the same generation as these noble-minded and heroic men!

The Baptist ministers now in Jamaica are their worthy successors. Though living amidst less exciting scenes, and with few exceptions, strangers to the toils, the struggles, and the dangers of the fierce contests of former days, and reaping rather the fruit of the labours of these pioneers in the great work, as well as of their own; they are prosecuting the same grand design. They are surrounded with difficulties and discouragements peculiar to the present time, from which their predecessors were exempt, and which, in order to be met and overcome, require, though in a somewhat different form, the old devotedness, zeal, and fire.

Listen, then, to Mr. East while he describes in few, but striking words, Jamaica as it was, and Jamaica as it is. There is something wonderful in the

#### CONTRAST.

1. Fifty years ago Jamaica was, with very limited exceptions, a very Sodom of iniquity.\* All classes were addicted to the most shameless profligacy. Marriage, in many districts, was hardly known, and on some estates was absolutely prohibited. We have much to mourn over still; but how great the social change which has come over the land. Now concubinage, amongst what are called the respectable classes, is becoming branded as dishonourable, and marriage is becoming the rule; while family ties, and the hallowed associations of home, are inducing an improved social morality in other respects.

2. Fifty years ago, 300,000 out of 350,000 of the population were down-trodden and oppressed under the iron foot of slavery; and men and women were driven

\* Parts of the Parish of St. Elizabeth, where Moravian missionaries, and one or two Churchmen were labouring, exceptional.

to the field, and forced to their unrequited tasks like beasts of burden ; and often flogged and tortured with relentless cruelty on the most frivolous pretences. Now, for six-and-twenty years the boon of liberty has been enjoyed, so that four-fifths of our present population can say, they were never in bondage to any man.

3. Fifty years ago, the masses of the people were sunk in the grossest abominations of African superstition : to the great masses of them there were no Bibles, no Sabbaths, no schools : and some of the professed ministers of religion were among the most profligate and abandoned of the community. How changed the state of things now ! We have superstition, and ignorance, and irreligion enough still. But blessed be God we have no longer a heathen community. Too many profane God's holy day in idleness, and sloth, and dissipation : and very many keep Sabbath, only once in fourteen, instead of once in seven days. But now the Christian Sabbath is an institution every where acknowledged, and with more or less rigidity observed. Places of Christian worship occupy not only our towns, but lift up their heads in almost every mountain village and district of the land ; so that the public means of grace are brought within reach of nearly the whole population. And every Christian denomination has a goodly band of faithful, hard-working, godly ministers, who watch for souls, as those who must give account unto God. Jamaica is not paradise : its inhabitants are not angels : iniquity still abounds : the love of many waxes cold ; and many walk, of whom your pastors tell you often, that they are the enemies of the Cross of Christ. But we bless God Jamaica is not what she once was,—a slave-cursed sink of abominations.

4. Fifty years ago, it is to be feared, that in some parts you might have searched in vain for a single God-fearing, praying, Christian man. What is the case now ? Why, to say nothing of other Christian denominations, there are now in connection with our own Mission upwards of seventy regularly organized Christian churches, comprising more than 30,000 members, presided over by one-and-forty Christian pastors, of whom nineteen are men of your own clime, whom God has raised up amongst yourselves, and counted faithful, putting them into the ministry. No doubt among these 30,000 Church members there are large numbers who have a name live, while they are dead. But making every allowance for a nominal, or a hypocritical profession, we believe there is a glorious company, whose hearts have been renewed by the grace of God, and over whom we may rejoice as new creatures in Christ Jesus.

5. And who shall say, how many during the PAST FIFTY YEARS have passed away from the Church Militant in this land, to the church triumphant in heaven. O we are sure that from the churches of Christ in Jamaica, there is even now a goodly fellowship who, having washed their robes and made them white in the blood of the Lamb, appear pure and spotless before the throne of God : and of these, some, as faithful witnesses, having sealed their testimony to the truth with their blood, are honoured to wear the martyr's crown. Truly, Brethren, in the review of the past fifty years, we may wonderingly exclaim, "What has God wrought ?" And as gratefully add, "The Lord hath done great things for us, whereof we are glad. O give thanks unto the Lord ; for he is good : for his mercy endureth for ever."

We offer no apology for the length to which this notice has extended. Jamaica once drew all eyes upon her. The interest awakened by the rapid progress of the work, and the bitter sufferings of the negro was such that Indian missionaries began to complain of coldness and neglect. Now that the conflict is over, and the *Society's* work done there, it would be an ungracious thing to turn away from her, when she asks for sympathy and help in the Jubilee year. For a long time to come Serampore and Jamaica will be the two spots in the mission field round which will gather the fondest recollections—and they will be recollections not only of some of the most illustrious men ever sent forth by the Church of Christ into a sinful world ; but of deeds done by them, whose influence will never die.

## VISIT TO DINAPORE, BIHTA, AND GYA.

BY REV. E. EDWARDS, OF MONGHYR.

Since I wrote you last my work connected with the English church has been as usual, with this exception that during two months the whole responsibility devolved upon me, and another month on my colleague.

The new chapel, which can hold two hundred people, is found very commodious, and the harmonium is a great help to the singing. The attendance is good, but the accessions to the church cannot be numerous, for the English population is not large, and there is an Episcopalian church in the station.

Latterly, I only occasionally attend the native services, for I think one missionary and two native preachers quite sufficient for this work. I go instead to preach to the multitudes in the bazaars.

Four native Christian widows, also Mrs. Edwards and two English members have commenced to visit the heathen women. My wife also teaches five children whose parents are unable to pay for their education. There are six hopeful characters whom I visit in their houses for religious conversation and prayer. My servants meet me daily for Scripture reading. Other families follow this example.

The teachers attend a Bible class five times a-week, and are improving. A native Sabbath school has also been started. Two of the monitors have expressed a wish to be baptized. There is one preparing for the work of catechist.

During March I took a trip to Patna, Dinapore, Bihta and Gya. Patna is a fine field for mission work—such crowds of attentive hearers. At Dinapore, brother Gregson is getting on well amongst the soldiers.

Bihta is a village twelve miles from Dinapore, where is held an annual mela, which attracts myriads of people to present their petitions, with offerings and burning of incense to the obscene Hermaphroditic Mahodea, in whose power the worshippers believe to be the gifts of riches and male children. At one of these melas, in company with Mr. Kallerer, my father-in-law, I remained in a tent from Saturday till Monday. The spectacle, at night, was very strange and unearthly. Some of the people were lying on the bare ground like sheep; others wandering hither and thither; females, here and there, dolefully wailing on meeting one another after a long separation; tom toms and drums beating; female dancers, in meretricious costume, performing their fantastic movements, accompanied by waves of sound precipitously rising and falling—incense burning, torches blazing, smoke ascending,—the dark horizon skirting the lurid canopy,—and the whole scene suggestive of the fiery regions of Pluto.

I was glad to find in such a place so many disposed to listen to the preaching of the Word. Tracts were eagerly sought, and Scriptures bought. One very interesting character, with a group of companions, after a serious conversation, became very anxious to possess the Book of Life, assuring us that he would give up his old religion and embrace the new one. Having with great joy received the last copy in our possession, he went on his way rejoicing, with the Word of God, towards his benighted home fifty miles off.

Gya, which is about sixty-six miles from Patna, is reached by a new road, elevated for the greatest part, from six to seven feet above the level of the soil, on account of the extensive floods which take place in the rains. On our way thither we met a party of Thibetans, very much like the wild specimens in the Crystal Palace. They could but very imperfectly understand us on spiritual subjects. The town is prettily situated, and partly surrounded by three tiers of hills, with rocks gleaming in the distance.

Gya is the strongest hold of idolatry in India, on account of its being the chief and last place resorted to by pilgrims for offering *pinda*.

The grand temple is considerably elevated, and is reached by flights of fine steps. It is a massive structure, with columns and domes, the highest of which is surmounted by a ponderous figure of gold. The interior contains numerous and various idols, of which the most sacred is Vishnu's foot. In the centre is hung a huge bell, the idolatrous gift of a European of the last century.

The Gya-wals, who are the hereditary priesthood, send their emissaries to seek and conduct pilgrims from all parts of India,—from Cashmere to Cape Comorin, from Afghanistan to Thibet. They are as rich as princes, and at the great festivals are robed in precious embroidery, their dazzling presence filling the devotees with reverential awe. When a rich pilgrim comes, he is sure to be well fleeced.

*Pinda parna* consists in offering balls of rue and flour, accompanied by Brahminical incantations, for the liberation of the confined spirits of departed relatives from the power of the manes. When a place is haunted the ghost is enclosed, and sealed in an iron, silver, or gold key (according to the circumstances of the occupants) which is taken to Gya, and cast into a well, which is lucrative to the priest. It is sad to reflect on the moral darkness of these idolaters. The Brahmins are full of levity, and conscious of their imposture. Cast a (loathing) glance on yonder tank, overlaid with a greenish layer of disease-breeding excrescence. There the pilgrims perform their ablutions, and quench their thirst. Is there no authority competent to abolish such a pest?

The enclosed leaves I took from the Gya never-dying tree, one of the three Botanical immortals, whose roots are said to meet, though their trunks, branches and ghost-inhabited leaves are hundreds of miles apart, at Rooree, Allahabad, and Gya.

It is gratifying to learn that as the result of evangelization and education, the number of pilgrims to Gya is diminished by two-thirds. We had the pleasure of preaching Christ to numerous gatherings even in this fort of idolatry.

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### THE NATIVE MISSIONARY IN BARASET.

BY RAM KRISHNA KOBIRAJ.

(Concluded from July Number.)

We left that place, and arrived at Deyoolya in the afternoon, when people came and announced the death of several persons with whom we were acquainted. We were especially sorry to hear of the death of a Brahmin who loved us heartily, and had high regard for us. No sooner were we seen there, than the widow of the Brahmin began bemoaning the death of her husband within her compound, thereby intimating that her beloved husband died whom we loved. Two years ago I gave the deceased a copy of the Bengali Bible. He praised very much its historical, ceremonial, and doctrinal parts. When we had stayed four days there the Brahmin used to come into our tent by night, and was delighted to sing our hymns with us, and praised the religion of Christ before every one; and we had a belief that he was not very far from the kingdom of God.

We spoke to the people about the uncertainty of life, eternity, judgment, and the salvation by Lord Jesus Christ, till 9 o'clock in the night. After prayer, we went to bed, when the sky was very clear; but at midnight, when we were asleep, suddenly a heavy shower of rain fell, and we and our things all were wet, for our tent could not protect us from the sheet of rain. So we were obliged to spend the remaining part of the night in trouble. In the following morning people came to us, and we spoke and gave them books.

In the afternoon we left that place, and took our course homeward. At the break of day we went to a village called *Kataliah*. Motee Lall began to declare the word of God in one quarter, and myself in the other. I entered into a house. The headman immediately supplied me with a seat, and when I sat down, and began to talk, men, women, and children of several families sat surrounding me. I spoke to them of the principal doctrines of the Christian religion, and of the absurdities of Hindooism, and sang our hymn and prayed. Most of them were affected, especially the headman, who brought a pice and gave to me, telling me

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\* This diary is from the pen of our native brother himself. This will account to our readers for certain peculiarities of expression.

that it was for tiffin. I could not think it proper to refuse, lest it should give pain to his mind; nor did I think it proper to use it for my gratification, lest others should think that what I did was done for the pice's sake. I gave the pice to the boys for their tiffin; upon which the old man seemed a little displeased, and said, "Sir, I gave the pice for your use, why did you give it to the boys?" In reply I told him, "By the blessing of God, I have plenty to eat, but our Lord said, that unless you be like these children, you shall never be able to enter into the kingdom of God." Here I remarked something more. The old man was much affected, and requested me to see them again. Besides this, I visited other families and distributed books.

In the afternoon we preached the glad tidings to a great number of Hindoos and Mosulmans at the *Kadamgachee Hat*. The people heard us with silence, and took our books. In the end one of them said, "It is by the blessing of God I have heard to-day such very good words;" and another young man requested us to go to their village. I thanked God for all His blessings we enjoyed while we were abroad, and because we have been enabled to do something for His glory.

### PROGRESS OF THE WORK IN TIPPERAH.

BY RAM JEEBUN.

The following letter is printed as it was received. The style and expression are peculiar, and show that English is not the native language of the writer; but its very mistakes will be interesting, and may serve, in some measure, to illustrate, by way of contrast, the difficulty which Europeans must feel in mastering an oriental tongue:—

"The Lord appears now to be coming down in this part of the country (Tipperah), to raise his children, and to awaken sinners. Many of the people here are praying as they never prayed before. The Spirit of Conversions in this part seems to be rife, as scarcely a month passes in which a sinner does not shun the broad road to lead destruction. The stout-hearted men are brought to bow; churches are daily crowded to overflowing; and a most fixed and solemn attention is given to the word of God the truth.

"Now I am exceedingly happy to say that I have established a free branch-church here, at Baboriarah (west of Tipperah), near of Alliergunge, distance 22 miles from this station, through the favor both of Tipperah and Jangalia churches; congregation, where four have been baptized by me, and added to that church; and I still hope of increasing the number daily. A thatched building having been estimated for Rs. 64 (sixty-four), including the cost of furniture, will be soon erected, and the expense for doing which will be met from the sum raised by subscription among the European gentlemen of this station. 'The kingdom of heaven is like to a mustard-seed.'

"An assistant preacher has been appointed in November last by me, who is bold, faithful, and industrious. Himself carries on the good work there, and preaches now and then all around of Baboriarah. I shall appoint another full preacher, if Almighty does some little subscription.

"I expect to have another church at Noutolee (south of Tipperah), where from I have received a rejoicefully letter that 14 (fourteen) houses of Soteogoroo are very willing to follow in Christ.

"This amiable work is doubtless effected by the influence of the Holy Spirit from on high, and by that spirit of Christian benevolence which the attentive and constant perusal of the holy Scriptures cannot fail to inculcate.

"We are spending our time in the following way:—

"On the first of every month praying for missionaries, as is now done all over the Christian world, at the monthly concert of prayer; Wednesday, held female meeting by my wife; Friday, prayer meeting; and Sunday, twice service usually.

"I am very willing to publish a small report of Baboriarah, to the end of its fulfilment, and then shall send one for you.

"I have established a small fund; also a collection is raised after the monthly concert of prayer service. Now the balance, Rs. 18 : 4 (eighteen and four Ans.) only, cash in hand to this fund, after the expenses. Besides, I have another sum, Rs. 64, for church preparing, which I have mentioned on before the other page.

"Will you please tender my best regards to the brethren of our Society's Committee, and pray for me to God the Almighty, that I can safely go on with His blessed work."

## JOURNEY TO THE COUNTRY OF THE SANTALS.

BY REV. R. J. ELLIS.

In the *Herald* for September, 1863, some account was given of a proposed mission to this interesting tribe. Now that their country has been visited, we are able to give a report of the journey supplied by our missionary brother:—

"Starting, then, on the 1st January from Sewry, we preached in all the villages we could overtake on both sides of the road, till we came to the Beerbhoom Hills. These were chiefly Bengali villages, in which the Gospel has been frequently preached by Mr. Williamson and the native brethren. It was the third day before we reached the Santali villages; but on the evening of the second day we met with a party of Santal Chowkidars, one of whom came up with evident satisfaction to tell me he had heard me preach one evening in the Sewry bazar. Did he remember any thing that was said then? Oh, yes, he remembered having been told that all life was not alike valuable; and so the life of a goat, a sheep, a buffalo, or an ox, could not atone for the life of a man. He also had a dim recollection of something that was said about God's having become incarnate, and given his precious life for ours. I remember the circumstance perfectly of this man and some others listening most attentively on the evening in question, which was several months ago; but, at the time, was not aware that they were Santals. This little incident greatly encouraged me.

"As soon as we pass the first chain of hills from Sewry, we found ourselves in the province of Behar. The first day we encamped in this province, a party of Santals brought a large female tiger, which they had killed the previous night in a hill not quite a mile distant from our tent.

### PERILS AND LOSSES BY THE WAY.

"We heard from the Santals that as many as *ten* tigers had been killed in the hills adjacent to our camping-place within a few months. This is a source of considerable gain to the hunting party, who, besides a reward of R. 10 from Government for each head and skin, receive also nearly as much from the villagers and shopkeepers in the district, to whom they show the royal beast, carrying him about on a long pole, swung on the shoulders of four men. At Doomka, where we staid several days, I learned from the sub-assistant commissioner that nearly every alternate day some one was brought in from the jungle who had been killed by a tiger. I also heard that in that neighbourhood there are five or six wild elephants, all of which the natives can recognise; and there are also numerous bears and leopards.

"Doomka lies thirty miles to the N.W. of Sewry, and is in the very centre of the Santal district, tho' not in the Damini, which is almost exclusively Santal. It is well cleared of jungle, and enjoys the presence of an assistant commissioner and a sub-assistant commissioner. A native surgeon practises at the station. There is a dispensary and a jail. It stands on a kind of table land, surrounded by hills, and is very picturesque. I was assured, also, by one of the resident Europeans that it is not unhealthy. The shopkeepers in its bazaar are mostly from the North-West, and speak Hindustanee; but there are also many Bengalis engaged in trade, and in the public offices. Not far from the town there are also



some large Bengali villages. Santals and Pahariyas, or mountain men, are the chief inhabitants of the surrounding district, which is not very thickly populated as yet, but is rapidly becoming more so. We found also here numerous hamlets belonging to the Ghatwals, a very low caste of Hindoos. Each of these three peoples speak a distinct language—the Ghatwals adopting the Khorta, or low Hindustanee; the Pahariyas and Santals aboriginal languages scarcely, if at all, allied. Of the language of the former, our dear brother Parsons, of Benares, knows much, and afforded some information to the Society many years ago.

“Leaving Doonka, where, by the way, I was robbed of my wardrobe and some money, we preached in many of the villages lying on both sides the road, till we reached Bhagalpore, which we did on the 23rd January. Here we were hospitably received by the Rev. Mr. Mills, of the Additional Clergy Aid Society; and I had also the pleasure and privilege of making the acquaintance of the Rev. W. T. Storrs, who is engaged in the Santal country, in connection with the Church Missionary Society. From the latter I received a most cordial invitation to visit the C.M.S. station at Taljhary, about six miles from Rajmahal, to see which was the principal object of our going so far north.

#### PREPARATION FOR THE WORK.

“From our leaving Sewry I had devoted a part of every day to the language, and had occupied the interval between our visits to Boussee—north of which there are no Santals—in consolidating my knowledge of it; so that when we got to the confines of their country, I found myself able to speak with them a little, and was delighted to find they understood me. On reaching Burhait, which we did by a very bad road, we found a Pahariya Christian waiting with a note from Mr. Storrs, respecting his affectionate invitation to Taljhari. The following day, being Sunday, we remained at Burhait, and had worship morning and evening with the Christian schoolmaster and his family. I had also an opportunity of preaching twice to large audiences in Bengali, and twice also in Santali in the course of the day. Burhait is a very large bazar—the chief bazar in the Damin—and consists of several *parahs*, one of the largest of which is inhabited by Bengalis. You must know that the Santals are not shopkeepers; on the contrary, they seem to rely upon the Bengalis to bring them every thing—a privilege of which the latter are not slow to avail themselves. Although it is contrary to the orders of Government. Therefore, large numbers of them are to be found here and there throughout the district, greatly to the impoverishment of the poor Santal, whom they rob systematically, and, strange to say, without any signs of resentment.

#### INTEREST AWAKENED.

“The Bengalis at Burhait were delighted to see us, and to hear us talk their own language; but one of my Santali audiences was even more interesting, and it is memorable to me as being that in which I seem, for the first time, to have “found my tongue” in Santali. It was not an unmixed audience, for there were several Mussalmans, and also one or two Hindoos; but all were nearly alike ignorant. After hearing what was to be said generally, they began plying me with questions which took us over a very wide field, beginning with the creation of man, his fall and expulsion from the Garden, and bringing us down, through intervening prophecies, to the coming of the Messiah. They were greatly delighted with the relation of his doings, teaching, and death; and reluctantly allowed me to depart, after being with them about an hour and a half.

“Preaching in many of the villages after leaving Burhait, we arrived at Taljhari on Tuesday night, and had a warm Christian welcome from Mr. Storrs and his dear wife. Here we remained till the following Monday, and I took the opportunity of this interval to have the best of the boys from the school to read Santali with them, and to begin the revival of the Gospel by Matthew, translated by the Orissa brethren, but quite unintelligible to the people of our district. Mr. Storrs also entered very heartily into this work. He is learning Santali, and so

together we had many hours of study over the language, with our boys as referees. A young man of the name of Joseph, a Pahariya, I found was engaged in translating the same gospel (by Matthew), not knowing that it had been already done. His translation is very imperfect. It is from the Hindee, and, besides, is blurred with many importations from the Bengali, which are altogether foreign to the genius of the Santali. The young man is bedridden, or nearly so, and though his work may not be of any worth, still it is pleasing to see him thus occupying his seasons of freedom from pain for the good of others.

“Mr. Storrs accompanied me to Heraupore, a sub-station about thirty miles to the south-east of Taljhari, which is ably occupied by the Rev. Frederick Lehmann, a clergyman in the Lutheran order. His knowledge of the language I found to be very extensive, and already he has done much in translating. Perhaps no one living has such an acquaintance with Santali as he, and his whole life and energies are devoted to the good of the people. He superintends four schools in the district, and was about to establish other four. He also preaches in Santali to the inhabitants in and around Heraupore. Few have undergone such hardships for the cause of Christ as he; and now he is here, without a single European besides his wife and two children, devoting his time and talents to God’s work on the scanty allowance of R. 80 per month. He is happy and contented, and his partner sustains his hands with a mind full of love to God and to souls.

“Mr. Storrs having returned to Taljhari, Mr. Lehmann consented to accompany us to Sewry, which he reached in ten days from Heraupore. On this last part of the journey my enjoyment was very great, as I felt myself able to make the people understand in their own tongue, and with clearness and accuracy, the wonderful works of God. Brother Lehmann and myself, by our united labours and intercourse, also stirred each other up, and we arrived at Sewry on the 1st March, greatly rejoicing that the Master had granted us the privilege of meeting, and of working for these few days together.

#### ARRANGEMENTS FOR FUTURE.

“In connection with Mr. Storrs we settled the boundaries of our respective districts, agreeing that the portion of the Damin-i-Koh south of a line from Kooshkira, on the east, through Kenduah to Noni Haut, situate on the high road to the west, should be occupied by us; and all to the north of that by the C.M.S. To the south of the district, as you will see by a reference to the map, lies Bancoorah, which Mr. Highfield, of the Wesleyan Methodist Society, looks forward to occupying. The Grand Trunk Road, lying to the north of Bancoorah, will appropriately form the southern limit of our district. Thus we shall be supported by, and afford support to, the brethren of the C.M.S., on the north; those of the W.M.S., on the south; and those of our own Society in Beerbloom, on the east. Doomka will be our head-quarters seven months in the year; the other five, the rainy season, must be spent elsewhere—probably in Sewry. The impossibility of obtaining suitable Bengali labourers to go into the district—which, it must be confessed, is an isolated one—seems to make it necessary that I should go to live there myself for some time, till our operations are fairly started. I am therefore now collecting money to build a small bungalow and school-house, which I hope to raise independently of any aid from the Society.

“On this tour, of which I have given you a very imperfect outline, we visited 176 villages, of which 98 were Santali. In all these villages, with one exception, a Bengali village, our message was well received. The Santals, especially, were delighted to see us, and were much surprised at what was said. When we spoke to them of the only-begotten Son of God, they said that their God—the sun—had many children. These of course were the *stars*. That God should desire our good was also new to them, for in their prayers they only ask that he do them no harm. Of a hereafter they had not heard, or of a day of account and judgment. The word they use for *hell* is a borrowed one, and the idea expressed by it is also foreign to them. *Heaven* they have not, or it is only the visible firmament. In short, the ideas we had to present to them were totally new, as far as regards them; and we therefore enjoyed the spectacle, and were enabled in some measure to understand the feelings of men hearing the tidings of God, and of His Gospel, for the first time.

“What the effect would have been had we been gifted with the command of language they have themselves, we cannot tell; but, as it was, they either sat or stood in amazement, repeating after us what we said, and wondering at it amongst themselves. The women seemed especially interested. They came out in crowds, with their infants in their arms, and, unlike the falsely-modest Bengali females, listened and asked questions, shewing, in many cases, a deeper interest and a higher intelligence than their male companions.

#### THEIR CUSTOMS.

“The Santals are very ceremonious in their salutations. When a young man goes to the house of an aged relative, he prostrates himself in his presence, and takes one foot of his senior, and puts it on his neck. When equals meet, they make their *johar*—stretching out their arm, with the fist closed, till they nearly touch each other; then opening the hand, and raising it gently till it touches the forehead. When a male visitor comes to a house, the young females prostrate themselves on their knees before him, and touch the earth with their forehead, whilst he slowly makes *johar*, bringing the side of the left hand to right angles with the back of the right, as the latter touches the forehead. The young lady then washes the feet of the visitor with water, and anoints them with oil. The old women do not go on their knees, but placing the palms of their hands together, and bowing before the men, they raise their hands to the forehead very slowly and solemnly. The men also shew them much respect. All at first made *salaam* to us, but latterly we made *johar* to them (as they do to equals); and at this they were greatly pleased.

“Their villages are, in general, neat and clean—quite a contrast to Bengali villages. They usually consist of only one street, and the houses are ranged in lines, gable to gable, on each side. Nearly every house has a kind of ox-stall attached, at the end of which there is also a small enclosure for the fowls, and one for the pigs. Bullocks, or buffalos, fowls and pigs, are to be seen on almost every steading. Usually the house is enclosed by a railing, or by a high hedge of tree-branches firmly bound together, so as to exclude the cold in the winter, at which time they are renewed. In the summer these high hedges afford a pleasant shade, when kept in repair; but for the most part, the leaves have by that time decayed and withered away, so that the fence is left open, and pervious to the wind. The houses are built very low, although with much taste; but this is of little consequence to a Santal, who usually sleeps, in the hot season, in the open air, there being a little tidily-kept court or yard in front of each dwelling for this and other purposes. Few of them sleep on the ground, as Bengalis do; but nearly all have charpoys, or small rude bedsteads, the bottom of which is made of thick cord. In the winter they think it an advantage to have a small house, for reasons obvious enough, when we consider their lack of clothes.

#### LOCAL GOVERNMENT AND FESTIVALS.

“Each village is ruled by a *manjhi*, or headman. He is responsible to the *parganite*, who may be ruler of twenty villages or so, and who is also, in turn, amenable to the *desh*, or country *parganite*, who perhaps rules over as many as sixty villages. He (the *desh parganite*) is responsible to Government. Each *manjhi*, however, is held responsible by Government for his own village. Hence, on any one going with the desire to see the people of a certain village, he always enquires, first of all, for the *manjhi*. To his house there is a certain index—*i. e.*, the little shed standing outside his enclosure, which covers the little stones or pieces of wood representing his ancestors. Here, at certain times of the year, offerings of *hariya*, the native drink, are made, for the *manjhi* is supposed to be the father of the village, and of course his ancestors are the ancestors of every one in it.

“The principal feast of the country is the Harvest Home, which usually falls towards the close of January. It lasts for five days, and is attended with great rejoicings and much drunkenness. All the native sports are then exhibited, as shooting (at which they are very expert), wrestling, dancing, &c. With Badan, who accompanied me on my tour, I happened one day to be present in a village when they were performing their sword-dance, and they would not allow us to

leave till we had witnessed it. The women came along from a distance with leaves of the *sal* tree in their hands, singing a kind of jingling song, and now and then wheeling round with a shout. Men then joined them with the *bashi*, or lute, a rude instrument made by themselves from bamboo. Then four or six others came from the house of the *manghi*, with clubs, and swords, and wicker shields, which they laid down at my feet. With much ceremony, they took them up, then prostrated themselves, first at the ancestral shrine of the *manghi*, and then before me. After this, to the sound of the music conducted by men and women, they went through a series of evolutions that almost made one giddy to look at. They turned somersaults, sword in hand, and flew round, brandishing their weapons; and yet, strange to say, they hit no one, and their weapons never clashed. The dance being done, they made obeisance as before, and laid down their swords, clubs, and shields at my feet. They were all the worse of liquor, but begged hard that I should give them some money to enable them to buy what would *intoxicate* them. 'What we have drunk,' they said, 'won't make us insensible,—it is only our own manufacture; but if the *sahab* will give us some money, we shall get something from the liquor-shop (kept by a Bengali), which will put us *right over*.' Need I say that they did not get it?

"The last day of this feast is spent in the greatest debauchery their means will allow, and for several days after few of them are fit for work. It is their national festival, and is looked forward to by them all with great delight. Other gatherings there are throughout the year, and at many of them fowls are slain in sacrifice, and eaten. The unfortunate traveller who goes through the district at such times must make up his mind to some hardships, as even *fowls*, the staple of our Indian diet, are scarcely to be had. In some large villages we found them unprocurable, and it was only after much searching that my servant obtained a kid, for which we had to give an exorbitant price. Kids, as you are aware, are also used largely in sacrifice, as are likewise pigs.

"The *Chatom* (or Umbrella) *Puja* is held in the beginning of the rains, and is the signal for a very large concourse of people in the districts where it is attended to. A high pole is anointed by the *naiki*, or priest, with milk and *ghee*, and adorned with flowers; and then, in the top of it, is fixed a white umbrella. The pole being elevated in a small scaffolding made for the purpose, all the people dance round it, singing and shouting. This *puja* is also a time of much drunkenness.

"If you ask what is the religious belief of the Santals, I answer I believe they have none. They live and die like beasts; and if at their death some friendly relative will take a bone of their body to the Dumoodar—what they call, *par excellence*, the *Nai* (river)—all is well. Some of them are found with the *jol*, or tangled mass of hair, which they keep, like the Hindus, till a certain time in the year, when they make a pilgrimage to some Hindu shrine, and have it shaved off, presenting a few *rice* and some edibles at the time. The latter is undoubtedly the most meritorious part of the ceremony in the sight of the Brahmins, who are the instigators of it. They fear the demons which are supposed to infest the woods, but they have no object of veneration and love—not even the licentious Krishna, or uxorious Shiva of the Hindoos. We have, therefore, in their case, comparatively unoccupied hearts to bring under the loving influences of the Gospel."

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### THE MISSION IN DELHI.

The letters which Mr. Smith has sent will give our readers interesting information of its state and prospects. Mr. Smith is carrying on the work with his accustomed energy, and with encouraging signs of success. We wish it was in his power to carry out *all* his views; but time and patience are needed where the work is surrounded with difficulties that appear almost insuperable. He writes as follows:—

#### PROSPECTS OF THE MISSION.

"In some respects the mission looks very encouraging: the congregations are excellent everywhere. In the Chooek the crowds are increasing, and more

visitors come for conversation to the mission-house. The prayer meetings among enquirers and native Christians are well attended. On Monday evening I had more than 100 present at Meerka Gunge; last evening I had fifty at Delhi Darwara. This morning I visited Pahar Gunge, and had much interesting conversation with a number of people. Our native agents are generally working well. We have just had one party of three of them out to Gurgauw and Rewance, and they were received enthusiastically by the people generally. Bhagwan has just returned from Bhagput, a large town where we have taken a house and are sending a teacher. He says, day after day, until late at night, he was engaged in preaching and conversation, and he could scarcely get even necessary sleep. I have visited two of our new stations, and was much encouraged by the number of apparently earnest enquirers who came to me for conversation. Several were anxious for baptism, and, if they continue, will in due time be received. In the district the desire for teachers is very great, and we are meeting it as far as we can; but we are much shackled for funds, and must have present help. The mission has suffered much, and it will take some time to remove bad impressions; still, I think we shall gradually regain the confidence of the Christian public. Our expenses are nearly Rs. 300 per month, and we cannot decrease them without impairing the efficiency of our operations.

*(To be continued.)*

#### HOME PROCEEDINGS.

The meetings which have been held during the past month have not been, as far as we have knowledge of them, very numerous. Mr. Parsons has attended one in Denmark Place, and has gone to Stroud and its neighbourhood to represent the Society, and St. Alban's, where he was joined by the Senior Secretary, who also, with the Revs. W. G. Lewis and A. Saker, was present at Great Leigh, in Essex. Mr. Saker also visited Markyate Street, and Dr. Underhill has represented the Committee at a great missionary festival at Wolkhagen, near Rotterdam.

We beg to call attention to the following resolution, passed at the annual meeting of the Worcestershire Association of Baptist Churches, assembled at Upton-on-Severn, June 7th, 1864:—"That whilst this Association earnestly sympathises with the Baptist Mission, and expresses its confidence in its Committee and officers, desires also to express its conviction that country churches are not sufficiently represented on its Committee, and suggests that each Association of Churches be allowed to elect one or more members to sit upon the Committee, and that the travelling and other expenses be met by the constituency."

As the same sort of feeling may exist elsewhere, we beg to state for the information of our friends, that they will see in the forthcoming Report all the changes which have been suggested in the constitution of the Society, in order to meet such cases. But it remains with the constituent body to determine what changes shall be made. The Committee have no power whatever to effect any. They can only act in accordance with rules in existence. Without doubt these suggestions will receive the most careful consideration, and we earnestly hope the members of the Society, when they meet next April, will be guided in their deliberations, and be led to adopt those which will tend to knit the affections of the Churches more strongly than ever to the Mission.

The Rev. T. Evans has been engaged during the past month in Anglesey. He visited twelve churches, preaching on Lord's days, delivering lectures on India during the week. He then passed over into Carnarvonshire, preaching and lecturing, the attendance at these meetings being large, and an evident interest being awakened. Our Welsh friends are determined they will not let their countryman remain idle. Never before having seen a missionary from the field who speaks, like Mr. Evans, in their own tongue, their reception of him has been enthusiastic, and he has not failed to meet their expectations.

We have great pleasure in acknowledging the gift of one hundred copies of the Rev. J. Mursell's admirable address as Chairman of the Baptist Union, for distribution among our missionary brethren. They will receive it with great pleasure, and be gratified that they have been thus kindly borne in mind.





£ s. d.		NORTH WALES.		MONMOUTHSHIRE.	
Warmminster— Collec. (less expens.)	8 16 0	Portmadoc— Contributions	10 0 0	Ebbw Vale— Contributions	8 11 9
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Do. Sun. School	6 8 1	Wrexham, Chester Street— Contribs. Sun. Sch.	3 0 6	Newport, Charles Street— Contributions	8 10 8
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Leeds, Blenheim Chapel— Collec. United Com- mun. Ser. for W. & O.	8 8 0	Less expenses	0 0 4	SCOTLAND.	
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		Less expenses	0 0 6	Ladies' Working Soc. by Mrs. Gibbs for Rev. J. Smith's N.P., Delhi	12 0 0
		Twynyrodyn— Collect. (less expens.)	2 13 8	NEW ZEALAND.	
			0 11 1	Nelson, Bridge Str. Bap- Sun. Sch. by Mr. J.A. Packer	1 10 0

Rev. E. C. Randall, Jamaica, begs gratefully to acknowledge the following Contributions towards building a Chapel at Mount Peto, Jamaica.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thank- fully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor- gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac- Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.



# IRISH CHRONICLE.

AUGUST, 1864.

THE Rev. C. T. KEEN, of Ballymena, having accepted the invitation of the church at Bridgenorth, to resume the pastoral office amongst them, the Rev. W. S. ECCLES, of Banbridge, has been requested by the church at Ballymena to take charge of that station, with which request he has, with the sanction of the Committee, complied.

The Rev. THOMAS EVANS, of Waterford, has resigned his charge in that city in order to enter on ministerial service in Wales.

## TANDRAGEE, Co. ARMAGH.

The following interesting narrative is supplied by Mr. JOHN TAYLOR, a native of Ireland, lately accepted as an Agent of the Society:—

“I purpose in this letter to submit a brief sketch of the origin and present aspect of this station. Tandragee is a town consisting of a population of about 1,500, situated in the centre of a very populous district in the Co. Armagh.

“Previous to my appointment to this station Mr. Bradshaw, a solicitor's clerk, now a student in Mr. Spurgeon's College, who had been brought to know the Lord in 1859, designated the ‘Year of Grace,’ seeing it his duty, as a believer, put on Christ in baptism. He had compassion on the perishing multitude, and preached to them that ‘Gospel’ which had been the ‘power of God to salvation’ to himself. The result was, by God's blessing, many doors were opened in various parts of the town and vicinity, large meetings were convened and souls were brought savingly to the Lord. Some of these saw it their duty as believers to be immersed, and accordingly were baptized.

“I believe it was through the good offices of my dear and valued friend, Mr. Eccles, ‘whose praise is in all the churches,’ that I was appointed by your Committee to this station.

“Notwithstanding the great success of Brother Bradshaw's labours, he had not, prior to my coming, obtained a permanent place in which to worship God. Nor had he, as far as I am aware, attempted to establish a regular service on Lord's days at the usual hour for public worship. The nearest approach to this was a service at three o'clock, held in a room for which he paid a weekly rent out of his own private income.

“At this stage of progress I found the good work. Immediately after my arrival, in answer to prayer, the Lord gave us a suitable house in which we hold two services on Lord's days; and I am highly gratified to record that the Lord has abundantly blessed our labours. Our attendance on the Sabbath morning's service is better than had been anticipated, whilst at the evening service the house is literally crowded. This attendance is not merely occasional, but every evening since the place was opened. The attendance is so much increased we are agreeably compelled to rent a much larger place. Fortunately, however, we have been able to rent a house adjacent to our present meeting-house, so that the two can be formed into one large building, and the expenses incurred by fitting up the first house will not be lost. When the whole work of alteration shall have been done, there will be a deficit of £16 over and above our own personal effort. Our numbers

are still small, and include few of the rich. If some of the rich friends in England, who sympathize with Ireland, would kindly assist us, it would be thankfully received. We have leased the premises for a term of ten years with the power of surrendering our claim at the expiration of five.

"Several souls have been brought to the knowledge of the truth since I commenced my labours in this district, and six have 'put on the Lord Jesus by baptism.' I am happy to say the greatest harmony exists amongst us. Our members are zealously active in the Lord's service. We have opened a Sabbath-school, and some of our members prove themselves efficient teachers. Others of them distribute tracts, while a third class, like Moses, say to all with whom they come in contact, 'Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.'

"We have still a good deal of opposition to contend against, though not nearly so much as upon our first entering upon this sphere. Many who at first took up arms against us as the propagators of some 'new doctrine,' have now not only grounded, their weapons but actually assemble themselves with us to hear the Word of God. There is a spirit of inquiry awakened in the minds of the community. Very many are searching the Scriptures daily in order to test our views of the order and ordinances of the Church of Christ. Not a few Christians of other denominations are thoroughly convinced that our distinctive views are scriptural, but they lack the grace to enable them at once to identify themselves with us. We wait on the Lord, assured that 'His purpose *shall* stand.'

"On Monday evening, 29th ult., the brethren assembled to organize themselves into a church. They requested Mr. Douglas, of Portadown, to be present. He came accompanied with some of the members of that church and delivered a lecture on 'Church Government.' The members on that occasion presented me with an unanimous invitation to become their 'pastor.'"

### PORTADOWN.

MR. DOUGLAS writes as follows:—

"Perhaps a few facts descriptive of our operations may be interesting to the Committee and friends of the Baptist cause in Ireland. This station has had peculiar difficulties to contend with. In the first place, till recently, we have not had a suitable house for public worship.

"A large hall, situated in the centre of the most populous part of the town, capable of seating 200 persons, has now been leased for eleven years, including the current year, at rent of £10 per annum. The seating, lighting, and other necessary alterations, will cost about £30. When finished, I presume it will be as comfortable a meeting-house as one can well desire. The church members, congregation, and other friends of the cause, have subscribed so liberally, that in a few weeks we hope to have all debt now incurred wiped off. We removed to it on the 10th of last January.

"Another difficulty which besets us is, those who usually unite with us are the intelligent and thoughtful engaged in the employment of members of other denominations. So soon as they put on Christ by baptism, they imperil their situations, are forced to leave for employment in other towns, and consequently the cause seems not to be increasing in numbers.

"Eight have been added to the church, and seven have removed to other towns, duly accredited to the Baptist churches existing in those districts, during the past year.

"We are not without evidence of our labours making impressions on the minds of the community. Some have been baptized who, from the opposition of their own families and others, have never united with us.

"In despite of all opposition, the attendance at our meetings on Sabbath and

week days is undiminished. With me it is but the seed-time. I am not unlike a gardener, who is constantly occupied in rearing young plants, which soon are to be transferred from the nursery bed to other localities. We have opened a Sabbath-school since I came; about thirty scholars are in attendance. We have also a weekly prayer-meeting held in our new meeting-house, besides the three weekly services which I hold in different parts of the town and vicinity. The members of our little church co-operate with me in all these meetings.

"I am well received by the people in my house visitations. It is no unusual thing for the inmates of several contiguous houses to come into the one in which I have called, to hear me read and expound the Word of God, and unite with me in prayer. One of the heads of a family in whose cottage I hold a meeting, was formerly a Romanist. She frequently thanks me for attending, and urges the continuance of the meeting, hoping through it the Lord may give her children a blessing. She has once or twice attended public worship with us on Lord's days, and some member of her family has attended every Sabbath for weeks past. May the Lord bless His own truth, and establish the works of our hands!"

### CONVERSATIONS WITH ROMANISTS.

A SCRIPTURE READER has, during the last month, given the following interesting account of conversations with some Romanists. They afford faithful illustrations of the spiritual state of multitudes in Ireland:—As the hurry of out-door labour is nearly over for the present till the harvest sets in, I have had very many favourable opportunities of reading the Scriptures to many of my old acquaintances in the locality where I live, and of pointing out to them the Lamb of God that takes away the sins of the world, as an all-atoning Saviour. I was listened to by many attentively, and kindly received by all.

#### *Extreme Unction.*

I paid the friends at —— a visit last week, and after reading a chapter in our friend's house, a man named ——, a Roman Catholic, asked me, "could any person get to heaven unless they were anointed by a priest." I replied "yes," and pointed to him Peter's 1st Epistle to show him we were "not redeemed by corruptible things, as silver and gold, but by the precious blood of Christ, &c." And also to John's 1st Epistle, where it is expressly stated that "the blood of Jesus Christ cleanseth us from all sins;" not leaving any sin to be wiped away by the ointment. "The reason I asked the question," said he, "I was from home about a month ago, and before I returned my daughter, fourteen years old, died of consumption; and, worse than all, my wife let her die without getting the rites of the Church. So when I came home the priest sent for me to know from me why I did not send for him before my daughter died. I made an apology as well as I could, saying I was from home, and the fault was not mine. But he replied by saying, that by my neglect in not sending for him, 'her soul would be astray to all eternity.' I replied, if that be the case, she will have a great many comrades, for I hear of hundreds being drowned and killed in battle, who are never anointed. The priest got very angry with me at making him such a reply, and what passed between us after that was anything but pleasing, and in the end he called me a wicked heretic, and ordered me out of his house at once. And if I am to believe what you read for me out of the Bible, the case of my little girl is not so bad as the priest told me."

#### *Good Works.*

The day following I paid visits to the friends. In one house I read a chapter for a Roman Catholic family. After explaining to them some passages, the wife replied, saying, "I hope to get to heaven on account of my good works." I asked

her what works did she depend so much on. She replied, "When I lived as children's maid, for seven or eight years before my marriage, I used to bring the children one by one into the new chapel, and baptize them there with the holy water left in the chapel, and through that means I made Christians of them, unknown to any of the family, or any other person living; and I think and hope through that good act alone, I'll get to Heaven, and no mistake about it." I told her "that by the deeds of the law no flesh would be justified in the sight of God," and that "by grace we are saved through faith, &c., and not of works, lest any one should boast." After some further conversation, her husband said, "Mary, you are a fool to trust in such works as them to get you to Heaven." "Do you," said she angrily, "mind your own affairs." May the word of the Lord have free course, and be glorified.

### CARRICKFERGUS.

The Rev. WILLIAM HAMILTON reports as follows:—

"The members are pious and affectionate; six of them pray in public, and their gifts for prayer are very good; they assist and encourage me in every way they can. We have had a meeting on Monday evening, and one on Thursday evening, in private houses, in different parts of the town, and a third is to be commenced to-night. The meetings on the Lord's-day have been very profitable and encouraging. Some of the people at Belfast felt very deeply when they learned that I was to come to them once a week as usual. I had a fifth meeting there last Wednesday at the Provident Home. When those poor girls heard that I was come, they stopped their work, and assembled for worship in a very few minutes, although the matron was out. I preached five times in the open air, and the attendance and attention of the people were encouraging.

#### *Contributions received on behalf of the Baptist Irish Society, from June 16th, to July 20th, 1864.*

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Contributions to the Baptist Irish Society which have been received on or before the 15th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect, as this, if sent immediately, may rectify errors and prevent losses which would otherwise be irremediable.

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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, E.C., or the London Collector, Mr. CHARLES GORDELIEN, 14, Great Winchester Street, E.C.; and by the Baptist Ministers in any of the principal Towns. Post-office Orders should be made payable at the General Post Office, to the Secretary.

THE  
BAPTIST MAGAZINE.

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SEPTEMBER, 1864.

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A VISIT TO BELGIUM.

A TOURIST in Belgium is inevitably attracted to its churches. Here he finds the masterpieces of painting and carving, enshrined in structures the noblest that Christendom can boast. However intent on making acquaintance with these wonderful productions of human genius, he soon becomes aware that the vast cathedrals which contain them, with all their adornments of image, picture, and marble, are intimately allied with the life of the people. They are not, like the abbey churches and minsters of England, memorials of the past—the beautiful but forsaken shell of a religious faith that clothed itself with these gorgeous structures as its natural home. The ghosts of a dead time do not, as here, wander among the pillared aisles and cloistered recesses, nor do the echoes of those vaulted fanes protest against galvanized forms of worship such as our mediævalists practise, as if they could raise the defunct worshippers from their damp and chilly crypts. The temples of Belgium are warmed with the presence of living worshippers, are fragrant with ever-ascending incense. Prayer and praise, and unceasing homage to the deities that dwell there, fill the aisles and arches with perpetual music. Day

and night those altars are served, and the most rapid traveller cannot but be made to feel that the Romanism of Belgium is a living, active, pervasive force, guiding, moulding, and controlling the religious sympathies of multitudes, and leading them with watchful care into the ways that priestly ambition, desire, or religiousness may dictate.

It was a bright sunny day that I spent in Antwerp, the atmosphere clear as crystal, bringing out in wonderful distinctness the sculptured tracery of its marvellous and lofty spire, and colouring with beauty the old pointed roofs and grotesque gables of the houses of the ancient town. It was the day of the Fete Dieu—the greatest of days in the Roman calendar—and the streets were early alive with the crowds hastening to the cathedral for high mass, and to assist in the ceremonies of the day. For once I might see Romanism garbed in its most gorgeous array, and I hastened to find a place in the choir of the vast edifice.

I entered at the door beneath the tower. Before me was spread out the grand nave, with many rows of lofty pillars on each side, bearing on their summits the pointed arches, over which, in long lines of light,

were windows of stained glass, shedding their soft brilliance in waving lines and points of colour upon the thousands of people on the pavement below. Some twenty thousand persons were soon gathered in that vast area, some kneeling and muttering (to me) unintelligible words, as they rapidly passed on the thread the beads of the rosaries they held. Others were bowing in rapt devotion before the tinselled images of the Virgin on the numerous altars, or were lying prostrate before a huge cross, on which, the size of life, was a figure of the crucified Christ. Still more were walking about, and chatting with the many acquaintances the festival had brought together.

At last the organ pealed forth its noble harmonies. Every eye was directed to the sanctuary. Priests in white robes, almost hidden under gorgeous vestments of purple, and silver, and gold, in long procession emerged from the vestry, and amid the solemn silence of the people and the sweet melodies of the choir, with many prostrations, took their places before and around the altar.

The Fete Dieu is a feast instituted in honour of the Holy Eucharist. It is said to have been first observed at Liege, another city of Belgium, about the year 1240, in consequence of certain visions beheld by three nuns, in one of which the Father of Heaven was seen surrounded by angels, and the spirits of the blessed entreating Him to decree its observance. Pope Urban IV. was at that time archdeacon of Liege, and, believing the tales of the nuns, established the feast. On arriving at the pontificate, he made the observance perpetual throughout the Catholic world. Hence the festival is celebrated with the utmost pomp. A Roman authority assures us, that the errors of Protestants have only had

the effect of making Catholics "augment the glory of this solemnity." Therefore was high mass performed with all the splendour that music and showy decorations could give.

Mass concluded, the nave speedily filled with monks, friars, and priests. Many of the citizens also clothed themselves in surplices. Some bore tall lighted tapers; others, lamps of gold or silver, with wax candles burning in them. Banners of purple and gold, glittering with jewels, and ornamented with rich devices and curious patterns, were interspersed. A canopy of cloth of gold, supported by four pole bearers, was next brought out, and was immediately surrounded by many priests in surplices. The procession gradually fell into order, and then the holy wafer, in its golden monstrance incrustured with diamonds, was taken from the altar, and reverently borne by the celebrating priest beneath the canopy.

Amid the melodies of the organ and the chanting of the priests, the procession began to move. First it traversed the aisles of the cathedral, then it went forth into the street. A large gilt crucifix led the way, followed by long lines of surpliced attendants, with lighted tapers and lamps. Next came the chanting priests, whose unisons were toned by the trombone at their head. Last of all appeared the holy wafer with its gorgeous canopy.

I left the cathedral by a side door; and not caring to traverse the streets with the procession, I hastened to the Place de Meir. This street, or square, is a large open space, becoming narrow at some distance down. In the narrow part a small stage had been erected, ascended by a carpeted flight of steps. At the top, on a pedestal, was a seated image of the Virgin, crowned with stars, under a rich pavilion of banners and tapes-

try. Fragrant flowers lined the steps up to her feet. Crowds of people were already there awaiting the coming of the procession. An hour passed away before it came. The stillness of the crowd was occasionally broken by the chants of the priests as they were heard traversing the neighbouring streets. When the procession drew near, everyone stood on tiptoe to catch the first glimpse of its approach. Soon the banners were seen floating above the heads of the people; the voices of the chanters were louder; the trombones resounded along the houses of the street; and as the ranks of attendants neared the enthroned Virgin, they parted on each side, for the priest bearing the wafer to mount the steps.

As the priest's foot touched the lowermost step, every voice was hushed. Then, slowly mounting, the sweet tones of a hymn, sung by children's voices, arose from one side. It was a hymn to the Virgin. And now the priest stood alone before the image, within view of the vast multitude that filled the place. A small crucifix was placed at Mary's feet, and then the holy wafer elevated in her presence. Amid the smoke of incense, the priest chanted a few prayers, often bowing the knee. Then, with the golden vessel in his hand, the priest turned to the people, and as he lifted the consecrated wafer on high, every head was uncovered, every knee bent, and many thousands of people worshipped the god their own hands had made. This done, the priest descended, the canopy moved on, the chant died away among the streets of the city, and after a while the procession returned to the cathedral.

Who among those multitudes remembered the great commandment—  
*"Thou shalt have no other gods before me. Thou shalt not make unto thee*

*any graven image. Thou shalt not bow down thyself to them nor serve them. For I the Lord thy God am a jealous God?"*

Since the extinction of the flame of evangelical truth by the Inquisition, and the murderous forays of the sanguinary Alva, Belgium has been the prey of Rome. The revolution of 1830 broke the yoke, and secured liberty of speech, liberty of conscience, and of worship; and gave the Church of Rome independence of the State. The press was also left unshackled, and education freed from the control of religious parties. The Church of Rome yielded much in order not to lose all, while the Liberals consented to some of the demands of Rome, believing the assurances of the priests that all they wanted was liberty. The liberty of association thus formally inscribed in the charter, was soon employed by the Roman party to reintroduce the numerous orders of monks, and the Jesuits especially took advantage of it. First, strenuous efforts were made to obtain the control of education; and as wealth was accumulated by the bishops and monastic orders, efforts were openly made to destroy the liberties of all other parties in the State. The crisis of this conflict has just culminated. On the question whether the cemeteries of the country should be national or the private property of the Church of Rome, the two evenly-balanced parties came to a dead lock. Unable to overthrow the Liberal ministry, the Catholic party strove to render the conduct of public affairs impossible, by absenting themselves from the Chamber of Representatives, so preventing the presence in the Chamber of a legal majority. King Leopold had no other resort than a dissolution, and an appeal to the constituencies. This has issued, to the chagrin of the

clerical party, in the election of a Chamber in which the Liberal ministry will enjoy an absolute majority. The leader of the party is excluded from the house, and the priest-ridden city of Bruges, with some other places, has freed itself from the Romish influence which has so long predominated there.

This result has been greatly aided by the coming to light, at a time most inopportune for the clerical party, of two scandalous attempts by the Jesuits to obtain large fortunes from men in the hour of death. The papers of the Liberal party have not been slow to avail themselves of these powerful illustrations of the greed and unscrupulousness of the priests. The details of these cases are before me, but want of space constrains me to omit the details of incidents, which resemble in many points those cases of a similar kind that happened when Cardinal Wiseman proclaimed the re-union of England with the Papal see.

It is to be regretted that English Christians give so little attention to the spread of evangelical truth in this interesting country. The Bible Society, through its agent, Mr. Tiddy, has accomplished a good work; and from his labours has issued the formation of the Belgium Evangelical Society, whose operations extend to some twenty churches and stations. In sixteen places only are there organized congregations; and the entire work requires the services of not more than twenty-two or twenty-three ministers and evangelists. Beyond these labourers, there are probably not half-a-dozen persons who are actively employed in Christ's service; and yet there is no Continental country in which there are equal facilities for the propagation of the Gospel, or where the same freedom of conscience and of worship is enjoyed. Cannot the Baptist Missionary Society give some attention to Belgium as well as to Brittany?

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## DEMONOLOGY.—No. IV.

### DIVINATION.

*Continued from page 457.*

THE last point proposed to be considered in connection with Demonology is Divination. Does Satan ever impart to men a knowledge of future events? Have soothsayers ever been inspired, or have they always been imposters?

A desire to penetrate the secrets of futurity has always characterized mankind. Egypt was famous for diviners. In Greece and Rome they had their oracles and augurs. Among the Jews were found enchanters, wizards, necromancers, charmers, and those that had familiar spirits. These were all diviners, or foretellers of future events. Their several

names indicate the different means employed by them in their art. The end proposed by all was the same. They were condemned under the Mosaic law to be put to death. The reason of this has been already stated. God had taken the Jews under His special protection. In dreams, visions, and prophecies, and by the Urim and Thummim, He answered their inquiries. He therefore condemned to death those who consulted evil spirits. By such conduct they deserted God for demons. There were also false prophets among the Jews, who were inspired by evil spirits. When, for instance,



(God gave up Ahab to destruction, an evil spirit said: "I will be a lying spirit in the mouth of all his prophets;" and Micaiah informs us, that "the Lord put a lying spirit in the mouth of all Ahab's prophets." —1 Kings xxii. 22, 23. By means of this lying spirit they prophesied. Milton thus represents Satan speaking:—

"And, when to all His angels He proposed  
To draw the proud king Ahab into fraud,  
That he might fall in Ramoth, they de-  
murring,  
I undertook that office, and the tongues  
Of all his flattering prophets glibbed  
with lies  
To his destruction."

The most striking case of prediction by demons is that to Saul by the witch of Endor, recorded 1 Sam. xxviii. 5-20—"And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, 'Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her.' And his servants said to him, 'Behold, there is a woman that hath a familiar spirit at Endor.' And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, 'I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.' And the woman said unto him, 'Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?' And Saul sware to her by the Lord, saying, 'As the Lord liveth, there shall no punishment happen to thee for this thing.'

Then said the woman, 'Whom shall I bring up unto thee?' And he said, 'Bring me up Samuel.' And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, 'Why hast thou deceived me? for thou art Saul.' And the king said unto her, 'Be not afraid; for what sawest thou?' And the woman said unto Saul, 'I saw gods ascending out of the earth.' And he said unto her, 'What form is he of?' And she said, 'An old man cometh up; and he is covered with a mantle.' And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, 'Why hast thou disquieted me, to bring me up?' And Saul answered, 'I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.' Then said Samuel, 'Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines; and tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines.' Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel."

The meaning of this remarkable

narrative has been the subject of much dispute. The following is suggested as the most probable interpretation:—Saul is utterly forsaken by God. Samuel had left him, and was dead. Saul had slain the priests. He is in trouble. The Philistines are gathered at Shunem, and Saul's heart greatly trembled. He now feels the need of God, and seeks His aid, *but in vain*, for his heart was not changed nor humbled. He turns from God to demons. He seeks a woman with a familiar spirit, and then commits the sin he had so severely condemned. She is afraid. He swears to her *by the Lord* that no punishment should happen to her. How awful, and yet how common, for men to have the name of the Lord on their lip, whilst the Devil is in their hearts, and they are doing devilish works! The woman is satisfied, and asks, "Whom shall I bring up?" and Saul answers, "Bring me up Samuel." She applies to her familiar spirit—a demon. He comes at her bidding, and presents Samuel to her imagination. At the same time he makes known to her that it was Saul who sought her aid, and *this* so fills her with alarm that she cries out, "Why hast thou deceived me? for thou art Saul." At Saul's request she describes the form and dress of him whom she sees, whom *from her description* Saul perceives to be Samuel. It is not written that Saul *saw* Samuel, but that "Saul perceived (or knew) that it was Samuel." The conversation then proceeds between Saul and professedly Samuel, but really the woman, aided, very probably, by ventriloquism. The words put into the mouth of Samuel are just such as a demon might have been expected to utter. How keen and malicious the reproach conveyed in them! The prediction was not more than might be easily ventured on by

an evil spirit, who could perceive Saul's fear, and the state of the armies. This, then, is one case of prediction by the aid of an evil spirit. There are some who suppose that Samuel really appeared; but can it be believed that the woman, or her familiar spirit, had power, without the intervention of God, to bring up the spirit of the dead prophet? If he could bring up the spirit of a wicked man, surely Satan could not have such control over a deceased servant of the Lord. . . But it may be asked, might not God, unexpectedly to the woman, have sent Samuel at her bidding? Is it probable that God, who had refused to answer Saul by dreams, or Urim, or priests, would send Samuel at the summons of a witch? Moreover, the language put into the mouth of Samuel is not that which he could be supposed to utter. He would have warned, and not have reproached, Saul; have urged to repentance, and not driven to despair; he would not have murmured at being disquieted, had he been sent by God. If the Bible said that Samuel really came, then, notwithstanding all these difficulties, we should believe it; but the Bible does not say so. It simply says, that Saul perceived from the description of the woman that it was Samuel. Saul did not see the appearance at all. The alarm of the woman was not excited by the appearance of Samuel, but by the discovery that it was Saul with whom she conversed.

Another instance of divination by means of an evil spirit is recorded Acts xvi. 16—19: "And it came to pass, as we went to prayer, that a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, "These men are the servants of the Most High God, which shew unto us the way of sal-

vation." And this did she many days. But Paul, being grieved, turned and said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And he came out the same hour. And when her masters saw that the hope of their gains was gone," &c. The woman here mentioned evidently had an evil spirit. She was given to soothsaying. Her predictions were generally believed, and she brought in her masters much gain by her soothsaying. When the evil spirit was cast out, she could predict no longer, and her masters saw that their hope of gain was gone. Had she been simply an impostor, the ejection of the spirit would not have affected her predictions. She had a spirit called a spirit of Python—or, in other words, she was a Pythoness; and when the spirit was cast out, her power of divination ceased.

This incident prepares us for the consideration of the heathen oracles, the most noted of which was that of Apollo at Delphi. Were they inspired, or were they simply impostures?

The opinion of Rollin was that the Pythia was inspired by a spirit, or demon. This view receives support from the case of the Pythoness already referred to. "A spirit of divination," Acts xvi. 16, is literally "a spirit of Python." The priestess of Apollo was a Pythoness. The probability that demons lurked about the temples of false gods or idols, and appropriated to themselves the worship of such false gods or idols, has been mentioned in a previous paper. May not demons, then, have lurked about the temple of Apollo and inspired their oracles?

But how could demons help? Do they know for themselves future events? The perfect knowledge of the future is an attribute of Deity, and can only be possessed by

Him by whom all events are determined. There are, however, considerations which may warrant us in the supposition that the knowledge and foresight of demons are more extensive than those of man.

We may readily suppose that they have greater means of observation. Who can tell the rapidity with which they can move from place to place? They may, perchance, range through the universe with ten thousand times the rapidity of lightning, and make their observations as they proceed. A full knowledge of present things may thus easily be obtained by them.

In their occasional approaches to the throne of God, such as those referred to in the previous papers, may they not learn somewhat of God's purposes? and would it be very harsh to suppose that they may at times obtain information from good spirits?

Their extensive knowledge, aided by acute discernment, may enable them to calculate on probabilities with some degree of certainty. Some *men* of acute discernment, and given to study the human mind, astonish us by the accuracy of their predictions. With what precision may not Satan and his angels calculate on the destiny of nations, and results of enterprises, to whose view most of the contingent circumstances are open, who have a clear insight into the passions, dispositions, and habits of men; and who have, conjoined with these things, the experience of several thousand years, during which period they have carefully studied men and things? Such materials would meet most of the demands made upon the oracles. Let it be remembered that the responses of the oracles, although sometimes clear and definite, were frequently, if not generally, obscure and ambiguous.

Another interesting question here

arises: In what manner were the oracles communicated? The imagination seems the most probable and suitable channel. It is probably in this manner that Satan exerts his influence on the minds of men—suggesting evil thoughts by presenting scenes to the imagination. The success of his temptations would, in such cases, depend upon the extent to which the disposition of the mind accorded with the scenes presented.

The imagination was probably the medium, also, through which the prophets of God were inspired. They beheld the scenes depicted on their sensoria, and then described what they beheld. This would account for the prophets' apparent ignorance of the *time* of the events foretold by them. Satan most probably showed to Christ, in one moment, all the nations of the world, by presenting them, in all their glory, in one panoramic view to his imagination.

This supposition suggests a reason for the burning of incense, and the frantic gestures of the Pythia. Under the influence of the intoxicating vapour she was speedily excited to frenzy—her hair stood erect, her mouth foamed, her voice and countenance were changed, her breast heaved, her eyes grew wild, and her whole frame violently trembled. In this state she gave forth her oracles. For many days the effects of this excitement remained, and frequently death ensued. This excitement would increase the power of the imagination, enable it to receive impressions the more readily, and render the predictions of the Sybil the more complete. In dreams we have an illustration of the power of the imagination, and its susceptibility of receiving impressions. God, in dreams, was wont to inspire His prophets—and who can tell to

what extent objects may be depicted by spirits on the imaginations of men, whether asleep or awake? May not the ministry of angels be carried on through the same medium? In the various modes of divination, men may have been helped by demons through the same medium; *e.g.*, through the imagination demons may have influenced, in the choice of victims, those who divined by entrails, or even made the entrails appear more distended, or the contrary. God may then have permitted demons, in every age, through the medium of the imagination, to aid men in divination, and thus strengthen them in their delusions.

Milton and others have supposed that oracles ceased at the birth of Christ. In his song of the Nativity, he sings—

“The oracles are dumb;  
No voice or hideous hum  
Runs through the arched roof, in words  
deceiving:  
Apollo from his shrine  
Can no more divine,  
With hollow shriek the steep of Delphos  
leaving.  
No nightly trance or breathed spell  
Inspires the pale-eyed priest from the  
prophetic cell.”

If this be true, it is also certain that one possessed of a spirit of Python lived and practised divination at Philippi some years after the death of Christ.

A few centuries since, in our own country, astrologers were held in almost equal repute with the augurs of ancient times. They were courted by kings and nobles. They had apartments and apparatus in the castles of the great. They were consulted on all matters of importance, and their obscure predictions were guides to nations, as far as they could be understood. Their knowledge, however, was not so much the result of demonic agency as of intrigue.

They had their spies in every direction, and their scientific knowledge, discernment, and cunning were their chief aids. Wickedness, more than prophetic skill, manifested their connexion with the devil.

In our own times, we have our professed astrologers, but they are bereft of their importance and dignity. They are no longer courted by princes, or consulted on affairs of state; they no longer dwell in castles and palaces, but are generally found in some obscure street of our larger towns and cities, and eke out a livelihood by imposing on the ignorant and credulous. Some even in the higher walks of life, upon whose hands time hangs heavily, who crave after excitement, or are impatient of their present condition, are amongst their visitors. White witches are still in repute with some,—not, it is to be hoped, a large portion of the community—and, if report speaks truly, they have not quite lost their cunning. Marvellous tales are told of their prophetic skill; sometimes so well authenticated, apparently, as to set at defiance all one's philosophy. One can only say, that if men give themselves up to the devil and devilish works, it is no matter of astonishment if

God permits Satan or his angels, at times, by their aid, to strengthen their delusions, and thus secure their souls. Satan is the father of lies, and the father of those who practise or support lies.

It is, however, to be hoped that the few remaining links that connect the present age with the times of gross superstition and devil-worship will speedily be dissolved; and that soothsayers and witches will soon be confined to the pages of history and romance. Let us congratulate ourselves, that upon us the light of knowledge and Christianity has dawned; that the mists of superstition and heathenism have been chased away; that the worship of demons has been superseded by that of the true God; and that the oracles of Christ, which show unto us the way of salvation, are in our land. Let us also, in gratitude, continually unite in widening and diffusing the streams of knowledge and truth, until demons shall be compelled to seek in other worlds the votaries which earth shall no longer furnish them; or rather, be consigned to Tophet, where their fetters are prepared, and where they and their worshippers shall be chained in blackness and darkness for ever.

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## THE MISSIONARY OF THE WEISSHORN GLACIER.

A TALE FOR YOUNG PEOPLE, FOUNDED ON FACT.

(Concluded from page 545.)

ZACHEO fervently kissed his hand, and already, on the following morning, the brave dwarf, with his precious volume wrapped in his scarf, with the farewell tears of his mother still glittering on his cheek, and her blessings still vibrating in his ears, began to ascend the mountain. His task was a very perilous one, but

Zacheo was not to be discouraged "because of the way,"—and towards evening he arrived, at last, at the first outpost of the tribe. The gigantic sentinel who was placed there at once recognized the dwarf, and greeted him with a loud shout. He took him home, refreshed the weary wanderer with bread and milk, and

then led him back in triumph to the hut of the chief, who was now a blind man with long silver locks. The importance of the dwarf had been but increased by his long absence, and soon the whole population of the mountain village assembled around him, bidding him welcome back, and eagerly reproaching him for having left them, for they had all loved the meek, harmless creature.

But the blind chief sternly shook his hoary head, and an angry frown darkened his brow. "Why do you rejoice so?" he asked his people; "have you forgotten the laws of our priests? whoever comes up *unbidden* to our mountain has to be thrown down the glacier, to appease the anger of the mountain spirit. When you dragged the thing up here, I spared his life; but now he must die, for he came up voluntarily. Throw him at once down the glacier!"

A beam of heavenly joy lit up the eyes of the brave dwarf. To die for Jesus! surely this was gain for him! was joy and unspeakable grace! But first he must fight the warfare before the crown could be his. Quietly removing the scarf from his gospel-book, he addressed the chief: "I know your laws, and I am ready to die; but allow me a few hours that I may read to you out of that beautiful book which you cannot see, but which is full of fine pictures and stories which I alone can read."

Hundreds of eager faces now gathered round the dwarf, and a loud "Ah!" escaped the astonished multitude at the sight of the glittering crystals and golden clasps with which the cover of the book was adorned; and when Zacheo showed them the richly-painted title-page, their delight was still increased, and from all sides the cry arose, "Let him live—let him tell us the stories, and explain the characters!" The

chief grumbled, but did not oppose; and stepping upon a high piece of rock, the dwarf began to read the 11th chapter of John.

A breathless silence now followed, and deep solemn awe began to steal over the hearts of the hearers, as from the lips of the God-inspired reader dropped the glad tidings of salvation. Not a word was lost upon them; and as Zacheo cried with a loud voice, "Lazarus, come forth!" every eye was raised in eager wonder, for they half expected to see the dead appear at the voice of that mysterious God whom Zacheo preached to them, and who was not an angry terrible spirit, like the god of their mountains, but a being full of love and compassion. "O, do not throw him down as yet," all voices cried beseechingly after Zacheo had finished; "let him first finish the book!" Gladly the chief gave his consent now, and it was settled that Zacheo's life should be spared until he had read to them all the four Gospels. Thus Zacheo began his missionary work. It was not a light task for him to read to them, for he had to translate word for word into their language as he went on reading; but how sweet the work was to his loving heart! How near did he often feel his Saviour! It seemed as if he had but to utter words which the Spirit Himself put into his mouth!

Thus he went on; but so thoroughly did he enter into the spirit of the Gospel, that winter came to put an end to the open-air gatherings when he had only finished the Gospel of Matthew. Was he now to die? O no! Even the blind ruler could not resist the temptation to hear more of these strangely sweet and attractive stories, and thus Zacheo was hospitably received in the house of the first bard, who, under his direction, composed in his own language a beautiful epic of the Saviour's life,

from His birth until His ascension ; and when spring returned, the inspired bard took his harp and wandered from mountain to mountain, carrying everywhere with him the message which he had heard ; and thus the "sweet story of old" was first told on these majestic Alpine tops, and the song of the Lamb found not only an echo in the silent nooks of the mountain dells, but sank like a life-giving seed into many a heart.

In the meantime, Zacheo translated to the people in the Einfishthal the remaining three Gospels ; and many were the beautiful moonlight nights in which, sitting under a gigantic oak tree, surrounded by groups of eager listeners, he preached to them the Word. Many tears flowed from eyes which till now never had known what tears were. Hoary heads were bowed with deep veneration before the beautiful ideal of a God who left all the glories of heaven to die for his *enemies* ; and mothers pressed their sleeping babes closer to their throbbing bosoms when they heard of Him who called little children unto Him, and assured their mothers that *theirs* was the kingdom of heaven. Truly the Spirit of God was with Zacheo. The dense darkness began to give way to the morning light ; the warm beams of grace began to melt the hard crust around their hearts, just as the natural sun melted daily some of the ice of their glacier, and many were born again in these solemn nights. Even the blind ruler began to feel some strange heavings and stirrings in his breast.

Oh, what a different message Zacheo's was to what he had believed until now ! *Love* your enemies ; pray for them ! Render good for evil ; blessings for curses ! Strange message ! *Their* spirit was a destructive power and nothing else ; this Father and Son—this Holy Spirit—they

were all grace, pity, mercy, "and their precepts love and goodness."

Sometimes a longing feeling would steal over the old man's heart, just as he had felt as a little boy, when, bruised by some fall on the rocks, or weary from his rambles, he had come to pillow his little head on his mother's breast. "Come unto me all that are weary !"—Odo's hairs were grey ; his eyes were blind ; he, too, was weary !

"Whosoever believeth on me shall not perish, but have eternal life !"

The unknown future had till now been hanging over him like a dark cloud. Even his benighted soul could not conceive the idea of a perfect annihilation after death ; but where was that living thing that throbbed within him to go to after the eyes were closed in death ?

"And I saw a new heaven and a new earth, wherein dwelleth righteousness."

Thus Zacheo reads ! *He* calls death going home, falling asleep with Jesus. Soon Odo's eyes would be closed. Oh, that he, too, could thus fall asleep !

And then to think of what Christ did for men, Zacheo said, for men like Odo, too ! How the heart-thrilling scenes upon Gethsemane and Calvary—the bloody sweat, the crown, the cross, the awful sufferings of that innocent one, and, above all, His prayer for those who nailed Him to the tree—touched the blind man's heart ! Oh, the wonderful power of redeeming love ! Few souls may have been converted by *fear* of the terrors of hell ; but myriads, which no man can number, have all been drawn heavenwards by the *love* of Christ !

But oh, if all this was but a beautiful myth—a tale such as his bard used to compose and sing to him. What if the anger of the mountain spirit should be kindled against him and his people, if he yet longer with-

old his victim? Oh, the perplexing thoughts, the contradictory duties!—what was right, what true?

The service of Odo's spirit was terror, slavery, and misery—the service of that unknown God was life and liberty, was all light and sunshine. Oh, that he could find the right way!

Thus the conflicting reasonings and feelings tossed Odo's soul like a barque on a troubled sea. He longed for liberty, but dared not break the old fetters, and at last—poor compromise!—he resolved to let the spirit once more have his victim, and to see whether that wonderful God which Zacheo served was mightier than *their* spirit, and would save Zacheo by some wonderful interference. The increasing heat also caused the glacier to work more than in other years, and every new cleft, every noise that was heard in the interior of that enormous ice-palace, seemed to Odo to forebode the coming vengeance of the spirit. He could bear it no longer. Zacheo's doom was fixed!

The last page of the Gospel of St. John was read. The revelation had passed like a strange and wonderful vision before their minds. "Even so, come Lord Jesus." Zacheo had prayed, and the Lord came. He descended into the soul of this His faithful servant, and brought with Him grace and courage to bear what must come.

"Zacheo, I am now compelled to keep my word to the spirit. Thou hast finished the book, now thou must prepare for death," said the chief.

Oh, poor Zacheo! After a whole year's patient devoted teaching and wrestling with these poor benighted souls, is this to be his only reward? Have all his loving entreaties, all the wonderful truths which he had proclaimed, all the invitations to

come and *live*, been just as water spilled on the ground? Must he die before one of these immortal souls has given him a clear sign that it had passed from death to life—that it was saved? Bitter! bitter were the tears which gushed from Zacheo's eyes at this news. He did not fear death; he was, like Paul, ready to be offered—but what then? Who would finish the work he had begun? Alas! would no one help to save those who had no pity on themselves? "But *thy* will be done, my God." These were the only thoughts that found utterance from Zacheo's trembling lips, and, like his Master, he patiently gave himself up into the hands of his murderers. The Bible was tied on his back; the blind man bade him a sorrowful farewell, hurried into his hut and buried his face in his hands, that he might not hear Zacheo's retreating footsteps, as, accompanied by the whole tribe, the brave dwarf was led up to the glacier.

And did none of those to whom he had appeared like an angel of mercy plead his cause and try to save him? None had the courage. Many tears fell, many sobs rent the air as he was thus led forth to die; but they were as yet unable wholly to throw off the yoke of superstition which had kept them in miserable bondage all their lifetime. They loved the sweet stories of the new God, they longed to be happy—but still they never dreamt of opposing Odo's decree, nor of doubting the existence of the spirit. Poor Zacheo must die! How difficult it is for the human heart to discern the things from above, and how slow is the old Adam to give way to the new man!

But Zacheo's face was calm and serene, like that of Stephen when he saw the heavens open, and Jesus sitting at the right hand of God. Had He not said, "Thy



strength shall be equal to thy day?" Had He, the mighty Saviour of our race, not hallowed the martyr's path by His own footprints? He too went up the mountain, bearing not only His own cross, but the weight of the sins of the whole world! and the servant was not greater than his Master. Zacheo would not shrink from the death that would only destroy the body, but send the soul to glory!

At last, after three hours' marching, they came in sight of the glacier. There it stood, a glorious monument of the power and wisdom of God, cold, and seemingly immovable,—and yet, what a fit emblem of the *silent persevering strivings* of the Holy Spirit. Though to the casual admirer this glacier seemed but a gigantic agglomeration of pillars and obelisks of ice, a petrified sea without life or motion, yet it was, as it were, a *living*, working agent in the great economy of God, carrying out a perpetual mission; for it is a huge condensator of snow and water, which, *but for it*, would descend to the valleys during the summer heat in destructive streams, and inundate the plains. Motionless as it seems, it is continually advancing downwards. Reliable natural philosophers tell us that glaciers daily advance eight inches, shifting along with them huge rocks which are imprisoned in their icy arms, and finally depositing them in the valley.

Zacheo now stood before this mountain crown; and as he looked at it, as he thought that soon this glacier would be his tomb and glittering mausoleum, his heart beat quicker, but not with fear. This tomb had nothing of the darkness of the grave. Every obelisk of ice, every crystal column, glistened in the sunshine; a strange, flitting, quivering sea of light seemed to tremble all over the glacier, as if it were a lake of molten

fire, for myriads of melting water-drops and tiny threads of water reflected the sunlight in all the colours of the rainbow. It was a surpassingly beautiful spectacle; and oh, how it preached the glory of the God who made heaven and earth! But, alas! of all those who gazed upon this majestic sight, there was but one heart which knew and loved its Creator,—to the others the glacier was still the abode of their terrible mountain spirit; and when, caused by the great tension of these huge masses of ice, large clefts and crevasses would suddenly open, accompanied by a strange rumbling noise like that of subterranean thunder, the poor benighted people mistook this noise for the voice of the spirit, and eagerly threw down living human victims to appease his anger.

Into one of these clefts Zacheo had to be thrown; and the heart of the bravest might shrink from the lingering death of cold and hunger which would await him there. But Zacheo's mind was full of other thoughts than his own probable sufferings. As he looked upon those hundreds of beings in whose bosoms throbbed a never-dying soul, and who, in spite of his earnest teaching, still refused to yield their hearts to the strivings of the Holy Spirit, and obstinately clung to that idol which could save neither bodies nor souls, his loving heart trembled with compassion and pity. He looked round to find a place from whence he could once more address them, and perceiving a so-called "glacier table," he at once leapt upon that suitable pulpit, which the Lord Himself had erected for His minister in the temple of nature. These glacier tables are large flat rocks, imprisoned in the ice, but underneath which the ice has partly melted away, till it often forms but

a kind of a foot upon which the rock lies like the leaf of a table.

A wave of Zacheo's hand sufficed to hush the lamenting crowd, for though he could not command their superstitious minds, still he could command their love. Once more he spoke to them of his God, and the words dropped from his lips with all the solemn energy of a man who longs to press a *whole life's loving teaching* into the space of a few fleeting moments. His eyes sparkled, his lips quivered, large drops stood on his brow, as he strove with his murderers to save their souls even at the last hour of his life. "Oh!" he cried, "can such love as *His* not melt your hearts? Can such mercy and grace not subdue your spirits? Oh! believe a dying man, there is but one God, Jehovah, who made heaven and earth; there is no hope for you in this life, and in the life to come, but alone in the name of Jesus, your Saviour and your God!" At this moment a thundering noise was heard in the glacier, and a new cleft opened before their very eyes. Shrieks of horror rent the air. "It is the spirit," they cried; "throw him down, or we shall all perish!"

The scene which now followed, no pen can describe. Every feeling of pity was drowned in the blind instinct of self-preservation, and, without a word of farewell, the dwarf was hurled from his platform and thrown into the cleft; and then they all dispersed, as if scattered by the whirlwind, lest they too might be swallowed.

But the Lord's arm is not shortened that it cannot save. The cleft into which Zacheo was thrown was very narrow, and the huge Bible, which had been tied cross-ways on his back, catching with its margins at the sides of the deep chasm, had thus providentially laid itself between Zacheo and death, and pre-

vented him from falling very low. There he lay, pillowed on the very book for which he had to lose his life, for the Lord himself had laid underneath him His everlasting arms, and he was quite safe there!

Thus lying on his back, the dwarf had comparative leisure to survey his situation, and to consider the best way of escape from his icy tomb. A glance upwards showed him the impossibility of ascending; and after having contrived to turn himself, he began to creep downwards, and arrived at last, much bruised and half benumbed, at the glacier gate at the bottom of the glacier. There, in this mysterious cave, Zacheo lay, not like Elijah in the cave of Horeb, murmuring and desiring to die, but like Daniel, as he praised the God of his deliverance in the lion's den; and Zacheo's voice of praise rose to the glittering vault, and was echoed back by the crystal walls of the cavern.

How wonderful that cave looked! How fantastically the long icicles dropped from the ceiling, like festoons of silver tassels! The ceaseless regular falling of the water-drops broke the stillness, like the pulsation of the great heart of nature, and the little stream that issued from the cave softly murmured, as it were, the praise of God.

A stream of light had found its way even into this deep cave, and suffused it with that intense *blue* colour so peculiar to glacier caves, and which is beautiful beyond description.

There Zacheo lay, dreaming of that blue sky above which he never thought to behold any more, and turning over and over in his gratified heart the wonderful dealings of the God whom he served. But at last the extreme cold began to tell on him, and to make his wounds smart painfully. Then creeping on his hands and feet,

he followed the little stream in its course, and at last he arrived—though half fainting with pain and cold—at the foot of the mountain.

Now, if Zacheo had only sought "his own," he would have hurried home as quickly as his stiff limbs would have permitted him to do; he would have sought at once the warm fire on his mother's hearth, secure of that mother's loving sympathy to comfort him for all the hardships he had undergone. But Zacheo's soul was no more his own, nor was his body—they belonged now more than ever to the God who had preserved them—and he panted with desire to proclaim His goodness to the poor Teutons. No thought of selfish fear or cowardly doubt filled his mind; and after having knelt down and thanked God once more, the brave dwarf again began the now doubly painful ascent; and when the sun was going down, and painting that white glacier with the loveliest crimson hues, Zacheo once more stood before the astonished tribe.

Another panic now seized the poor superstitious men. "It is his spirit!" they shrieked. "He is sent back to fetch more victims!" And again the wild flight began. But Zacheo gently laid hold on one of the fugitives; allowed him to handle him, and to persuade himself that he still was flesh and blood. By-and-bye one after another tried the experiment, and then their terror changed into idolatrous worship, and, throwing themselves at his feet, they would have adored him as one of the gods of Walhalla.

But Zacheo led their poor wandering minds once more back to that God who had been mighty to save; and the joy of the people knew no bounds after they had heard the story of his deliverance. Seating the exhausted dwarf on their shield, two of the strongest youths carried

him in triumph on their shoulders, and, followed by the whole tribe, they at once went to the house of the chief. And when the old man heard the touching tale, his blind eyes *saw* the truth as it is in Jesus, and, stretching out his trembling hands over the assembly, he cried with a loud voice—"Jesus, Jesus of Nazareth shall be our God, and Zacheo shall be our priest!" .....

The Bishop of Sion stood at the gate of his church. His eyes rested sadly on the brow of that mountain, whither, a year ago, he had sent his last messenger, but whence he had never returned. Suddenly loud shouts of joy and the sound of many footsteps attracted his attention, and a wonderful procession presented itself to his astonished eyes.

Seated on a richly-caparisoned mule, he saw the very dwarf who had just been present to his mind riding towards him; and with his head bare, and with tears of joy streaming down his cheeks, the noble Freiherr of Raren himself was leading the mule, around which the eager crowd pressed with shouts of joy.

But who are those wild-looking men that follow in the rear? They are deputies from the inhabitants of the Einfishtal, who come to ask the Bishop to make Zacheo their priest, and to send them up more men who can tell them of Jesus of Nazareth. Oh, how wonderful are the ways of God! What the mighty nobleman with his hundred vassals had not been able to perform, a poor despised deformed dwarf had accomplished, for he had not gone up in his *own* strength; and the Lord often chooses the mean things of the earth "to do great things for Him!"

Once more Zacheo knelt at his mother's feet; once more her tears fell like warm showers on his brown withered cheeks; but now they were

tears of joy and gratitude, that God had honoured her poor boy, whom men had not regarded, to become a blessing to a whole tribe! and her sobs were changed into words of praise. After a few weeks of prayer and holy consecration, Zacheo ascended the Weisshorn again, accompanied by the six men and several of

the most devoted monks of the convent; and after nine months' patient labour, the whole population of the Einfishthal, headed by their blind chieftain, descended from the mountain, to be baptized by the Bishop of Sion in the Usenz,—and on that day the Freiherr of Raren cut his long beard.

VIOLET.

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## THE LORD'S SUPPER.

BY THE REV. J. T. GALE, PUTNEY.

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”—1 COR. xi. 26.

WHAT the Church of Christ is to the world, the Lord's Supper is to the Church—the great remembrancer of the death of the Son of God. It was not enough that that great event should be briefly chronicled in the history of the period in which it occurred—it was too unique in itself, and too pregnant with importance to the world, to be left in the ordinary repository of historical facts. A great monument must be erected to preserve the memory of that event from possible decay—a monument that should stand amid the ruin of all earthly greatness and splendour—a monument built not of brass, or marble, or granite, but of that which is more costly and imperishable—human love the purest, human thought the loftiest, and human toil the mightiest. The Christian Church—the community of believers—the ever-growing band of disciples of Christ—was founded to be the perpetual witness of the Lord's death. That is the greatest work of the Church, its most essential mission—to keep that fact ever before the world—to keep it in regal position, as the cardinal fact in the whole world's history—to defend it against all the assaults of scepticism or unbelief—to proclaim it everywhere,

and to all men, as the one fact that it is essential for every human being to possess—to bear witness to the end of time, and to the uttermost parts of the earth, that that is the greatest of all things she has seen and heard.

And just as the Church by her very existence is evermore proclaiming the fact that Christ died, so the Lord's Supper, as often as its celebration recurs, speaks to the Church on behalf of her Lord, and says, “As often as ye eat this bread, and drink this cup, ye do *shew forth* the Lord's death till he come.” “*Ye do shew forth*”—manifest—openly declare the Lord's death. The word is that which is elsewhere rendered “*preach*”—“*proclaim* ;” and so the meaning of this passage is, “The Lord's Supper is a living sermon—an acted discourse”—its one simple but sublime declaration being, “Christ died for you.” It is Christ's own solemnly-appointed witness, commissioned to keep alive in our hearts and memories the Lord's death as the source of our present and eternal life—as the fountain of our peace—as the foundation of all hope.

Such is the aspect in which that ordinance is presented to us by the Apostle. It is as if he said, “That is

not an ordinary meal of which ye partake ; your eating and drinking has a meaning ; that act has a voice ; and as often as ye eat that bread and drink that cup, you proclaim the Lord's death." Besides this, however, the ordinance has some other references to which I wish to call attention. As celebrated by the Church of Christ now, the Lord's Supper has a meaning in relation to the past, in relation to the present, and in relation to the future. The Apostle's words carry us back in thought, and so present the ordinance to us as a *commemoration* ; they fix attention upon the present, and so present the ordinance as a *realization* ; they carry us onward, and so present the ordinance as an *anticipation*. Past—the Lord's death ; present—"ye do shew forth ;" future—"until He come."

I. *The Lord's Supper as a Memorial: its Meaning in Relation to the Past.*

1. It is primarily, and by the Saviour's express declaration, a commemoration of Himself. At the institution of this supper, the Redeemer enjoined its perpetual celebration by His disciples in remembrance of Himself—"This do in remembrance of me." And Paul declares that the actual and most obvious significance of the rite is the showing forth of the Lord's death. Now, has it never seemed to you that it was altogether unnecessary for the Redeemer to give to the Church a memorial of His human ministry and atoning sacrifice? Have we not sometimes been tempted to regard this service as superfluous? Possibly only the awful solemnity of the Saviour's demeanour during that last meeting with His disciples kept them from protesting that they should never need to be reminded of what He had been to them, and of what He had done for them. Surely the spirit that so

soon after declared, "Though all men shall be offended because of thee, yet will I never be offended," was almost ready now to rebuke the Master for thinking that they would ever need to be reminded of Him and His work. Peter doubtless fancied that the words and deeds of Christ were as utterly ineffaceable from his memory as his fidelity to his Master was unconquerable. And many of us, I apprehend, are prepared to confess that when we first sat down to the supper, and heard the words repeated, "This do in remembrance of me," our hearts responded—"We cannot forget Thee, Lord ; Thy name is deeply engraven on our hearts ; every other record made there may vanish, but that will ever remain ; our hearts must perish before Thou canst be forgotten." Experience teaches us that the spirit does not always fulfil the sacred pledges which the heart gives, and we soon learn to acknowledge, with thankfulness, that the Son of man has not trusted to such promises of remembering Him as we can give. He knew that without the frequent repetition of some act, carrying the mind back to the Cross, the image of that Cross itself would, sooner or later, fade from the memory of His most ardent disciples ; and He spoke not less in affectionate warning than in command when He said—"Do this in remembrance of me." Now, there is surely no ordinary significance in the fact that the one event in the history of redemption which this assurance is designed to keep in remembrance is the *death* of Christ. The period chosen for its institution is significant—the Saviour's demeanour on that occasion is significant—the language used then is significant. It was the night in which He was betrayed—the last bright and blessed hour of communion with His beloved, as the shadows of His night of suffering

were beginning to fall upon Him. There is a tone of unusual sadness in His voice as He speaks, and when He speaks He talks of death—"This is my body, which is *broken* for you"—"this is the new covenant in my *blood, which is shed for many* for the remission of sins." The breaking of that body and the shedding of that blood were now very near—so near, indeed, that He whose body was to be broken and whose blood was to be shed could speak of the awful work as already done; and He, the Sufferer, ordains that the scene on which His followers in all ages shall most constantly and most fondly dwell shall be the Crucifixion—that the event most deeply inscribed on all Christian hearts and memories shall be His death—that the eyes of His followers shall be most frequently turned towards Calvary, and that the sounds most familiar to their ears shall be the cry of a dying Saviour—"It is finished."

Is it strange that the Lord should have selected His death for special commemoration? Is there no scene of profounder interest to the Christian than that which soldiers gazed upon in reverential awe, and disciples beheld afar off in wonderment and tears? Why are we not enjoined to remember the Teacher, who spake as never man spake,—or the Good Physician, who healed as had never been seen in Israel,—or the Good Shepherd, leading his flock into sweet pastures and beside still waters,—or the Consoler, drying the tears of the suffering and the bereaved,—or the Son of God, whom the winds and the seas obeyed,—or the Lord of life, in all the majesty of the first-begotten from the dead? It is no marvel, brethren, that none of these glorious features in the Saviour's character and ministry were chosen for everlasting remembrance. Not one is to be forgotten; all are

needful to the completeness of our conception of the Redeemer's work. There is no scene portrayed by the Evangelists which lacks deep and abiding interest; there is precious meaning in each and all—so precious, indeed, that the world had better lose the most priceless of its art-treasures than lose one of those scenes from the history of the Saviour's life. But while groups of pilgrims halt for a little while at the various spots made memorable by the Saviour's acts of kindness and of power, around the Cross there is an ever increasing throng of worshippers, "a multitude which no man can number," pressing nearer and nearer to that sacred tree on which their Redeemer hangs. The uplifted Saviour *does* draw all Christians unto Him—they all yield to the attractive power of the Cross. Whatever they may see elsewhere in the region which His presence has consecrated, only there do they behold "the Lamb of God that taketh away the sin of the world." Whatever other deeds of love and kindness Christ has performed for them, only in *that* does He lay down His life for them. Wherever He may have spoken words of consolation to any heart, only there does He say to each and all, "Thy sins are forgiven thee, go in peace!" Hitherto He has spoken of the love of God—now He manifests that love. Hitherto He has spoken of dying—now He dies. Hitherto He has taught, and healed, and preached, and wrought, and borne temptation, and suffered man's hate and scorn—now He groans and cries, "My God, my God, why hast thou forsaken me?"

No; the Christian cannot marvel that the one memorial given him of his Lord is of the Lord's death. That death, we know, is life; that death is the slaying of Christ our passover for us. The Lord's death is the price

of our redemption—the Lord's death is the atonement for our sins—the Lord's death is our reconciliation to God, the removal of our guilt, and the vanquishing of our foe.

2. The Lord's Supper is a memorial of the Lord's death, not only as the source of our life and the foundation of our hopes, but as the manifestation of the Saviour's love.

The Lord's death will be stripped of much of its significance if it be not invariably regarded as the act chosen by the Saviour in which to embody all His love for us. Whatever had been the value of that death to us as sinful men, I think we could not have commemorated it with joyfulness if it had not been pre-eminently a deed of love. But while gazing on the Cross with tearful eyes—while mourning that our sins have pierced the Crucified One—we can contemplate that scene with profound joy and gratitude when we think that every cry which breaks from His lips is not less the utterance of Divine compassion than it is of a more than human anguish. We thank God it is written, "Christ gave himself for us;" we thank Him more earnestly that it is also written, "He loved us, and gave Himself for us."

Love strong as death, nay stronger;

Love mightier than the grave;

Broad as the earth, and longer

Than ocean's wildest wave—

This is the love that sought us;

This is the love that bought us;

This is the love that brought us

To gladdest day from saddest night;

From depths of death to glory bright;

From darkness to the joy of light;

This is the love that leadeth

Us to His table here;

This is the love that spreadeth

For us this royal cheer.

"For as oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death."

## II. *The Lord's Supper as a Realization: its Meaning in Relation to the Present.*

This ordinance, full as it is of most precious and sacred memories of the past, is also full of meaning in regard to our present spiritual relations. If we revert to the narrative of the first celebration of this supper, we shall find that while the Saviour intended it to be an imperishable link of association with His death, He also intended it to be the richest and most consolatory compensation to His disciples for His personal absence from them. They had enjoyed close and sacred friendship with Him; they had received of His wisdom and sympathy and spirit; He had empowered them to labour for Him, and to suffer in His name. No wonder that when He announced plainly His speedy departure from them, their hearts were filled with sorrow. And no wonder is it, either, that when their hearts were filled with sorrow, the Saviour endowed them with His peace, and spake to them of His own and of His Father's love for them—that their joy might be full. But it is to be observed that the Saviour did not leave his sorrowing friends to draw peace and joy from His words alone. He gave them, as a compensation for an absent Lord and Friend, not only the Comforter, the Holy Spirit, to abide with them for ever, but also a sacred ordinance by which the reality of His presence with them would ever be symbolised. They had been conscious of a vital union with Him while He was with them in the flesh. His life had become their life, and His spirit wrought in them. And it was essential that that sense of union should remain when His visible presence was withdrawn. It was all-important that they should be able to say—"In him, though now we see him not, yet believing,

we rejoice with joy unspeakable and full of glory." Again: Christ Himself, in His own person, had been the bond of union for all the disciples. In their common relation to Him they had discovered their fraternal relation to one another. Might it not be feared that when He who had hushed all their murmurs and settled all their differences was withdrawn from them, the new commandment to love one another would be wholly ignored? Yes;—there was danger to be apprehended from that source. But it was foreseen by Christ, and by one ordinance He sought to supply this twofold need of the disciples—the need of something to keep alive their sense of relation to Christ, and to strengthen the sense of relationship to all His followers. Hence the use of one "loaf" and one cup, and the command for all to eat of the "loaf" and to drink of the cup. I need not attempt to explain either the symbol or the command. By eating the bread as the symbol of the body, by drinking the wine as the symbol of the blood of Christ, we understand simply the believer's appropriation of the atoning work of Christ. "I am the bread of life," said Christ, "and he that eateth of this bread shall live for ever." "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in Him." These sayings, hard as they seemed to those who first received them, are fully interpreted by the Christian heart. In no mystical sense, but in deepest reality, every believer in Christ becomes a partaker of Christ—shares His love—His life—His spirit—Christ is his essential sustenance. He has responded to Him who says, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me;" and he has a sublime experience of mutual fellow-

ship and participation. Such is the spiritual reality: there is a union of the believer's spirit to his Lord—they *are* one—the Christian is *in* Christ—not related to Him as one human being is related to another. The binding link is more subtle, and yet more real and enduring. Nothing can remove it, and nothing can break it. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." "I am in my Father, and ye in me, and I in you."

As often, then, as we eat this bread and drink this cup, we not only show forth the Lord's death till He come—we proclaim also to ourselves and to one another the great truth of our present living union with Christ. We show forth that which is secret and invisible. We embody in an act of greatest simplicity a reality of inexpressible grandeur and worth. The deed is only the *clothing* of the holiest and most blessed convictions our spirits possess. The sacrament itself is but the outward and visible sign of an inward, invisible, and inexpressible spiritual consciousness.

The Lord's Supper imports *personal union with Christ and personal union with all who are united to Christ by faith*. There is, perhaps, no Christian doctrine so universally accepted, and, at the same time, so universally ignored, as the doctrine of Christian union. "I believe in the communion of saints," is a part of the creed of every member of every church in Christendom. But, alas! too often it is nothing more than an article of their *creed*. It is one of those beliefs to which men subscribe either with hand or tongue, but to which their hearts never assent; and so it is a powerless faith. It keeps the Church disunited. There is a schism in the body, and the different



members, instead of suffering with one another, and caring one for another, are foolishly and wickedly disputing one another's claims to be members of the body at all.

It was surely in wise and affectionate foresight of this sad tendency to disunion that the Master instituted one ordinance by which the essential oneness of the Church should ever be shown forth. At the first celebration of this supper, there was most probably but one "loaf" and one cup. It was thus, in the truest sense, a communion of the body and blood of Christ—a joint participation of the merits and virtues of His sacrifice and spirit. And such it was designed ever to be for the whole band of disciples. The act of a joint participation in one symbol is designed to keep in clearest possible distinctness the *fact* of *oneness* in Christ. The relationship of believers one to another is not a fancy or a theory—it is a fact. Acknowledged or ignored, there *is* the oneness—one Lord, one faith, and one baptism; and, therefore, that oneness must be realized—it must be felt and *shown*. The Lord's Supper will ever serve to prevent its being altogether overlooked. But one purpose contemplated in the institution of that ordinance will be frustrated, if the exhibition of Christian unity at the Lord's table and in the sanctuary do not lead to a more constant exhibition of that unity at every table, and wherever Christians can assemble. It would be strange if the consciousness of relationship among the different members of a family were allowed to show itself only on stated occasions, and in certain formal acts. The adhesive force of a common affection ought certainly to overpower all influences tending to separation. And so the consciousness that we are by faith the sons of God, and joint heirs with Christ, ought to reveal itself under other circumstances than those

which necessitate its temporary manifestation. Hearts that burn with one affection ought often to beat within the sound of one another's pulsations. Hands that clutch the same Cross ought often to grasp one another. Eyes that gaze on the same Saviour ought not to have cold glances for one another. All relationship involves obligation, and the highest and nearest relationship involves the most sacred and lasting obligation. Know you any nobler, truer bond of kinship than that which makes us brethren in Christ Jesus? If not, then I beg you to remember that there is a duty belonging to our kinship—a duty from which there is no escape—a duty which Christ has made more imperative by the new command given to us, that we should love one another as He has loved us—a duty which involves, therefore, not words, but *acts* of sympathy—not professions, but *proofs* of brotherliness—not the cherishing of love, but the *expression* of love by deeds of self-sacrifice, kindred in spirit to those of Christ.

### III. *The Lord's Supper as an Anticipation: its Meaning in Relation to the Future.*

"Ye do show forth the Lord's death *till he come.*"

The Lord's Supper points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. It leads us back to the dying and departing Lord; it leads us forward to the living and returning Lord. It carries us within the mournful precincts of Gethsemane, and into the darkness that enwrapped Calvary. It carries us also within the walls of the New Jerusalem, and into the brightness and splendour of the marriage supper of the Lamb. You will call to mind the prophecy which our Lord added, when He gave the cup to His dis-

iples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom."

Now, whatever the immediate reference of that language may be, it is certainly allowable to regard it as the Saviour's solemn pledge and prediction of a renewal in heaven of the communion He was then enjoying with His disciples on earth. It is the prediction of a renewal in heaven of the communion of earth, and of the enjoyment of a communion in heaven richer and more perfect than that of earth.

1. *The Lord's Supper is the pledge of a renewal in heaven of the communion of earth.*

The Saviour knew, when He uttered the words just quoted, that at the next communion of the disciples He at least should be absent. But He says, Do not grieve for that absence as if it were to be eternal. Look onward; I shall come again unto you. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." He promises that the act of fellowship which was just then being concluded, should be repeated—that the time should come when they *all* who had eaten of that bread and drunk of that cup should again gather around their Lord in the Father's kingdom. His giving and their taking that symbol of His body and that symbol of His blood was the pledge of reunion in person, as it was the sign of their abiding union in spirit.

And the Lord's Supper is to us the pledge of a renewal in heaven of our earthly communion. As we come together from time to time, we silently mark that one and another of our beloved ones are absent. We remember how they once sat by our side, and took the

bread and the cup from our hands. We think of the last time when they sat with us at the table of the Lord; and it seems, as we look back to that thrice sacred hour, that we hear them saying, "Let not your heart be troubled; I go away from you, but we shall meet yonder!"

For as we think of any act of communion with the departed children of God, we know that the outward and visible act was only the token of a deep and sacred fellowship of spirit. That fellowship, we know, death cannot destroy. If death cannot separate us from Christ, it cannot separate us from one another. And so we look forward and upward, in most blessed confidence and hope that the time will come when we shall drink the fruit of the vine new with all those who have at any time united with us to show forth the Lord's death.

2. But the communion of heaven will be not merely a renewal of that of earth—*it will be a richer and more perfect communion.*

Whatever the joy that filled the hearts of those who sat with Christ at His first supper, some feelings of sadness must have mingled with their gladness. They hardly knew the real character of the events that were about to transpire. They had vague apprehensions of a coming trial for each and all, and of a terrible trial for their Lord. They felt that sorrow and death hovered very near that upper room. But *what* awaited them they did not know,—what failures,—what disappointments,—what hardships and persecutions should be theirs,—what storms they should brave when this hallowed hour of calm and peace was gone, they did not know. And so that communion was not all joy; it was not a perfect fellowship. But it was the *promise* of a perfect communion: "I will drink it new with you in

my Father's kingdom." Not *here*, but *there*, in the kingdom of my Father; not this fruit of the vine, but a new and richer cup, we shall share there. Now, were these words spoken only to the eleven? Nay, I think they are spoken to us all. Christ says to us, as we meet together in obedience to His command, "Ye shall meet me

in my Father's kingdom. Blessed are they which are called unto the marriage supper of the Lamb!"

Feast after feast thus comes and passes by;  
 Yet, passing, points to the glad feast  
 above,  
 Giving sweet foretaste of the festal joy—  
 The Lamb's great bridal feast of bliss and  
 love.

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### "BEAUTIFUL FOR EVER."

GOD has made everything beautiful. The mere inert world of matter is arranged into forms intended to awaken admiration. Its hills and valleys, mountains and plains, lakes and rivers, sunny nooks and sheltered dingles, present a thousand features on which the eye rests with a sense of joy and rapture. Nor is the old earth ever left without a suit of apparel more or less gay and lovely. Robed in ever-varying herbage, plumed with trees, crowned with flowers, she is the delight of all her children, many of whom are never tired of admiring her beauties. Animal forms and colours present charms of a still higher order. Numberless insects, birds, fishes, beasts, and reptiles, exhibit graces of mould, line, and motion, on which none can look without pleasure and wonder. Have you ever looked into the eye of a gnat through a microscope? If so, you have discovered a world of beauty in that little globule. Or have you examined the plumage on a butterfly's wing through the same medium? Can He be indifferent to the beautiful who has lavished so much of it on this tiny and frail creature, and on the untold millions

of its race, and of other races? Nay, when there seem to be exceptions to this great law in the animal world, those exceptions will be found, on closer inspection, to be more apparent than real. In the forms which offend or even disgust the prejudiced and uninitiated, the naturalist does not fail to perceive much to detain and fascinate him. But of all animals, MAN was intended to be the most perfect and the most beautiful. Good indeed the creation was, and was felt and pronounced to be by the Creator, without him; but with him it awoke a deeper satisfaction, and received a richer and grander benediction, as "very good." Our first parents, as they came from their Maker's hands, were perfect in constitution, structure, and symmetry. Milton portrays them in language which none will accuse of exaggeration:—

"In their looks divine,  
 The image of their glorious Maker shone—  
 Truth, wisdom, sanctitude severe and pure.

For contemplation he and valour formed;  
 For softness she, and sweet attractive grace;  
 He for God only, she for God in him:  
 His fair large front and eye sublime declared  
 Absolute rule; and hyacinthine locks

Round from his parted forelock manly  
hung  
Clustering, but not beneath his shoulders  
broad.

She, as a veil, down to the slender waist  
Her unadorned golden tresses wore  
Dishevell'd, but in wanton ringlets waved,  
As the vine curls her tendrils."

"Paradise Lost," b. iv.

And again, for the great poet is never tired of painting this primitive beauty—

"Grace was in all her steps, heaven in her  
eye,  
In every gesture dignity and love."  
*Ibid.*, b. viii.

Of all the beauties of the human form, those assembled on the countenance were no doubt originally the most perfect. His brow, where holy thought was ever to have sat majestic; his eye, formed to drink in and reflect the light of heaven; his mouth, speaking words of grace and wisdom, inviting and returning love; the whole *ensemble* of his features proclaimed this last child of dust as the most complete and wonderful of all God's works on earth. Nor are we even yet left without some faint reminiscences of his pristine state. In a few rare instances we have beauties as if they came fresh from Paradise still. The "human face divine" has occasionally some touches of its old grandeur and of its old loveliness in it; while memories of the early creation, consciously or unconsciously, continue to visit the human heart in that warm love of the beautiful which seems to be an innate principle of our nature, and which a little cultivation seldom fails to evoke.

It was *sin* that spoiled the world, but chiefly the world of men. Every defect in the human form has its counterpart and its cause in the human spirit. We were all bruised, injured, and marred in Adam when he fell. The human face especially

has never ceased to exhibit the degradation and the anguish of that hour. The body is little more than a casket; it is the man within that gives it the character it bears. Satan, envious of a beauty which he himself had lost, struck to the ground this handiwork of God, and it rose up the poor impotent maimed thing we see it now. Every defect in man's frame, whether seen in others or felt in ourselves, should raise our resentment against the author of the fall. And let the man, with his crushed heart, go up to God in cries of pain and sorrow for that healing balm which, by bringing him inward restoration, can build up his broken form strong and fair, perfect and beautiful, even as it was at the beginning.

For RELIGION is intended to make mankind beautiful again. Its office is to restore and renovate from its foundations this ruined temple of the Divinity. The counterwork of infernal malice, it is destined to undo all the mischief which that malice has inflicted on our nature. Beginning with the spiritual, it goes on to involve the psychical, and ends with the physical, parts of our constitution. And although each part of this great work may have its own moment of commencement and completion, yet the whole process goes on simultaneously, and the new expression and the altered countenance not seldom bear witness to the renewed heart. Nor should this work be retarded even in its external manifestations. People need not be afraid of being too good-looking. Let others see the Christ in their faces and in their characters, and they will not fail to see something to love. It is too bad to expect love without trying to merit it; and yet those who merit it least are often the first to grumble that so little of it falls to their share. There are faces, it must be confessed, which make

unconscionable demands on human charity. The wonder is, that they have power to move it at all. It is most true that the eye sees in an object what it brings with it the power to see; and this must account for it that superlatively kind natures see something to love in all. In many cases, however, it can only be the love of pity; admiration must be altogether out of the question. Do you want to be commiserated? Then make your face very sour and very long, and your object is gained, so far as your pious friends are concerned. But if you want something more than commiseration, get sufficient alkali to neutralise the vinegar, and a little gratitude and cheerfulness, or sometimes even a good hearty laugh, to diminish the dreary distance between your forehead and your chin.

Good Christians should improve their faces—there can be no doubt about that. Many of them have at first (indeed, some of them all through) little more than the rudiments—the mere raw material, as one may say—of a good face. Poor things! Some of their number not only remind you of the old pleasantries about grace grafted on a crab-tree, but make you suspect that crabs and verjuice must enter largely into their diet every day. Far for ever be it from us to regard with anything but tenderness the countenance which has been disfigured by hardship or marred by grief. It is the expression of discontentment, bad temper, low passions, and hardness of heart, against which our feelings rise in rebellion; and we feel it almost like a wrong when we are expected to pay the homage of admiration to faces marked by any of these. The only way of improvement in such cases is to improve the character, when all the rest will follow as a matter of course. Extract

the acid from the heart and the wormwood from the temper, then neither of them will be seen in the eye or on the lips.

Whatever may be their peculiarities, there are some things that are always beautiful in men. Intelligence is one of them. Not the fancied wisdom which makes them pert and conceited—this is always repulsive, and is very much in the line of being puppyish; but real intelligence,—the waking up of the intellectual life of the man, revealing itself more or less in every expression of his face. The plainest countenance is beautiful in the light thus given to it; and this is a method of improvement open to us all. It requires neither great learning nor elaborate culture; what it does require is a mind open to attract and prompt to reflect whatever light may visit its sphere. Dulness and stupidity are forms of repulsion for which little excuse can be pleaded, and on account of which, at any rate in our day, few would be entitled to appeal to our sympathy. Persistent ignorance, where there are so many inducements to seek information, will be found in most cases to be a fault of the individual rather than a misfortune incident to his position in life.

Another step in the same direction will be found in the proper government of the passions, and the due control of the heart. Few things revolt us more in the countenances of men than pride, resentment, anger, and sensuality. These, or either of them, may be in never so small a degree, and yet they will betray themselves; and they are real deformities to whatever extent they may exist. All infants are beautiful, and that chiefly because they have no bad passions to express. Unsoured by contact with the world, they find ready admission to almost every heart. Yet it must be con-

fessed that their attractions are more passive than active in their character, and, therefore, lacking in those grander qualities which grow out of successful conflict with evil. It is not baby beauty that we look for in our young men and maidens, but the beauty of a harmonious development, in which the appetites, the affections, and the temper are subject to an enlightened and conscientious will. If many of our pretty young ladies knew how much they spoil their beauty by haughtiness, pertness, pettishness, and wilfulness, to say nothing of more vicious propensities, they would no sooner willingly indulge in any of them than they would wash their faces with vitriol, or perfume themselves with assa-fœtida.

Then, benevolence and virtue are amongst the greatest beautifiers of the human face. Selfishness, malignity, and animalism degrade and distort the finest features, rendering countenances otherwise handsome, disagreeable and repellant. Who of us are not acquainted with persons admired by all at first, but who have never had power to attract the lasting affection of a single human heart? On the other hand, are there not others whom we have passed by with indifference on a slight acquaintance, but for whom subsequent intercourse has awakened the liveliest regard? The truth seems to be, that no one is wholly indifferent to beauty of character; and beauty of character will go far towards making everything beautiful. It is better than rouge or ribbons; it is better than washes and powder, and all the appliances of the toilet table. Let our fair readers take our word for it. This is the best cosmetic. "Beautiful for ever," the dream of human vanity, becomes a fact and a reality to those who, like the King's daughter, seek to grow beautiful from *within*.

But the crowning resource of real loveliness remains yet to be signalled: it will be found in the enjoyment and practice of true piety. Religion is a divinely-constructed mould, in which to recast and perfectly remodel the character of its friends. All that is monstrous and excrescent it undertakes to uproot and expel from our nature, while it restores it to perfect health and faultless proportions, and covers it with the sweetness and the bloom of immaculate and immortal beauty. For this it has come to us furnished with all possible provisions. Not only does it drive the Author of all Evil from the heart, and purge it of all the defilement which he has brought with him and left there, but it commences and carries on a "new creation," which is never left till it is left finished and complete. We naturally take the character of those with whom we have most to do. Persons much together become like each other, not only in manners, but in features. And this is especially the case with the more dependent and flexible, when they are much in the society of stronger, more plastic, and commanding spirits. The one is giving off and communicating a power which the other receives and appropriates. And in this way we were intended to be affected by Divine objects, but pre-eminently by contact with the Saviour Himself. "All we beholding with unveiled face, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Lord the Spirit." That is the grand process. There is no other way of getting rid of our deformity and repulsiveness. Would that every reader would consider it! Would that our younger readers especially would consider it! The knowledge of Christ,—love and obedience to Christ,—above all, fel-

lowship with Christ,—the conscious union and communion of our spirits with His,—that is the golden way in which to acquire all that is noble in character and all that is faultless in beauty, and not only to acquire them, but to retain them for ever.

For this reconstitution of the mind is only preparatory to the reconstitution of the body. Christ is the model of both. We are to be made like Him in character now, in order that we might be made like Him in person at the resurrection. "For as we have borne the image of the earthy (*i. e.*, of the earthy Adam), so we shall also bear the image of the heavenly" (*i. e.*, of the heavenly Adam). The grave is to be the mother of a new generation, and all her children are to bear the perfect image of their Lord. The glory of the first creation shall be eclipsed and forgotten in the greater glory of the second. Sown in corruption, dishonour, and weakness, but raised in power, glory, and immortality, behold them prepared for the hea-

venly Bridegroom, and worthy of His everlasting embrace! How many of them lay down there withered and shrivelled by age, or deformed and wasted by suffering, or crippled and dismembered by violence; but they spring forth from the embraces of the kindly sepulchre purged of all their infirmities, fair as the fairest of the Creator's works. Let the admirers of personal beauty reflect on this. Do they wish to possess its attractions, and to enjoy the admiration and the love which it never fails to excite? This is the only way in which fully to gratify the wish. By union with Him who is chiefest among ten thousand and altogether lovely, let them secure moral and spiritual excellence now, then they will rise from their graves at the Great Day, replete with every grace, faultless in every feature, lovely as the brightest angel; each different from the rest, yet each without a defect; all perfect in beauty, and all BEAUTIFUL FOR EVER.

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## In Memoriam.

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MR. GEORGE OFFOR, J.P.

It is recorded of David, in the New Testament, that "after he had served his generation by the will of God, he fell on sleep, and was gathered unto his fathers." The words contain a just description of the life work of every man who deserves to be lamented by survivors. All have to pursue different paths, and their *kinds* of service are exceeding varied; yet, although it were of the humblest order, whatever helps the well-being and progress of society falls under

this description, "serving one's generation." Much more when knowledge is increased, and accumulated intellectual treasures are employed for general instruction—when this is done as to God, and with a single eye to His glory, then the character of a good man is complete. We review his life with satisfaction, and in his death "sorrow, not as others who have no hope."

We may apply these remarks without hesitation to the late Mr. George

Offor—a man of singular activity, energy, and independence of judgment. Though his literary tastes in some directions assumed the force of a passion, yet they were never suffered to confine him to his study; he laboured as diligently in public duties as if he lived for them alone. He sustained no office merely in name; whether as a Magistrate or as a Commissioner, he was conspicuous above most others for diligent attention to business. He could no more be idle than he could indolently accept conclusions not his own. Whatever opinion he advocated was sure to be in accordance with sound sense—the result of independent thought and conviction; yet, though on this account he might often find himself in antagonism with others, there was something so honest, straightforward, and good-humoured in his opposition, that he rarely, if ever, made a personal enemy. Hence, he lived in friendly association with persons whose religious and political opinions differed widely from his own, and died honoured and lamented by all classes.

The facts of his life are soon told. He was born on Tower-hill, in the year 1796, in the house in which his father carried on business as a bookseller, and which afterwards became his own. His early education he received under the Rev. T. Thomas, pastor of Devonshire-square Chapel, who conducted an academy at Islington. He attained to such skill in the art of penmanship, that he left behind him many curious performances. Among the rest, the whole of the New Testament, in shorthand so minute that none of the separate characters are perceptible to the naked eye; and a bust of Shakspeare, formed entirely of writing from one of the bard's plays. He was in early life a professed Christian, a Sunday-school teacher, a fellow-

labourer with the late Henry Althans, and a member of the Baptist Church at Bow. When his connexion with that church terminated, although he never again identified himself with any Christian community, he did not cease his diligent attendance upon the means of grace. For the last twenty-five years of his life, so long as health and strength permitted, he was a hearer at Mare-street Chapel, Hackney, and in all but in name identified himself with the church and congregation. He died at Grove House, Hackney, on Thursday, Aug. 4th, 1864, and consequently in the 78th year of his age, and was buried in Abney Park Cemetery on the Monday following.

The memory of Mr. Offor cannot die; his name is inseparably associated with two books, one of which, we believe, will (in spite of the tendencies of modern thought) be read as long as the world lasts; and the other will only perish, if it ever *does* perish, with the English language—we mean the Bible and the Pilgrim's Progress. Devotion to these two books speaks not a little in favour of a man's religious character. As to the Bible, its history was the study of his life. His library was probably the richest private collection of editions in the kingdom. *There* might be found whatever was rare, curious, or interesting. It was the resort of scholars and divines of all ranks and denominations. Mr. Offor was in his element when directing the attention of his visitors to the books and objects which he deemed worthy of their special notice. His courtesy and kindness on such occasions were unbounded. It is to be hoped that, before the collection is broken up, some permanent account of it will be put on record.

Apart from Mr. Offor's labours in connexion with "Bunyan and his Works," one of his best works was



"The Life of William Tyndale," which he wrote for Samuel Bagster; but the largest production of his pen is "The History of the Great Bible," which has never been published. It is a rare specimen of his caligraphic skill, and occupied a great portion of twenty years. It is contained in four folio volumes (unbound). The first embraces the history of Coverdale's translation; the second, of Tyndale's; the third, of Cranmer's; and the fourth, the Geneva—each profusely illustrated with fac-similes, carefully made by himself. All the rare editions of the Scriptures have evidence of Mr. Offor's knowledge of their contents by notes, &c., written on the fly-leaf, and some of them have small

histories of the volume neatly written by him, and bound up with the book. All these labours were by him rendered compatible with a great variety of public services—at one time an active politician, and of late years a Magistrate and Commissioner of Income-tax and of the Board of Works—and all this was done, chiefly by his habit of early rising. While engaged upon Bunyan's works, he was ordinarily at his books at four o'clock in the morning, and thus secured many hours before the ordinary business of the day began. Success in life is surely no secret with men who possess the characteristics and habits of the late Mr. George Offor.

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### WHOLESOME WORDS.\*

#### GOD'S CHAMPIONS.

God delights to call forth His champions to meet with great temptations, to make them bear crosses of more than ordinary weight. As commanders in war put men of most valour and skill upon the hardest services, God sets some strong furious trial upon a strong Christian, made strong by His own grace; and by His victory makes it appear to the world that though there is a great deal of the counterfeit coin of profession in religion, yet some there are that have the power, the reality of it; and that 'tis not an invention, but there is truth in it; that the invincible grace, the very Spirit of God dwells in the hearts of true believers; that He hath a number that do not only speak big, but do indeed and in

good earnest despise the world, and overcome it by His strength. Some men take delight to see some kind of beasts fight together; but to see a Christian mind encountering some great affliction and conquering it,—to see his valour, in not sinking at the hardest distresses of his life, nor the most affrightful end of it, the cruellest kind of death, for His sake,—this is a combat that God delights to look upon, and He is not a mere beholder in it; for 'tis the power of His own grace that enables and supports the Christian in all those conflicts and temptations.—LEIGHTON.

#### GIFTS, A STEWARDSHIP.

Thou art not proprietary lord of anything thou hast, but a steward, and therefore oughtest gladly to be a good steward—that is, both faithful and prudent in thy entrusted gifts, using all thou hast to the good of the household, and so to the advantage

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\* "Wholesome Words," edited by J. E. Ryland, M.A. London: Jackson, Walford, & Co.

of thy Lord and Maker. Hast thou abilities of estate, or body, or mind? Let all be thus employed. Thinkest thou that thy wealth, or power, or wit is thine, to do with them as thou wilt, to engross to thyself, either to retain useless, or to use; to hoard or wrap up, or to lavish out according as thy humour leads thee? No, all is given, as to a steward, wisely and faithfully to lay up and lay out. Not only thy outward and common gifts of mind, but even saving grace, which seems most intended and appropriated for thy private good, yet is not wholly for that; even thy graces are for the good of thy brethren. Oh, that we would consider this in all, and look back and mourn on the fruitlessness of all that hath been in our hand all our life hitherto. If it have not been wholly fruitless, yet how far short of that fruit we might have brought forth! Any little thing done by us looks big in our eye; we view it through a magnifying glass. But who may not complain that their means, and health, and opportunities of several kinds of doing for God, and for our brethren, have been dead upon their hands in a great part? As Christians are defective in other duties of love, so most in that most important duty of advancing the spiritual good of each other. Even they that have grace do not use it to mutual edification. Many ways may a private Christian promote the good of others with whom he lives, by seasonable admonitions and advice, and reproof sweetened with meekness, but most by holy example, which is the most lively and most effectual speech.—LEIGHTON.

#### TRAVELLERS, THE FOUR.

Four travellers were returning to their own city; a day was their limitation; they must be there before night, or else, being shut out, they

shall become a prey to the robbers. The first is assaulted by some ruffians, who so provoked him with uncivil language that he draws and fights; and in that quarrel received such hurts, that for want of a surgeon he is left behind. No city could he reach. The second meets with some boon companions, who, after the preface of their drunken compliments, show him a bush that promiseth wine. This went so liberally and merrily down, that the sun was almost set before he thought of rising. Then he would fain have reeled away, but neither he nor time could stand to it. The next hears of a mine of treasure by the way, but buried somewhat deep in the ground. He gets instruments, delves for it, and finds it. The more he digs, the more he gets; and still the more he gets, the more he digs. On a sudden it grows towards night. Now he trusses up his gold about him, and would be gone, but the burden was so heavy that he could not travel with it, and he would not go without it. So the barred gates frustrated all hope of his entrance. The last went seriously on; and although many, flattering, still interrupted his speed, and persuaded him that he need not make such haste—he had time enough—it was but a little way home, and a great while to night—and so far importuned him that he exchanged some words and courtesies with them, took here and there a taste of their kind offers; yet, still thinking on the time, away he speeds, and make what haste he could (though toward evening he mended his pace), yet it was almost night before he arrived thither, and by staying a little longer he had been shut out for ever.

The moral is easy and useful: The city is the heavenly Jerusalem. The four travellers are four conditions of men—the contentious, the volup-

thous, the covetous, and the religious. The night before which they must attain thither is the end of their life. The gates are the opportunity of grace and mercy. The enemies that surprise them if they be shut out are Satan and his angels. The first resolves to be at heaven by night, but trouble meets him in the form of a wicked law-broker, and puts such tricks into his head, whereby he may vex his neighbours, that he presently draws his sword, which is some writ or process, and furiously lays about him, till, having tired out all his adversaries, he wearies the judge, the advocate, the attorney, and, which is most strange, his indefatigable solicitor, and makes his peripatetical profession tedious to him. The lawyer hath his term and vacation; but this man hath no term, of his term no vacation. till death serve a subpoena upon him from the star chamber of heaven. Now, perhaps, he would make his peace and be quiet, but now, alas! he must enter into everlasting disquiet, and fall into the hands of worse furies than ever before he had either found, made, or employed. . . .

The next is the profane wanton, and he would also be saved, but temptation meets him in the shape of pleasure, which so bewitcheth him with her painted beauty, that he thinks her all sweetness. Not unlike Issachar (Gen. xlix. 14, 15), he sees the land pleasant, and he even lays him down couching like an ass between the two burdens of excess and uncleanness. Time remembers him by his looking-glass, and diseases pinch him by the arm to break off his method of sensuality and vicissitudinary sins; but he will not believe them, pleading against them—yea, rather, against himself—that his bones are full of marrow, his roses are not withered, old age and he are strangers, he hath nothing to do with

Time. But Time will have something to do with him, and sends him that unwelcome messenger, Sickness, to warn him of the near approach of impartial Death. Now he calls for his physician, Repentance. He would leave all vanity and begin his journey; but, alas! his time is short and the way is long. There is no hope of his seasonable arrival.

The third is the covetous churl. "And I promise you," saith he, "Jerusalem is a goodly place. I will thither sure." But temptation meets him in the form of a wedge of gold. He likes it well; it dazzleth his eye, and fires his heart with a desire to get it. He is advised to betake himself to his tools, and refuse no labour for it, without which he cannot hope to obtain it. What are those engines? The mattock of oppression, to strike into the bowels of the innocent; the spade of laboriousness, wherewith he must toil and tire his own flesh; the hook of plausible attraction, to draw in cheatable customers; the rake of penurious business, whose teeth are always scraping together; the shovel of dissembling closeness, whereby he may accumulate and multiply his heaps and hoards; the mine of policy, to take all advantages; the petard of usury, to blow up whole estates. With these instruments he must work, starving the poor, his servants, himself; for he is good to none, worse to himself. He lives miserably to die damnably. . . .

For the last, he that fears God and loves the Lord Jesus travels on toward eternal life, yet not without some interruptions. Sin is sometimes wrapped up in the temptation of wealth, and he may stay to look upon it; sometimes in a beauteous face, as Michal was given David to ensnare him, and he may cast a transient eye upon it, often in the disguise of friendship, and that pre-

vails so far with him as to discourse with it. He meets with divers assaults; but though, like Jonathan, he tastes of the world's honey, he will not feed on it; and whensoever he wanders, the Spirit of grace recollects him, and draws him as the angels did Lot out of Sodom; otherwise he were in danger of being benighted, and, do what he can, he hath time little enough. Therefore he concludeth, "If I loiter, I shall be locked out. Unloose me from the bonds of sin, happy repentance! Defend me, faith! Hold me up, patience! Strengthen me, zeal! I come! Lord Jesus, open the gate! I come! I come!"—THOMAS ADAMS.

#### PRAYER.

Prayer is not a smooth expression, or a well-construed form of words; nor the product of a ready memory, nor rich invention, exciting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart Godwards, holy and divine affection, makes prayer real, and lively, and acceptable to the living God, to whom it is presented; the pouring out of thy heart to Him that made it, and therefore hears it, and understands what it speaks, and how it is moved and affected in calling on Him. It is not the gilded paper and good writing of a petition that prevail with the king, but the moving sense of it; and to the King that discerns the heart, heart-sense is the sense of all, and that which He alone regards; He listens to hear what that speaks, and takes all as nothing when that is silent. All other excellence in prayer is but the outside and fashion of it: *that* is the life of

it. . . He that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with heaven, and fetches the most precious commodities thence. But the true art of this trading is very rare. Every trade has something wherein the skill of it lies; but this is deep and supernatural—is not reached by human industry. Industry is to be used in it, but we must know the faculty of it comes from above—that spirit of prayer, without which learning, and wit, and religious breeding can do nothing. Therefore, this is to be our prayer often, our great suit for the spirit of prayer, that we may speak the language of the sons of God by the Spirit of God, which alone teaches the heart to pronounce aright those things that the tongue of many hypocrites can articulate well to man's ear; and only the children in that right strain that takes Him, call God their Father, and cry unto Him as their Father. And, therefore, many poor unlettered Christians far outstrip your school-rabbis in this faculty, because it is not effectually taught in these lower academies; they must be in God's own school, children of His house, that speak His language. . . . But for advancing in this, and growing more skilful in it, prayer is, with continual dependence on the Spirit, to be much used. Praying much, thou shalt be blessed with much faculty for it. By praying, thou shalt learn to pray. Thou shalt obtain more of the Spirit, and find more the cheerful working of it in prayer, when thou puttest it often to that work for which it is received and wherein it is delighted.—LEIGHTON.

## Reviews.

*The Genius of the Gospel: a Homiletical Commentary on the Gospel of St. Matthew.* By DAVID THOMAS, D.D. Edited by the Rev. W. WEBSTER, M.A. London: Jackson, Walford, & Co. 1864. 8vo. pp. 735.

For the past fourteen years, Dr. Thomas has been wont to place in the pages of his magazine, *The Homilist*, the substance, and in some cases the full manuscript, of his Lords'-day discourses. He has now collected and arranged them in this bulky volume, first submitting them to the critical revision of the Rev. W. Webster. We are not able to concur in all the praise Mr. Webster bestows on Dr. Thomas's labours; but, as a whole, these homilies are fresh in thought, skilfully planned, and often impressive in their presentation of truth. They are *homilies*—ethical rather than theological discourses—aiming to enforce practical truths, more than to expound doctrines. With this in view, Dr. Thomas does not always give the true sense of the Evangelist's words—as, for example, in his commentaries on the parables. The meaning he attaches to these striking allegories is, in several cases, not that primarily intended by our Lord. Yet no one will say that the moral lessons educed from them are not fairly within the scope of the language employed.

As a literary work, the excellences of the volume are marred by two or three great defects. The first is Dr. Thomas's fondness for pedantic words and phrases. Thus, in the course of a few pages, such words and phrases as the following are met with, and make one long for some literary academy by which every violence done to our English speech, and every violation of good taste, might authoritatively be condemned. An angel is spoken of who shall "course his downward way and inbreathe to the distracted

bosom a thought." Somebody's religion is called a "sacred verbaity," and in another place an ordinance is called "initiatinal." A class of persons who fear the truth are "truth-dreaders," and so on.

But a far more serious defect is the scornful way in which Dr. Thomas speaks of the theologians of past days, and of those who still think that the Bible contains doctrines as well as precepts. "Dogmatists," "theologues," "traditionalists," "miserable sectarians," "traditional saints," "men who live in dogmas and ceremonies," are a few of the gentle terms by which he designates the schools of theology he dislikes. According to Dr. Thomas, these unfortunate teachers are guilty of "incoherent declamation," "wordy redundancies," "dry formalities of logic;" in their sermons they speak "more in the official than in the individual voice;" they live in the "mere externalities" of truth and godliness; they are men "whose conceptions have been narrow, superficial, material; whose Gospel has been a little bundle of crude notions, attractive to the thoughtless, but, verily, repulsive to all other minds." Such is Dr. Thomas's opinion of his contemporaries. "We are not," he says, "denouncing obsolete characters; they are living now."

On the other hand, Dr. Thomas's sympathies are with those "who are distinguished by great spirituality of soul," liberality of thought, and "a philosophic insight to the laws of the mind;" with those rising spirits in every church that are practically indifferent to its little points of ceremony and minor shades of creed. Dr. Thomas is, of course, one of them. He exhibits no theological dogmatism: he has broken away from the trammels of religious routine! He can soar into the empyrean, can grasp the stars, and flood us poor mortals with the purest light!

To speak plainly. Of all the theological writers of the present day, there is not one deserving of severer reproof than the author of this volume, for the very fault which he so volubly charges on others. No man dogmatizes more confidently than he, or displays greater one-sidedness and prejudice. We may say in reference to Dr. Thomas what he himself has said of others :—

“ We want men who have neither the vanity to suppose that they have fully sounded the depths of theological truth, nor the arrogance to pronounce those heretic who neither adopt their notions nor use their nomenclature; but who, on the contrary, have grace to believe in their own fallibility, and, like John, in a teaching higher than their own.”

But the above are faults of manner. We must now proceed, at the risk of being regarded as “ theologues ” and “ dogmatists,” to question Dr. Thomas’s fitness as a teacher of Scriptural truth. Dr. Thomas may be a staunch believer in the doctrine of the Atonement; but this volume of more than seven hundred pages on the “ Genius of the Gospel ” is, to say the least, singularly reticent about it. Once, Dr. Thomas quotes the passage, “ the blood of Jesus Christ his Son cleanseth us from all sin; He is the propitiation for our sins, and not for ours only, but for the sins of the whole world,” to prove that God can dispense pardon on a ground honourable to His character, and safe to His government. With this exception, the volume is either silent on this important subject, or employs language so like that of the school of Mr. Maurice as to give rise to the fear that Dr. Thomas’s views have been influenced by them. What, for instance, can be made of the following statements in the homily on the Passover and the Lord’s Supper ?—

“ Why are we to eat the bread and drink the wine? Because the act symbolizes the important duty of appropriating to ourselves that *self-sacrificing spirit* of which the physical crucifixion of Christ was but the expression and the effect. The spiritual meaning of these words may be thus expressed:—Take my *self-sacrificing spirit* into you; let your soul feed on it, as your body would on bread;

drink it into you, as you would drink this wine. This is the sublime reality of the service; the material act is but the form. His *self-sacrificing spirit* is the water of life, which He is to give, which, if we drink, we shall thirst no more; the bread of life which came down from heaven, which, if a man eat, he shall never die. To have this is to be made conformable unto His death—is to have His life manifest in our mortal bodies. ‘ Whoso eateth my flesh, and drinketh my blood, hath eternal life; ’—that is, whoso appropriates the *moral spirit* of my being, hath eternal life.”—pp. 652, 653.

Dr. Thomas then proceeds to say that there is an “ absolving virtue ” in the act of participation. Our Lord said, “ Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.” The commentary is as follows:—

“ The New Testament means the Gospel dispensation, in contradistinction to the Mosaic one. The Mosaic one was sealed with blood, sprinkled by Moses upon the people; the Gospel dispensation was to be sealed with the blood of Christ. His blood was not only the New Testament blood, but blood shed for ‘ many ’—for all—Jews and Gentiles; and shed for all, for the *remission of sins*. It is through this *self-sacrificing love* of Christ, symbolized by the blood, that the remission of sins becomes possible; and it is only as this *self-sacrificing love* of Christ is drunk in by us, appropriated by us, that the remission of our sins is obtained. There is sufficient virtue in Christ’s sacrifice to obtain pardon for the world; but, unless that principle of sacrifice is taken in by us, acted upon by us, our sins will never be pardoned.”—p. 653.

In all this, the idea that Christ’s death is an expiation for sin is wholly absent. Attention is entirely given to the moral effect of Christ’s death on us, not at all to the changed relation with God into which the sinner is brought by the Great Sacrifice for sin. The Biblical doctrine is, that the sacrifice of Christ consisted in His offering up Himself to God as the victim-substitute for guilty man, whereby an atonement was made for man’s guilt. Dr. Thomas’s doctrine seems to be, that the crucifixion of Christ was but the expression and effect of His *self-sacrificing spirit* (the italics

are Dr. Thomas's), and that His blood was shed for the remission of the sins of those who possess the same self-sacrificing spirit. That the death of the Redeemer was an unequalled act of love is true enough. But it was more than this—it was an act of propitiation made to God on behalf of man. This view of Christ's sacrifice Dr. Thomas has wholly omitted from consideration.

This reticence is even more remarkable in the Homily entitled "Christ on the Cross." Here, at all events, we might expect a distinct enunciation of the truth. The lessons that the awful scene of the Crucifixion suggests would surely include the purpose of that agony, the object to be attained by that "accursed" death. But according to our author, Christ upon the Cross presents only the four following aspects:—"He is to be regarded as the victim of wickedness; as the exemplar of religion; as the deserted of Heaven; and as the power of God." He exhibited on the cross the highest love for enemies, the highest filial affection, the highest confidence in the Eternal. He felt distant from God, and was in terrible amazement. He displayed power over nature, and over the spiritual world. And this is all. "He was delivered for our offences; Christ died for the ungodly," says the Apostle Paul. "Christ died for our sins, according to the Scriptures." Yet of this great purpose Dr. Thomas says not one word, although treating of that dread hour in which "He was wounded for our transgressions, and bruised for our iniquities."

It is probable that, in his horror of following in the steps of other theologians, Dr. Thomas has simply turned aside from this great theme as too trite. It is not that he rejects the doctrine of the Atonement; he only wishes to take a broader view, and so overlooks the gem sparkling at his feet. It is truth; but it is old truth, and the world wants something new. In search of novelties, many are drifting they know not where. It may be, as they say, that they are seeking to know the Lord's will more fully; but of this we are sure, that the spirit of reverence and humility is a better preparation for its discovery than that

arrogant contempt of our predecessors so often displayed.

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*An Apology for the Adoption of Pædobaptism*; with an Appendix on the Possibility of Union between the Congregational and Baptist Denominations. By the Rev. JOHN R. S. HARRINGTON, late of the Bristol Baptist College. London: John Snow, 1864. Pp. 31.

Mr. Harrington has given his reasons for departing from amongst us in so modest and Christian a manner, as to deserve entire credit for conscientiousness in the step he has taken, and for the sincerity of his new belief. These moral excellencies do not, however, secure correct reasoning; and in this respect Mr. Harrington's defence seems to us a conspicuous failure. To follow him over all the grounds on which he rests the justification of his change of position, would involve a discussion of the whole pædobaptist question, for which we have no inclination. Nor is it necessary, since every point has been amply discussed in the pages of Carson and Stovel. It will suffice to adduce two or three specimens of Mr. Harrington's mode of reasoning to test the intellectual quality of the arguments by which his judgment has been convinced.

Our author divides his treatise into two sections—1. The Spiritual Significance of Baptism. 2. The Unrestricted Application of Baptism. Under the first head he treats of the *mode*; under the second of the *subjects* of baptism.

At starting he tells us, that "if baptism be the symbol of a spiritual fact, it cannot be also the symbol of a material act, such as burial." Why baptism may not be a symbol of both a spiritual fact and a material act, Mr. Harrington does not explain; but at once proceeds to state his conclusion, that for this reason "arguments for immersion drawn from the words of the Apostle Paul, 'buried with him in baptism,' lose their force." Presently, however, we find that it is not the *mode* which is the symbol of the spiritual fact, but the *matter*—the water. "The element we contend for, not the

mode," he says. Mr. Harington does not see that he has thus shifted the terms of his argument, and that on his own showing both the matter and the mode may be symbolic—the matter, "as expressive of the idea of purity;" and the mode, as a representation of burial.

We must confess ourselves quite unable to understand what Mr. Harington means by the following exposition of Col. ii. 12, or how it sustains his previous assertions. "This passage manifestly signifies that in baptism we have a symbol of the grace of Christ which was wrought out in that Atonement, to complete which death and the grave were solemn necessities." Neither in Colossians, nor in the parallel passage in Romans, can we find that the Apostle alludes to the grace of Christ, or to the Atonement, yet the meaning ought to be very clear, for Mr. Harington says it is "manifestly" as he states it.

Then follows a very curious denial, in answer to a supposed objection that immersion is necessary to express the perfection of Christian purification. "We deny," says our author, "that the completeness of the purification can be more vividly expressed by immersion than by the application of a few drops of water." We are not aware that any Baptist would argue that immersion is *necessary* for any such object. But putting that aside, we think a laundress would open her eyes tolerably wide if she were told that the sprinkling of a few drops of water would as completely cleanse the cloths in her hands as a good dipping. If baptism be a symbol of purification at all, the application of a few drops of water is surely not quite so vivid an expression of it as a thorough immersion. Mr. Harington, however, knows better; he says it is. He is even very poetical in the expression of his belief:—"One glistening drop of water falling from the finger of a Pædo-baptist, as fully expresses the spiritual idea, as would an immersion by a Baptist, with the Atlantic Ocean for a baptistery." We are overwhelmed by the thought!—

Forum mutum, elinguem curiam, tacitam et fractam civitatem, videbatis.

Mr. Harington nevertheless believes

that immersion was in the majority of cases the primitive form of baptism. He thinks that John the Baptist, and the Disciples of Jesus, ordinarily administered the ordinance by immersion. This frank admission made, he is at the same time convinced that in "many instances" there was baptism without immersion. Mr. Harington is very easily convinced. Baptists cannot find in Scripture any instance at all. We believe there are some fourteen instances of baptism narrated in the New Testament. As a majority of these cases took place by immersion, according to Mr. Harington's own belief, there remain only six which can in any way be construed as supporting his equally strong conviction on the other side. But of the six, he ventures to adduce only two. It is "very improbable," he says, "that the three thousand converted on the Day of Pentecost were baptized by immersion." If this were established, the "instances" would indeed be "many"—three thousand probably. But we suppose that Mr. Harington intends by "many instances," those several occasions on which baptism is mentioned by the sacred writers. This, then, is but one instance. His second, and only other example, is the following:—It is "morally certain," he continues, "that Lydia could not have been immersed." As in the first instance, our author is very chary of stating the grounds on which he has acquired this certainty, —this *moral* certainty. He gives us no reason whatever why we should depart from the lexical meaning of the evangelist's words. Following all classical as well as scriptural usage, we affirm, that Luke says with regard to the Pentecostal converts: "They, having received his word, were immersed;" and with respect to Lydia, "she was immersed and her household." If Mr. Harington questions this plain statement of facts, let him read Dr. Carson's masterly exposition of the use, by Greek authors, of the word "baptize," as a word expressive of mode. Our space will not allow us to reproduce it.

It is, however, "very improbable" that any argument or proof on this point will avail with Mr. Harington. He has a powerful solvent in reserve for



all difficulties. "Granted" he says, "that the word 'baptize' means to immerse, to understand the word so involves a gross literalness foreign to the spirit of the Gospel, a slavish adherence to the mere accidents which characterized the primitive celebration of the sacraments—accidents simply depending upon the age, country, and varying circumstances of the hour." The Master whom Mr. Harington has vowed honourably to serve, and whose doctrines he has solemnly undertaken to teach, has somewhere said: "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Has Mr. Harington realized whither this principle of setting aside a command of Christ as slavish, will lead him?

In the second section of the pamphlet there is nothing new. Mr. Harington simply reproduces Dr. Halley's opinions, with a revival of the stale argument from circumcision, which Dr. Halley has discarded. Mr. Stovel's work on Christian Discipleship contains all that need be said in reply.

We wish for Mr. Harington all the happiness and prosperity he can desire in his new connection; but can only smile at his curious notion of the sort of union it is desirable to bring about between the Baptist and Pædo-baptist denominations. Is he serious when he urges that all that is requisite, is for every Baptist chapel to be furnished with a basin, or font, and every Independent chapel with a baptistry, and the thing is done?

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*The Life of the Lord Jesus Christ: a Complete Critical Examination of the Origin, Contents and Connexion of the Gospels. Translated from the German of J. P. LANGE, D.D., &c., &c., and Edited, with Additional Notes, by the Rev. MARCUS DODS, A.M. Six volumes 8vo., price 35s. Edinburgh: T. & T. Clark; London: Hamilton & Co.*

We owe an apology, both to our readers and the publishers, for the lengthened time we have allowed to pass

without any notice of this invaluable publication. They will, however, we feel assured, pardon us when they learn that the brother to whom it was entrusted for review was laid aside by severe indisposition soon after the appearance of the first three volumes, and has not yet been sufficiently restored to health to resume his duties. It was his intention to enter fully into the merits and scope of the work, and present the large number of our readers who are not likely to purchase so voluminous a production with a digest of its arguments; but that, for the reason assigned, has been rendered impossible. Unwilling to defer any longer a notice already too long delayed, we must be content simply to express our thanks to the publishers for so valuable a book, and to recommend all, and especially our ministerial brethren, to become possessed both of the book and its contents. We would further suggest to the deacons and wealthy members of our churches, the desirableness of presenting a copy to their minister, upon whose limited resources the purchase of such a work, although emphatically cheap, might prove too large a draught. It is probably the only way in which a sufficient sale will be secured to indemnify the enterprising publishers; whilst, at the same time, its judicious use by the minister will much conduce to guide the congregation and the Bible class into an intelligent conviction of the firm foundation on which the authenticity and inspiration of the Bible are based. We must not, however, be supposed to assent to everything the work contains; but the whole is worthy of careful study, and some portions from which we dissent are highly suggestive. The first part will not prove so attractive as the subsequent parts to English readers, who are not generally so fond as the Germans of the cloud-land of abstract and *a priori* theology; but its perusal will amply repay their perseverance, and they will find many a gem by the way. It is pleasing to receive such a publication from a country which has arrived at an unenviable notoriety for rationalism and infidelity; and the time of its appearance in

an English garb, although some years after its publication in Germany, is most auspicious, as it anticipates and refutes much that has been recently issued, both from the French and English press, with intent to undermine the authority of the Word of God. Those who are acquainted with Lange's excellent and, in some some respects, unrivalled commentaries on the Gospel, will be prepared to welcome anything from his pen; and these volumes will not disappoint them.

We cannot conclude this notice without expressing our delight in noting the growing tendency of the age to fix its thoughts upon the *person and life of Christ*. A living Jesus forms a striking and lovely contrast, in the theology of the present day, to the rusty formulæ and multiplied articles, which distinguished, if it did not constitute, that of past generations. There is, however, too much inclination to separate the humanity from the divinity of Jesus; to distinguish that which Christ did as man, from that which he did as God. From this inclination Lange is not altogether free. The distinction seems to us altogether without warrant. There was no single moment in which the Deity was not as intimately associated with the humanity of Jesus as our souls are with our bodies; and the flesh was as much an integral part of Christ as our bodies are of us. The incarnation was not the *entrance of the Deity into the body* of the offspring of Mary, as Cerinthus and his followers taught in the first century—whose teaching the phraseology of many *orthodox* Christians since would suit—but it was the *BECOMING* flesh, passing into a state of flesh, of Him who was the Word—who was in the beginning with God, and who was God. The Emmanuel, God with us, was, and is, Deity in our nature,—always Deity—and every act of Jesus was the act of the God-man, and there never was, and never could have been, a moment in which this close association ceased to exist, as it was inherent in the very nature of the Christ. It is this divine man, this human God, this Son given to us, and at the same time everlasting Father, very man and

very God, every moment the same, that now pervades the theology of the Church of Christ, becomes the spring of its life, and, by close abiding association with all its members, who are also members of His body, inspires them with confidence and peace, and invigorates their piety. The thorough and universal realization by the Church of God of a living Jesus ever in its midst, its life and its light, its strength and its salvation, would invest it with that beauty, compactness, and power which were never imparted to it by its unwieldy and time-worn battlements and defences of formularies and articles. The realization of a living Christ as its foundation will produce a living church; whilst that which is based upon creeds will eventually prove as cold and lifeless as the creeds themselves. We welcome, then, most, heartily all such publications as this, and thank the publishers for the good work they are doing in putting into English, in such a pleasing garb and homely words, and at such unprecedented cheapness, the one before us.

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*Memoir of T. E. Taylor, by his Father. With Selections from his Literary Remains.* Edited by G. GILFILLAN. 2nd Edition. London: J. H. Tresidder.

To many of our readers the wild but beautiful scenery of Coniston, Ulverstone, and Windermere will be familiar, and perhaps, to some, the old meeting-house and parsonage at Tottlebank may be known. The historical associations of this locality are many and touching. The glens and mountain fastnesses of this district were refuges, in generations past, to some of God's heroes, when "the Lord's anointed" sought their destruction in 1662. For more than 200 years, a church, holding the articles of our common faith, watched over by a succession of faithful men, has existed in this once very secluded region. In the parsonage attached to the chapel, the subject of this memoir first saw the light. The space at our command forbids an outline of the life of this very interesting young man. The memoir is eminently suggestive, especially to our young men. It

records the efforts of a mind of no ordinary strength and capacity to reach the highest literary excellence. Ambitious to excel in every department upon which thought exerts an influence, he exhausted his energies, and fell an early victim to an overtaxed brain. Externally, Mr. T. was everything that a parent could wish; but the love of distinction was the absorbing passion of his life: and it was only when disease,—induced, no doubt, by incessant efforts to gratify this desire,—laid him aside, that the value of religion was felt, sought, and enjoyed. The chapter in which the great change is recorded is very touching, and will be read with interest by most. The remains are of varied interest, and consist of prose and poetic fragments. The latter reveal the genuine spirit of poesy. "Thinking and Doing," "Charles and Leonard," are full of fine flashes of genius. His life reminds us of the expanding bud of some beautiful flower in early spring, which, as you gaze upon it, excites the hope of fuller bloom and richer fragrance, but which, by some chilling frost, is withered in the night. The threshold of his manhood was just reached, when to a holier sphere and to far nobler service his spirit was called. We can only add, that the task of preparation has been executed with a loving hand, and that the secluded pastor of Tottlebank has produced a work which may be read with interest in all our social circles.

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*The Living Word*: being a short Argument for the Inspiration of the Bible. A Sermon by Jas. H. MILLARD, B.A. London: Heaton & Son, pp. 47.

*The Inspiration of Scripture; its Nature and Extent.* By the Rev. JAS. MACGREGOR, of Paisley. London: J. Nisbet & Co., pp. 36.

We are glad to find the pastors of our churches entering upon the discussion of the great subjects which are now agitating all minds. It is true that the chief assailants of divine truth are members of the Church of England, and that hitherto the Dissenting ministry has shown but slight indications that it sympathizes with the heresies that bishops and doctors in the Establishment have pub-

lished. Still these publications are read by all classes; and the false theories of their writers infest much of our popular literature. We rejoice that our esteemed brother, the Rev. J. Millard, of Huntingdon, has not shrunk from bringing before the Association of his county his eloquent statement of the main arguments for the inspiration of the Scriptures. A single sermon cannot be expected to contain a full discussion of so difficult a subject; but Mr. Millard shows that he has been a diligent student, and has availed himself of the chief treatises on the subject. We miss, however, in his enumeration, the exhaustive work of Professor Lec, of Dublin; and, with more surprise, the very able lecture of the Rev. J. H. Hinton, delivered a few years ago at the opening of the session at Stepney. Nor does Mr. Millard appear to be acquainted with an admirable Association sermon, delivered at Bath, by the Rev. Dr. Gotch. This latter is peculiarly valuable. It points out a distinction, unobserved by almost all writers on this subject, between the inspiration of the writers of Scripture, and the record, which Scripture is, of what inspired men said and wrote. This distinction, we are persuaded, is most important, and opens the way for the easy disposal of those difficulties, which spring from the imperfection or inaccuracy of the record. We greatly regret that the manifold labours in which Dr. Gotch is engaged, have prevented his tracing out this fertile distinction into all its ramifications. The tract of Mr. M'Gregor is in every respect inferior to Mr. Millard's. It maintains the exploded theory of verbal inspiration.

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*Sermons by Henry Ward Beecher.* London: J. Heaton & Son, 1864. Parts 1 to 3, containing 12 Sermons.

The chief characteristic of this eminent preacher is the breadth and richness of his illustrations. He lays all nature under contribution, while human life and science afford him abundant examples of the truths he seeks to illustrate. His teaching, in the main, is more ethical than theological, more practical than

doctrinal. This comes out very emphatically in the closing sentences of his sermon on the Holy Scriptures. "I wish," he says, "I could have infused into the memory of every young man and maiden of my charge the proverbs of Solomon, the Psalms, the Evangelists, and the three or four last chapters of the Epistles, where the arguments, being finished, are applied to the ethical side of life. These, committed to memory, would give you more practical wisdom, and would do you more good than all the other books of the Bible." Here Mr. Beecher, in his earnest regard for the practical, altogether overlooks the teaching of his text—"All Scripture is profitable, for *doctrine*," as well as for ethical instruction. So far these sermons are defective; yet we are glad to see this reprint of them.

1. *The New Testament of our Lord and Saviour Jesus Christ.* The Common English Version corrected by the Final Committee of the American Bible Union. New York, American Bible Union: 1864. 12mo. pp. 540.
2. *Popular Appeal in favour of a New Version of Scripture.* Part first. Perth: 1864. By JAMES JOHNSTONE. 8vo., pp. 32.
3. *Marginal Readings for the English Bible,* in addition to those of King James's Version. By ROBERT YOUNG. Edinburgh: 1864. 12mo. pp. 56.
4. *The Epistles of the Apostle Paul to the Galatians, Ephesians, Philippians, Colossians, and Thessalonians.* Extracted from the literal translation of the Holy Bible. By ROBERT YOUNG.
5. *Biblical Tracts for every Day of the Year.* By ROBERT YOUNG. For the Month of January.
6. *The English Bible and its Translators.* A Lecture by the Rev. JOHN JULIAN. London: Freeman, 1864. pp. 50.

The above list of books and pamphlets on our table testifies to the widely prevalent desire for a new translation of the Bible, or for a more correct version than the one now in use. The works of Mr. Young and Mr. Johnstone, having as

their guiding principle a literal translation of the original texts, very clearly prove, that in the way they propose, no satisfactory result can be secured. If we must have bad English in order to be literally accurate, it will be long before the new versions will displace the old. But, in fact, to give in English words the fundamental meanings of the words of the originals, and in the order of the Hebrew and Greek texts, is misleading, and productive of greater errors than the free translation of our authorized Bible. No translation will live that is not written in good idiomatic English; and we are sure that such a version may be made more truly representative of the originals than the bald, uncouth, ungrammatical renderings contained in the versions of Mr. Young and Mr. Johnstone. The work of the Revising Committee of the American Bible Union is of far higher value. It is a laborious endeavour to improve the authorized version without marring its beauties. It aims to retain our old idiomatic Saxon tongue in all its strength and harmony, without sacrificing accuracy, or slavishly adhering to mere literality. It strives to express without pedantry, in good sound English speech, all that the original text contains. We do not say that the work is a perfect success. With some of its renderings we do not agree. But on the whole the result is one on which we may warmly congratulate the American Bible Union.

Mr. Julian has chosen a very attractive subject for his lecture. It is well printed. But here commendation must stop. As a composition it is turgid in style, false in imagery, and defective in taste. The friends, at whose "special request" he published it, have done him a great dis-service.

*The Collected Writings of Edward Irving.* In Five Volumes. Edited by his nephew, the Rev. G. CARLYLE, M.A. Vol. ii. London: Strahan & Co., pp. 642, 8vo.

This second volume of Irving's writings contains fifteen lectures on the history of John the Baptist, an incomplete

treatise on Christ's temptation, and two series of Homilies on Baptism and the Lord's Supper. The only portion of the volume previously printed is that containing the Homilies on Baptism. The discourses on John the Baptist were preached in the palmiest days of Irving's labours in London; and before he fell under the influence of prophetic reveries. They are fine specimens of composition and pulpit power. The sacramental homilies were dedicated to his wife, with touching reference to the deaths of their two children. In his doctrine of baptism these loving natures found comfort; and Irving himself seems to have thought that his views were revealed to him for his special consolation. However, he frankly tells us, that he discovered them in Hooker; and this fact, with the motto he adopted from the Confession of the Scotch Reformers, will sufficiently indicate to our readers the drift of his opinions. The Confession says: "We utterly condemn the vanity of those who affirm the sacraments to be nothing but naked and bare signs." The language of Irving can with difficulty be rescued from teaching baptismal regeneration, and the real presence in the Eucharist. Nevertheless, our readers will find a depth and a power of thought in these fine discourses which our evangelical theology greatly needs.

*A Memorial Sketch of the late Rev. George Bannerman Blake, M.A., Junior Minister of St. George's Presbyterian Church, Sunderland; with a Selection from his Sermons.* London: James Nisbet & Co., 21, Berners-street. Edinburgh: Maclaren. Sunderland: W. Smith. 1864.—A man of rare excellence is in this volume brought before the notice of the reader. It is little to say that his piety was of the highest order; and if we may judge from the Sermons as from specimens of his ordinary ministry, we should say they were calculated to be eminently useful. Rich, evangelical, devotional, they warm the heart as much as they enlighten the understanding, and will be cordially welcome to all Christians who give them a perusal.

*Steps to the Throne; or, Meditations and Prayers in Verse.* By the Rev. JAMES GABB, B.A., Chaplain at Castle Howard.

London: James Nisbet & Co., 21, Berners-street. 1864.—The author of this neat volume is too modest when he speaks of his performance as simply being in verse. He might have called most of these compositions "sacred poems," without presumption. They have compactness and beauty, and are very far from resembling the commonplace effusions which are merely vehicles of pious sentiment, and have no other recommendation. Something like taste and originality is necessary to render new hymns worthy of any special notice.

*Hymns of the Cross, Selected and Arranged. With Introductory Meditations.* By Mr. and Mrs. H. GRATTAN GUINNESS. London: James Nisbet & Co., 21, Berners-street.—The hymns here selected are, for the most part, beyond criticism. They are all, or nearly all, general favourites. The meditations upon them are, however, original; nor are they brief and meagre notes—they are copious, and thus form a distinguishing feature of the volume. They cannot but be valued by all lovers of Scripture truth.

*Sabbath Readings; or, the Children's Hour: being a Series of Short Services for Sundays at Home.* By BAILEY GOWER. London: Jackson, Walford, & Hodder, 27, Paternoster-row. 1864.—The nature of this work is sufficiently explained by its title-page. When children are of necessity at home on the Lord's-day, it is very important that the season appropriated to public worship should be employed by them in a pleasant and profitable manner. This volume has been written for that end, and appears to us eminently calculated to secure it.

*Heaven Opened; a Selection from the Correspondence of Mrs. Mary Winslow.* Edited by her Son, OCTAVIUS WINSLOW, D.D. London: John F. Shaw & Co., 48, Paternoster-row.—A son must needs take pleasure in reviewing the correspondence of his mother. But, apart from this, the letters before us afford indications of eminent spirituality of mind. Dr. Winslow has, we believe, provided a great treat for a large class of readers, and at the same time has afforded them the best means of estimating the religious character of a lady whose memory deserves to be held in honour.

*Christian Work for Gentle Hands: Thoughts on Female Agency in the Church of God* By JOHN DWYER. London: H. J. Tresidder, 17, Ave Maria-lane. 1864.—The importance of the subject cannot be exaggerated; and although much has been

written upon woman's work, there has not been so much as to exhaust the topic. The "thoughts" of Mr. Dwyer will be found useful, weighty, and practical.

*Reconciliation by Blood, the great Axiom of Revelation.* By the Rev. H. H. BEAMISH, M. A., &c. &c. London: William Macintosh, 24, Paternoster-row.—This is a sound and scriptural exposition of what we, in common with the author, hold to be the fundamental doctrine of the Gospel. For many years Mr. Beamish has been known and esteemed as an Evangelical minister of great ability in the Church of England. We rejoice to meet him now as one of the defenders of our common faith.

*The Illustrated Pocket Critical and Explanatory Commentary upon the Old and New Testaments.* By the Rev. ROBERT JAMIESON, D. D., St. Paul's, Glasgow; the Rev. A. R. FAUSSER, A. M., St. Cuthbert's, York; and the Rev. Professor DAVID BROWN, D. D., Aberdeen. London: William Wesley. Paternoster-row; Glasgow: William Collins.—This work, although it appears at first sight to be merely a miniature edition of a larger one already noticed in this magazine, is in reality, to a great extent, newly written. Its value to ministers of the Gospel, and to Sunday-school teachers, is incalculable. Never, we think, was so much divinity contained in so small a compass.

*The Divine Treatment of Sin.* By JAMES BALDWIN BROWN, B. A., Minister of Claylands Chapel, Clapham-road, London. London: Jackson, Walford, & Hodder, 47, Paternoster-row. 1864.

It is with great reluctance that we take up the volume before us with a view to any criticism upon its contents. We do not like to be always in antagonism with a man who possesses great force of intellect, and who clothes his thoughts in a rich drapery of rhetorical illustration. We would rather that thoughts so presented to us, should be entertained without question or suspicion, so that we might indulge in the luxury without the fear that we were being seduced. Discussions so ornamented ought not to be about the deepest problems that can engage the mind of man. Here, for the discovery of truth, logical accuracy is imperatively required. But logic is abhorred by the school to which Mr. Baldwin Brown belongs. Logic is hard, cold, unyielding; it will not bow to sentiment. Give Mr. Brown latitude, and he will surround his subject with sentiment and poetry to any extent. And it is to be feared that

many minds of a high order, but not of the highest, are attracted by it.

There is another reason why we are reluctant to enter upon volumes like that before us—viz., that this whole class of authors, as soon as their opinions are questioned or controverted, raise the cry of persecution. They hold themselves at liberty to denounce the orthodox in any terms they please, and to call them narrow-minded, bigoted, blind, and behind their age, clinging to forms of faith which have been long dead. Along with this is an equally bold laudation of themselves and one another, who are ministers of the spirit and not of the letter—in short, they are the people, and wisdom will die with them. We shall therefore say no more upon Mr. Brown's book, except that we totally dissent from its leading principles as he states them. The measure of truth which gives them plausibility and force only renders them the more mischievous, because more likely to deceive; and with this expression of our opinion we most gladly take our leave of "The Divine Treatment of Sin."

*Lambs All Safe; or, the Salvation of Children.* By the Rev. A. B. GROSART Kinross. Edinburgh: Oliphant & Co.

The certain salvation of all who die in infancy is a doctrine that never finds a doubt in our own mind. It was prayerfully studied over the coffin of our first-born. In that season of heart-rending sorrow, such a work as this by Mr. Grosart would have been a treasury of consolation. We commend it to those who are passing through these orrowful experiences of Ramah. The allusions to infant baptism are not so numerous as we might have expected, and they scarcely mar the odour of the sweet contents of the book. We hope that our friend Mr. Grosart will restrain his tendency to quaintness of expression, otherwise his rich and rare style will be spoilt for those who respect gracefulness and propriety of language.

*The Church of Abraham, Isaac, and Jacob.* By a STUDENT. London: Elliot Stock, 1864. 12mo. pp. 95.

A skilful argument, combatting the literalism and Judaizing tendency of the writings of the Rev. A. M'Caul, and others of the school which advocate the literal interpretation of prophecy, and the restoration of the Jews. The Student, however, sometimes confounds the spiritual significance of the Old Testament Scripture with its typical character.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. W. S. Webb, of the Metropolitan Tabernacle College, has accepted the unanimous call of the church at Blake-ney, Gloucestershire.—The Rev. E. Sten-son, late of Sutton St. James, has accepted the unanimous invitation of the church at Union-place, Longford.—The Rev. C. T. Keen, jun., has accepted a cordial invita-tion to return to a former charge, Bridg-north, Salop, and will be succeeded at Ballymena, Ireland, by the Rev. W. S. Eccles, late of Banbridge.—The Rev. C. Deavin has resigned the pastorate of the Baptist church at Minchinhampton, Glou-cestershire, which he has held for upwards of six years.—The Rev. T. H. Jones, of Tetbury, Gloucestershire, has sent in his resignation to the church there.—The Rev. B. J. Evans, late of Manorbier, Pembrokeshire, formerly of Horton College, Brad-ford, has accepted the unanimous invita-tion of the church, Langley, Essex.—The Rev. P. P. Rowe, M.A., having resigned the pastorate of the church at Thrapston, is at liberty to supply any vacant church with a view to the pastorate.—The Rev. J. W. Boulding, of Glasgow, has resigned the pastorate of the Bath-street church, in con-sequence of his having adopted Pædo-Bap-tist views.—Mr. Daniel Davies, of Haver-fordwest College, has accepted a cordial invitation to the church of St. David's, Pembrokeshire.—Mr. George Rees, of Haver-fordwest College, has complied with the unanimous request of the church at Hay, Brecknockshire, to become their pastor.—The Rev. J. W. Thorne has accepted the un-animous invitation of the church at Dawley Bank, and has entered upon his stated labours. The Rev. J. D. Alford has ac-cepted the unanimous invitation of the church at Welshpool.—The Rev. J. H. Lambert has resigned his charge at Milton, and accepted a cordial invitation from the church at Union Chapel, Lynn.—The Rev. T. Peters, of Kingsbridge, has accepted the invitation of the church at Watford.—The Rev. Dr. Brewer has resigned the pastorate of the church at Blenheim Chapel, Leeds.—The Rev. J. C. Wells, of Houghton, Hunts, has accepted the unanimous invita-tion of the church at Cottenham, Cambs.—The Rev. D. Thompson has resigned the pastorate of the church at Bilderstone, Suf-folk.—The Rev. George St. Clair, of Re-

gent's-park College, has accepted the un-animous invitation of the church at Ban-bury.—The Rev. W. Goodman, B.A., of Lincoln, has accepted the unanimous invita-tion of the church at Belvedere, Kent.

### ANNIVERSARY AND OPENING SERVICES.

WORCESTER.—The very handsome edi-fice erected by the Baptists of this city, for the worship of God and the preaching of the Gospel, was opened on the 19th of July. The style of the building is decorated Gothic. The building will accommodate 800. Divine service was held morning and evening. In the morning the devotional parts were conducted by the Revs. H. E. Von Sturmer (the minister), J. Bartlett, J. Horne, and J. Gullan. The sermon was preached by the Rev. W. Landels. The collection exceeded £50. A cold collation was partaken of at the Guildhall, under the presidency of the deputy-mayor. In the evening, the Revs. H. E. Von Sturmer, Thomas Dodd, and M. Philpin, took part in the service; and the Rev. Newman Hall, LL.B., preached. The amount collected brought up the whole to £88. R. B. Sherring, Esq., of Bristol, made this £100. On Sunday, the 24th, the Rev. W. Robin-son, of Cambridge, preached both morning and evening. £30 were collected. The cost of the entire building (not including schools) will be about £5,000. The muni-ficent sum of £1,500, given by one gentle-man, E. B. Evans, Esq., of Whitbourne Hall, has been doubled by the people. And with the proceeds of the old prop-erty added to this, the deficiency will be about £500.

WEST GORTON, MANCHESTER.—On the 17th of July, the new school and mission-room recently erected in this place, by the church and congregation assembling in Union Chapel, Oxford-road (Rev. Alex. McLaren, B.A.), was opened for public worship. In the morning, Divine service was conducted by the Rev. Geo. White-head, late of Shotley-Bridge, the newly-appointed minister of the place; in the afternoon, by the Rev. Arthur Mursell, of Grosvenor-street Chapel; and in the even-ing, by the Rev. Alex. McLaren. On the following evening a public meeting was held to celebrate the occasion. The chair

was taken by the Rev. Alex. McLaren, who offered Mr. Whitehead a most cordial welcome to the important sphere of his labours. The secretary, Mr. Mathews, gave a brief account of the rise and progress of the effort. The meeting was addressed by the Rev. R. Chenery (York-street), the Rev. G. Whitehead, the Rev. R. Stanion (of East Gorton,) the Rev. C. Rumney, and others. The building is very commodious, and is capable of holding about 500, exclusive of class and other rooms adjoining, and cost upwards of £600, the greater part of which has been raised by the contributions of friends connected with Union Chapel.

**BARNSTAPLE.**—The anniversary services of Boutport-street Chapel, Barnstaple, were held on the 17th and 19th of July. On Sunday two sermons were preached by the Rev. J. Kings, of Torquay. On Tuesday (afternoon) the Rev. J. Kings again preached. In the evening a public meeting was held in the chapel for the purpose of completing the payment of the debt. T. W. M. W. Guppy, Esq., the mayor, occupied the chair. Suitable addresses were delivered by the Revs. G. T. Coster, S. Newman (former pastor of the church), J. Kings and J. R. Wood. At the conclusion of the meeting it was announced that, with the exception of the loan granted by the Baptist Building Fund, the chapel was entirely free from debt.

**WEYMOUTH.**—The fiftieth anniversary was observed on the 28th of July, when the Rev. W. Landels, of Regent's-park Chapel, preached. On the previous Sunday, sermons had been preached, in the morning by the Rev. I. Birt, and in the evening by the Rev. W. Rosevear, of Abingdon. A bazaar was held on Monday, in aid of the funds for the improvement of the interior of the chapel. On Tuesday evening a public meeting was held in the schoolrooms, and addresses were afterwards delivered by Mr. Rosevear, and by the Revs. R. S. Ashton and W. Lewis, and other friends. An account was given at this meeting of the origin of the Baptist church at Weymouth, and its progress up to the present time. The whole of the proceedings in celebration of the jubilee of the chapel were of a very interesting and successful character, the friends being much cheered by the fact that they had been enabled to clear off the whole of the outlay incurred by recent improvements.

#### MISCELLANEOUS.

**CHATHAM.**—A memorial-stone was laid in the mission chapel, now in course of

erection in Luton-road, Chatham, on July 28th. The Rev. John Lewis, minister of Zion Chapel, gave an address, and the stone was laid by James Watchurst, Esq. Messrs. Belsey and Whitehead addressed the meeting.

**BAPTIST FUND.**—The Secretary requests that all communications for him may be henceforth addressed — 2, Tudor-villas, Lyndhurst-road, London, S.E.

**NEWBURY, BERKS.** — On July 19th, a crowded and interesting meeting was held for the purpose of bidding farewell to the Rev. J. Drew, on his removal to Halifax. Ernest Noel, Esq., took the chair, and opened the proceedings with kind and appropriate remarks. Henry Flint, Esq. (the senior deacon of the church), then addressed the meeting, and presented Mr. Drew, on behalf of the congregation, with a time-piece and a purse containing upwards of £40, "as an expression of their high esteem and appreciation of his services among them for upwards of nineteen years as a minister of the Gospel." Mr. Drew expressed his thankfulness to God for the usefulness which had been granted to him; acknowledged the kindness of his friends, of whom he spoke with great affection and regard; he also acknowledged the gift of a handsome dinner-service which was presented to Mrs. Drew. Addresses were also delivered by the Revs. P. G. Scorey and Obern, and by Mr. Blacket.

**LINCOLN.**—The Rev. W. Goodman being about to resign the pastorate of the church at Mint-lane, where he has laboured during the last thirteen years, the church and congregation were desirous of presenting him with a token of their esteem. On the 27th of July, the Rev. J. Morton, of Collingham, presided, and the Revs. C. Scott and S. Wright, C. Doughty, Esq., ex-mayor, and Messrs. J. Ward and W. H. Blow, spoke. Mr. H. Barnes, one of the deacons, read an address prepared for the occasion, and presented to the pastor a purse containing the sum of £86; and to Mrs. Goodman, as a recognition of her valuable services to the church, a tea-service. Mr. Ward, on behalf of the Sunday-school teachers, presented to the same lady a beautiful tea-caddy, accompanying the presentation with a justly-merited encomium.

**GRAFTON, NEAR STRATFORD-ON-AVON.**—The foundation-stone of a new chapel was laid in this village on Wednesday, August 10, by W. Stephenson, Esq., of Stratford-on-Avon. Suitable addresses were delivered by the Revs. R. Hall (pastor of the church at Stratford), S. C. Burn, of Cardiff, J. Hall, of Stratford, and Messrs. Cox & Atkinson, of Stratford-on-Avon, and Wilkes, Grafton.



**CHELSEA.**—The memorial-stone of a new Baptist chapel, near the New Barracks, Chelsea, was laid on June 30th, by Sir Morton Peto, Bart., M.P. The Rev. C. H. Spurgeon addressed the assembly. The pastor, Mr. Frank H. White, read a short statement of the history of the church from its establishment in 1817. The Rev. T. Alexander, of Chelsea, opened, and the Rev. J. Offord, of Bayswater, closed, with prayer. A public meeting was held in the evening of the same day at Markham-square Chapel, presided over by W. G. Habershon, Esq. Addresses were given by the Revs. Samuel Martin, R. Brindley, W. Statham, J. A. Spurgeon, George Evans, Captain Fishbourne and the pastor. The offerings during the day amounted to £200, £69 of which was brought by the pastor of Upton Chapel, a young lady connected with his church having herself collected upwards of £60.

**CEMETERY-ROAD, SHEFFIELD.**—A crowded meeting was held on July 26, for the purpose of bidding farewell to the Rev. Henry Ashbery, who has accepted an invitation to the pastorate of the church meeting in Wellington-road, Luton. The Rev. Brewin Grant, B.A., took the chair, and bore testimony to the earnest devotion of Mr. Ashbery, and the very great esteem in which he is held, not only by his own congregation, but by the town generally. Mr. McGill made a similar speech, which he concluded by presenting to Mr. Ashbery, on behalf of the congregation, a purse containing £40. Mr. Ashbery, in an appropriate manner, acknowledged the gift. Other addresses were delivered by the Revs. J. Flather, R. Macbrair, H. Tarrant, and J. Calvert, Attercliffe; and Messrs. Davidson, Winks, and others.

**LYONSHALL, HEREFORDSHIRE.**—The foundation-stone of a new chapel was laid on August 4, by the Rev. S. Blackmore, of Eardisland. Addresses were given by the Revs. W. H. Payne, of Presteign; G. Phillips, of Evengobb; and J. Jones, of Rock. The building is estimated to cost £245, nearly half of which sum has been contributed.

## RECENT DEATHS.

**THE REV. SINCLAIR THOMSON.**

WE are requested to announce the decease of this venerable servant of Christ, at Spiggie, Shetland, at the advanced age of eighty. Only a few weeks since we received from his pen, the following appeal addressed to Christians in Britain, and especially to members of our own denomination,

on behalf of the projected chapel in Lerwick:—

“We, the Baptists in Shetland, have long wished to have a place of worship in Lerwick—our capital—we could call our own, and for several years we have been trying to gather funds into the bank there in order to build something of the kind; but, until very lately, could not get hold of a convenient site. A few months ago, however, some property in the town was sold by public auction, and, guided by the advertisement, I went to town and attended the sale. The property was set up in one lot at £300. Several bade until it reached £410; from that stage all were silent but myself and another individual, and when I tell you that my only antagonist from that stage was no less a dignitary than a Roman Catholic priest—and, so far as I know, the first of his order I had seen—you will perhaps wonder that I was not so abashed as to give up the contest. Instead, I am thankful to say, my courage and my determination, if at all possible, to ‘have the last word with him,’ rose higher every time he opened his mouth, and there we were, side by side, and offered £5 a bid—until the property was knocked down to me at £475. Still I consider the property an excellent bargain, whichever way we view it. A better situation could not be desired,—high, dry, airy, sheltered, and yet agreeably accessible, either by foot or carriage.

“The property consists of the parochial schoolhouse of Lerwick, with a garden attached on the one end, and an enclosed court on the other, measuring in all 465 square yards, exclusive of the site of the house. The house is a substantial building about forty years old—now too small, for which cause it is sold—forty-five feet long by sixteen feet broad inside, and two stories high. The lower flat consists of the schoolroom thirty feet long by sixteen feet broad, and nearly ten feet high, and a kitchen opposite, fifteen feet long. The upper flat consists of three rooms, connected with the kitchen below, already mentioned, to which four places there is a door upon the back of the house, with a stair going to the upper flat. The schoolroom door is upon the front side of the house, and connected only with the schoolroom. The room is also well lighted, and as its furniture, desks, tables, and forms, remains with it, we shall have a comfortable place of worship to enter at once, when the time comes, with little extra expense, which will be a great privilege to our little church in Lerwick, while all the other apartments in the house can be let with the garden &c., for what they will bring. Should the schoolroom become too small as a place of

worship, there is property at hand whereupon to commence building at once—for quality and situation about the best in town—nor can any one in future build in front, so as to eclipse the light.

“Should a Baptist Chapel be built in Lerwick, and, of course, a pastor settled over it, then the present house will be an excellent Manse ready for him, and though I cannot expect to see it, yet I believe such will be the case, and then only can the happy effects of my present emergency be seen and felt to its full extent; hence I could not think of selling any part of the property since we have got hold of it. Financially the case stands thus:—The price of the property is £475; we have nett £250 in the bank, which will leave me £225 in debt. And now, my dear friends in our common Lord, you see I am again at your mercy! My former engagements in such enterprises have, I confess been very daring. Five places of worship have been erected in this country, in as many separate parishes, and are now weekly occupied, where not one stone was upon the foundation, and the enlarging of our own place of worship here, which cost over £100, may be called a sixth, and in all those undertakings, no one name ever went to paper for a shilling of the cost of any of them but my own; and though I never had property wherewith to have met any accounts which might have been handed to me in connection with any of those erections, yet every shilling of the expenses of all of them were paid in due time! But then, in five cases of the six, I travelled among some of you, not only personally, but repeatedly also, until my liabilities were cancelled; but I cannot be expected to do that now. Being only four months short of eighty years of age, my nerves seem to recoil from the risk, bustle, and fatigue of a begging journey through far distant countries. But I hope I shall not require to do it. You have liberally responded to my former calls, and as this is the last enterprise of the kind I shall be engaged in—and being the first we have attempted in our capital, you will admit the importance of the undertaking—I trust to God, and to you under His guiding, that you will not let my grey hairs sink into the grave with the stigma upon them of a debt left behind me, especially in connection with our common Master's cause. I can say no more: I have spoken openly and frankly as if I had been with you in your parlours, in your pulpits, or upon your platforms. With every help I can expect from my own country for twelve months to come, I cannot expect to get through my present trial under two hundred pounds

sterling, from you, against the 12th November next, the period when the last shilling of the purchase price must be paid. You know, my dear friends, your kind donations can come to me through the post-office, as they have done before. There is a double satisfaction connected with getting money sent through that channel instead of going to the donors' doors to receive it. First, it saves much to the cause to which it is given; and, second, it exhibits the ‘cheerful giver.’ Acting upon my present method when soliciting help in enlarging our place of worship here, in 1860, I was delighted by receiving several sums from persons whose names I had never heard before. Some of their donations were very large, even as high as three guineas, and a Mr. Ralph Coats, in Bradford, voluntarily so interested himself in our cause, as to ask and receive from others and send to us £21. 15s.

“Whatever sums you remit will be acknowledged in *The Freeman* newspaper, and the *Baptist and Primitive Church Magazines*. I am happy to say that Lerwick has made an honourable commencement in aid of the funds now needed. I drew up a subscription paper for the town, of which a generous brother of the Congregational church there, took charge, and is travelling through it gratuitously, as he has opportunity. George Hay, Esq., headed the list with £3. 3s. I understand the amount is now over £19. What Lerwick raises will be printed the same as other gatherings.

“Your humble brother in Jesus.

“SINCLAIR THOMSON.

“*Spiggie, Dunrossness, Shetland,*  
“April 18th, 1864.”

We have only to add that the friends in Shetland feel deeply grateful to those who have responded to Mr. Thomson's former appeals, and they trust that this voice from the grave will be generously responded to. The funds already received have been placed in the care of Mr. R. Russell, and Mr. Gavin Henry, the trustees of the property. Further contributions will be thankfully received and acknowledged by Mr. G. Henderson, Merchant, Dunrossness, Shetland; and by Mr. Gavin Henry, Lerwick, Shetland. We hope that some friend in the North will gratify our readers with a memoir of the devoted humble labourer who now rests in Jesus.

In response to the appeal of the late Rev. Sinclair Thomson, Dunrossness, Shetland, the following contributions have been re-

ceived in aid of the purchase of a Baptist Chapel at Lerwick :—

	£	s.	d.
Mr. William Cumming, London...	1	0	0
Mr. Halcroft, London.....	5	0	0
W. Rouse, Esq., Chudleigh.....	1	0	0
Collection by Andrew Gibb, Esq., Paisley .....	7	0	0
Collection by Mr. Ralph Coats, Bradford .....	5	0	0
Mrs. Margaret Haldane, Edinburgh .....	2	0	0
Mr. Rutherford Haldane, Edinburgh .....	1	0	0
Robert Haldane, Esq., Edinburgh	2	0	0
Mr. Briden Sandison .....	1	0	0

The purchase price of the property, all of which requires to be paid on 12th November, is £475, of which sum we have in hand and expect to raise in Shetland £305, which will leave us still £170 short.

We also require to pave in front of the chapel, at an estimated cost of £40.

As this, the last undertaking of our dear departed brother, is the only one which he has left under any claims, we hope his friends, and the friends of Jesus in general, will help us now, as they helped, formerly, in paying this off also in due course.

The case is recommended by the Baptist Association, Caithness, Orkney, and Shetland.

Contributions will be thankfully received and acknowledged by Rev. John Stock, Baptist Minister, Devonport; or by Mr. G. Henderson, Merchant, Dunrossness, Shetland, who is trustee on behalf of Mr. Thomson's estate, and Treasurer of the Baptist Church, Dunrossness.

R. RUSSELL, } Trustees.  
GAVIN HENRY, }

Lerwick, August 10th, 1864.

#### MRS. RODWAY.

The late Mrs. Rodway, the beloved wife of the Rev. E. J. Rodway, of Weston-super-Mare, who died December last, was early the subject of religious impressions. She scarcely knew the time when her mind was not without reverence for the holy, the pure, and the good. When living in Ryde, I.W., she seems to have received much religious instruction and profit from the ministry and Bible-class of the Rev. Dr. Ferguson. During the latter part of her residence in Bath, she was an attendant on the ministry of the Rev. Dr. Winslow, and became an admirer of his preaching and writings. A ministry and works oft referring to the sufferings of Christ, to

Divine chastisement, and sympathy of the great High Priest, had great charms for her. Those who best knew her greatly loved and valued her, for the purity of her nature and the decidedness of her piety. For many years she was a Baptist in principle, but only recently baptized by the Rev. C. H. Spurgeon. When she sought communion with the people of God in the ordinance of the Lord's Supper, she wrote as follows to her pastor, who afterwards became her husband:—

"DEAR SIR,—It has been my wish for some time past to unite myself with those who meet together to obey our Lord's command. 'This do in remembrance of me.' But now, what can I say that you may reasonably believe me to be in that state of heart and mind which can constitute me a suitable subject for such a privilege? I need not tell you when, or under what circumstances, I was first led to feel myself a sinner; indeed, I do not think it would be possible for me to mention any specific period, for from my earliest recollections I have felt more or less the responsibility of life here, and its solemn bearings on eternity. I can only say, the long-suffering, love and forbearance of God in Christ have been shown to one who has for years resisted and well-nigh grieved away His Holy Spirit. Looking to Jesus for the pardon of all my sins, and desiring to be moulded and conformed to His will, are the feelings with which I would venture to commemorate the death and sufferings of Him who has, I trust, become my righteousness and salvation.

"Yours very truly,  
"LUCY MORGAN."

Within three months after marriage, disease laid her low, and she rallied no more. To all around her she gave the most satisfactory proofs of her preparedness for heaven—indeed, she had no wish to live, but rather to go and find repose in the presence of her God and Saviour. A power of singing was given her in her illness which she had not in health; and very sweetly did she join in that beautiful verse—

"A guilty, weak, and helpless worm,  
On Thy kind arms I fall;  
Be Thou my strength and righteousness,  
My Jesus and my all."

And that "There is a fountain," &c. One of her sisters repeated to her that hymn, "I lay my sins on Jesus," &c. When she came to the last verse, "Yes" she said, "that is what I want—

"I long to be like Jesus,  
Meek, loving, lowly, mild;  
I long to be like Jesus,  
The Father's holy child.  
  
I long to be with Jesus  
Amid the heavenly throng;  
To sing with saints His praises,  
To learn the angels' song."

She was asked if she understood a portion that had been read to her from the

"Faithful Promiser." Her answer was, "I have realized it all." Almost her last distinct utterance was, with arms stretched out as if to receive the Saviour, or to be received by Him—"Come, O Christ, come! Come, O Christ, come!" The Master heard

her voice; He came, He took her to Himself, and she rests—rests amidst the calm and sunshine, the songs and the triumphs, of the New Jerusalem.

"Be ye followers of all those who through faith and patience inherit the promises."

## Correspondence.

### CALVIN'S VIEWS OF THE ATONEMENT OF CHRIST, AND THE DUTY OF SINNERS IN REFERENCE TO IT.

*To the Editor of the BAPTIST MAGAZINE.*

Sir,—The Tercentenary Memorial Essay on John Calvin, entitled "The Man and the Doctrine," which was read by the Rev. A. Thomson, M.A., of Manchester, at the Annual Meeting of the Congregational Union of England and Wales, in Poultry Chapel, London, May 13th, 1864, is now published by desire of the Assembly.

On page 37 of this little pamphlet we have Calvin's views of the Atonement of Christ, and the duty of sinners respecting it, set forth in about a dozen lines. His words are at once so plain and so precious that I hope you will deem them worthy of a place in the *Baptist Magazine*, for the benefit of your numerous readers.

I here copy Mr. Thomson's words *verbatim* :—

"Calvin fully recognized a GENERAL aspect and reference in the great propitiation, of which we have sufficient proofs in his notes on Matt. xxvi. 28 ("For this is my blood of the new covenant, shed for

many, for the remission of sins"), where he says, "Under the designation *many*, Christ intends not only a part of the world, but *the whole human race*." Again, on John i. 29 ("Behold the Lamb of God," &c.), Calvin says—"Since now the benefit is offered to all, it is our duty to embrace it; so that each individual should take it as certain that there is no hindrance to his obtaining reconciliation in Christ, provided he comes to Him by faith." (See also notes on John iii. 14, 16.)

The interesting expression in his last will is well known, where he prays that God, having "cleansed him in the Redeemer's blood, shed for the sins of the human race (*effuso pro humani generis peccatis*), would so permit him to stand before His tribunal (*sub ipsius Redemptoris imagine*), in the likeness of the Redeemer Himself."—Yours, &c.,

T. D. REYNOLDS.

Earls Colne, Aug. 15, 1864.

### BAPTIST UNION AUTUMNAL SESSION.

*To the Editor of the BAPTIST MAGAZINE.*

My dear Sir,—It will afford your readers pleasure to know that the AUTUMNAL SESSION of the Baptist Union will be held at BIRMINGHAM, in the second week of October. The necessary arrangements are already in a good state of forwardness, and I have reason to know that the brethren at Birmingham are anxiously making preparations to give a hearty reception to the delegates whom the churches may send. By the courtesy of the Committee of the Mis-

sionary Society it has been resolved that the Quarterly Meeting of the Committee, together with the Autumnal Meeting of the Society, shall also be held at Birmingham, in the same week; so that there may be no hindrance to a full and influential gathering of representatives.—I am, my dear Sir, yours, very truly,

JAMES H. MILLARD, *Secretary.*

Baptist Library, Aug. 21, 1864.

# THE MISSIONARY HERALD.

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## THE CAMP MEETING AT WOLFHEZEN.

The wood of Wolfhezen, in which the recent missionary celebration was held, lies about five miles west of Arnheim, and is part of the domains of the Dowager Baroness van Brakell Doorwerth. The flat plains of South Holland, with their intersecting canals, here give place to the undulating country of Guelderland. The soil is exceedingly light, but is fertile, and at this period of the year is clothed with corn and flax, rapidly ripening under the burning sun. From the railway station, a walk of about a mile, rendered both interesting and distressing by the multitudes of people, many of them dressed in the picturesque style of Friesland and North Holland, but by the tramping of their feet creating a smothering cloud of dust, brought us to the refreshing shades of a pine forest, under the foliage of which arrangements had been made for the proceedings of the day. A better place could hardly have been found for the purpose. The day was exceedingly hot, but the shade was almost perfect. The sparseness of underwood rendered motion among the trees easy, while the leaves and light branches gave but little obstruction to sight or hearing. Besides the principal pulpit, there were four other preaching places on the sides of as many hills, with sheltered glades below, and so chosen that the congregations did not interfere with each other.

Arrangements had been made to bring people from all parts of Holland, wherever railways exist, at a low fare; but the numbers that came far exceeded the expectations of the promoters. Not less than ten to twelve thousand persons were calculated to be upon the ground, some doubtless drawn by curiosity, but the far greater part come to celebrate the revival of true godliness in the land, and to learn of the spread of the gospel throughout the world. The meeting commenced by a hymn of praise, led by the trumpets of the Moravian community of Zeist, sang in strains solemn and sweet. The opening address was given by the Rev. O. G. Heldring, who may be said to be leader of the evangelical movement in the church of Holland, which has of late years broken the monotony of its indifference and sloth, and is doing worthy battle in these days of reproach and blasphemy with the enemies of the gospel of Christ. The Rev. L. J. van Rhijn, of Wassenaar, then preached a sermon on the feast of Tabernacles, to which he compared the vast assembly before him, and another hymn closed the service. As the possession of a book, containing a programme of the services, with the hymns and music, formed the ticket of entrance to the enclosure, the whole congregation was able to join in the singing, though great numbers were too far from the preacher to hear distinctly his address.

After a brief pause, during which refreshments of tea and coffee were with some difficulty obtained at the canteen, the representatives of missionary societies and various Christian associations from other lands were warmly welcomed, and a short address was given by one from Germany. The Rev. T. M. Looman followed with an account of the operations of the various missionary institutions of the Netherlands. During the afternoon numerous addresses were given by the ministers assembled from the pulpits erected on the slopes, and the day concluded with a sermon from the Rev. Cohen Stuart, of Amsterdam. These addresses were practical in their character, and directed to the conversion of the soul and the strengthening of Christian faith and love.

This important gathering was not so much a missionary meeting as a manifestation and outgrowth of the great revival of piety that has taken place of late years in Holland. Holland has no State Church. The ministers of all the sects are or may be supported by the funds of the State. The most perfect toleration exists. The Reformed Church is, however, the predominant one, and occupies the national ecclesiastical structures. As the State does not exercise any jurisdiction over the clergy in their clerical relations, its support is not dependent on the orthodoxy of the recipients of its bounty, and practically the profession and utterance of any heresy by the ministers of the church is unrestrained by any consideration, save their own sense of propriety or duty. Hence there is no country in which the clergy more openly express opinions hostile to the creeds of the church to which they belong, and of which they are the acknowledged ministers. The heresies of Spinoza, who was born in Amsterdam, have numerous advocates among the clergy of the Reformed Church, and a large majority of the ministers are said to be altogether rationalists in belief, denying the supernatural in religion, and the divine origin of the gospel.

The reaction may be said to have begun at the period when Mr. De Liefde, pressed by conscience, left the Reformed Church about the year 1848, and began to preach in Amsterdam to great crowds the grace of our Lord Jesus Christ. Since then the movement has spread in the Reformed Church, and a numerous and increasing number of ministers are actively employed in propagating evangelical truth. They have formed missionary societies for both home and foreign evangelization. The camp meetings of the last two years at Wolfhezen are the result and aids of this progress, while godly men, like Mr. Heldring, have made evangelical religion attractive by their practical piety and earnest zeal in the recovery of the fallen, and their care for the outcasts of society. The asylums established at Ede by that excellent man are living testimonies, known to all Holland, of the fervour, love, and devotedness of the evangelical party in the church.

At present the revivalists form but a minority of the clergy, while the rationalist party holds all the chief posts, and publishes with untiring zeal its attacks on the gospel. A few eminent and learned defenders of the Cross have been raised up by God. At the University of Utrecht, in particular, are to be found three Professors, who steadfastly maintain the conflict with their neologizing compeers of Leyden. The movement has also penetrated the Lutheran and Mennonite communities, and begins to make itself felt in affairs of state. Not a few express themselves grateful

for the impulse given by the visits of our brother, Mr. Spurgeon. There is, therefore, a prospect that by the blessing of God the churches of Holland may again become eminent for their maintenance of the truth, as in the days when they so heroically withstood the sanguinary hosts of Alva, and gave a cloud of martyrs to the church of God.

E. B. U.

#### A NATIVE CHRISTIAN ASSOCIATION IN BENGAL.

In a recent number of the Herald, we inserted a copy of the address of the Committee to the converts in the mission churches throughout the spheres of our missionary labours. The object of this address was to stir up the native brethren to zeal and liberality in the Saviour's cause, and to urge upon them the duty of supporting their own pastors as well as of aiding in the propagation of the gospel. The appeal of the Committee has in every case been warmly welcomed, both by the missionaries and their flocks, and we propose to lay before our readers some of the most important replies that have been received. The first is the account of a very interesting gathering of the native brethren in the villages to the south of Calcutta, and is furnished by the Rev. George Kerry.

At the invitation of the church of Lukyantipore and Dhankhatta, representatives of the following churches in connection with the Baptist Mission in the twenty-four Pargunnahs, namely:—Khari, Rosh Kali, Noorsigdarchoke, Rossool Mahomedchoke, Rogodebpore and Bishtopore, assembled at Lukhyantipore, on Monday, Tuesday and Wednesday, the 8th, 9th and 10th of March. By some mistake, the church at Tambuldah was not represented.

On Monday afternoon the brethren met for prayer. Brother Dorp Narayan presided.

On Tuesday morning the people assembled for worship. After reading the Scriptures, singing and prayer, Pastor Jacob Mundal of Khari preached a faithful and effective sermon, founded on the letter to "the church in Sardis," Rev. iii., 1-5.

In the afternoon the representatives of the different churches met for conference.

Khogeshwar Sirdar, the pastor of the church inviting the brethren, presided.

After singing and prayer, the Bengali version of the letter of the Committee of the Baptist Missionary Society to the mission churches was read. After some explanatory remarks from Jacob Mundal, the brethren were asked to express their thoughts on the different points brought before them in the letter. Several brethren spoke briefly, and all agreed that the Christian converts had not done all they ought to have done; yet it was true that they were too few, and too poor, to do without the assistance of the Society. The most they could do would be very little. Some also said that they were doing something for themselves, but that no account was given to the Society of what they did.

It was finally resolved:—

1. That they, acknowledging their remissness in the past, would try to give more for the Christian cause in the future.

2. That in each church an account should be kept of what the brethren contributed for religious purposes, which account should be forwarded to the Society.

3. That Jacob Mundal prepare a letter to be submitted to the churches, and on approval forwarded to the Committee in the England, in reply to their letter.

Mr. Kerry then asked the brethren whether they desired to have among them a yearly gathering, for purposes of mutual counsel and conference and united worship.

It was unanimously agreed to hold an annual meeting of representatives from the different churches, and that the churches form an association for the purpose

of mutual encouragement and help. Jacob Mundal then in the name of his church at Khari invited the Association to meet at Khari next year.

The question was then propounded for discussion, "What hinders the progress of the kingdom of Christ among us, and how may the hindrances be removed?"

Many brethren spoke. They considered that the nominal Christianity of large numbers of the people (connected with the mission of the Society for the Propagation of the Gospel), who conformed to the ways of the heathen, was one great hindrance.—That the neglect of the Sabbath among themselves by many was another hindrance. It was recommended that each church appoint a day for considering this matter, and that brethren who had become lax be treated as the barren fig-tree was treated, "dig about it and dung it," that is, "administer reproof, and manifest love."

Ramnath Ray of Calcutta, in a warm-hearted address, urged the native preachers to greater diligence and activity, and counselled them in preaching to the heathen, to preach the gospel boldly and lovingly, so as to win the hearers, and when speaking of heathenism to do so in such a way as not unnecessarily to arouse the angry passions of the people, for if they were angry their hearing the gospel could do them no good.

The meeting concluded with prayer.

On Wednesday morning the brethren assembled together to remember the death of the Lord Jesus. Mr. Kerry presided. The season was a solemn and blessed one; at the conclusion of which the brethren prepared to return to their homes.

I look back upon the series of meetings held with great pleasure; their success was greater than I had expected. All the expense, which could not have been less than 60 or 70 rupees, was borne by the church giving the invitation. Though I was present, I left the people to carry on the business themselves in a great measure. Jacob was chosen to preach by the people.

The people seemed to be cheered and gladdened much by meeting together, and I hope that an annual gathering similar to that of which I have given the above brief account will be held, and be the beginning of more life and energy among the people.

The letter of the Committee will, I doubt not, do good. Though it will not yet produce many rupees, yet it will bring home to the people in another way the lesson, which has been urged upon them, of liberality, though perhaps there has been too much tenderness displayed in urging them to give. When the letter was being discussed, one asked, "Has the Committee ever written to us before in this way?" "No," was the reply given. "Then why do they write now?" No one could tell that; so I said I supposed the Committee thought we were too tender with them, and so they wrote. The people seemed to think it might be so.

LETTER OF THE ASSOCIATED BAPTIST CHURCHES TO THE SOUTH OF CALCUTTA,  
TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.\*

Khari, 1st March, 1864.

On the 20th of October last, the gentlemen, members of our Home Committee, sent to the people of Bengal, sheltered in Christ, a very beneficent and helpful letter.

On the invitation of the brethren of the church at Lukhyantipore, the Baptist churches in South Bengal under the care of the Rev. George Kerry, held their annual meeting on the 8th and 9th and 10th of February. At this meeting we, the pastors and teachers, and other brethren were present. On Tuesday afternoon the 8th of February, the subject of the above-mentioned letter was introduced by the Rev. George Kerry, and after much discussion and consideration, finally

\* The following papers are translations made by the Rev. G. Kerry. The translation is as near as possible a literal one.



the duty of writing a reply to the letter was delivered to me, wherefore I briefly inform you of the facts.

I. The whole of the good advice which is given to us in the letter you have sent we receive with respect, and present to you our grateful acknowledgments. But you are aware that we who are living in the South, are all of us mere peasants, and are very poor; excepting that which we can get by the cultivation of the land, we are unable to gain any thing by any means whatever. On this account we are not able to submit to the desire of your minds. Still we are not unmindful of our great obligations.

We are accustomed to give according to our ability, when any collection is made amongst us, for the purpose of effecting any religious work; in particular when new chapels or school-houses are to be erected, we give as we are able.

In each of our churches a collection is made after the Lord's Supper, and the money is given to the poor. From this money, widows and poor people destitute of houses and clothes, are given houses and clothing.

Seats and other things needful are supplied sometimes for our places of worship.

When any one is sick, then, according to our means, the churches are not unmindful to help them. Our beloved superintendents, the missionaries, are aware of all this.

II. Though we are not able at once to become subject to the good counsel you have so kindly given, yet we will endeavour from this time specially and earnestly to fulfil our own duties according to our ability.

III. As is written in the fourth section and last paragraph of your letter, we will be particularly mindful to collect something (i.e. every Sabbath day) as we are able. We will not be forgetful in the matter of providing suitable chapels, schoolhouses, and other things needed for Christian work.

We humbly beg the gentlemen who are the members of the Committee, who are like our spiritual fathers, and are our best helpers, kindly to pray for our help to the throne of grace, in order that we may be able to be expert in all good works.

And that we may be attentive and firm-hearted in the afore-mentioned duties, if you will from time to time send a similar letter of good counsel, it may be good for us.

The fruit of all the money and labour you are expending for our spiritual and temporal welfare, you will certainly obtain from God the giver of good.

On account of such benevolent people we will not forget to pray to the God who hears prayer.

With this letter we inform you of much love and respect. Thus signed by,

JACOB MUNDAL, *Pastor of Khari Church.*

KALACHAND MUNDAL, *Preacher.*

JONAH SANTE, *ditto.*

JOB DULAI

SHEIK PANJOOTY } *Deacons.*

BHIKARI BHOOE }

SHOOBROMOLLA }

GOPAL CHUNDRO MUNDAL } *Schoolmasters.*

DWARKANATH MUNDAL }

KHOGESWAR SIRDAR, *Pastor of the Church at Lukhyantipore.*

DORP NARAYAN MUNDAL }

KARTICK ROY } *Preachers*

BRINDABUN }

JUDHISTE PORAMANICK } *Schoolmasters.*

DWARKANATH KHAN }

GIRIDHOR MIDHYE, *Preacher at Roshkhali.*

SIMON PUNDIT, *Ditto and School-teacher.*

RAM DAS RAY

LUKHYI NARAYAN PUNDIT } *Preachers at Narsigdachoke.*

DURGA CHORON, *Preacher at Russool M. Choke.*

NILUMBER MOOKHERJEE, *Ditto at Bishtopore.*

And others.

OUTLINE OF SERMON PREACHED AT THE FIRST ANNUAL MEETING OF THE  
BAPTIST CHURCHES TO THE SOUTH OF CALCUTTA, AT LUKHYANTIPORE,  
BY THE REV. JACOB MUNDAL, OF KHARI.  
REV. III. 1—5.

In a former time, after the ascension of our Saviour Jesus Christ, seven churches were established by the saints in Asia Minor. One of these churches was founded in the city of Sardis. I suppose this city was in the country of Lydia, and thirty or forty miles to the east of Smyrna. This city was famous at that time for the great number of its inhabitants, and for various kinds of wickedness. I think the gospel was preached here by the holy man Polycarp, the disciple of John, and the pastor of the church at Smyrna. At the present time the city is desolate; you will note this fact as a fruit of wicked deeds.

This church was charged with the fault of manifesting hypocrisy and mournful neglect of religious deeds. For the piety of the church was a mere name. Spiritually they were like dead men. Their outward show was very pleasing, but towards Christ they were dead.

Consider for a while. Will any man accept a nut which has no kernel? How many days will any one honour a dead body which has no soul? Can any one be satisfied with only a shadow and not the substance? Thus hollow and empty were the religious deeds of the people of the above-mentioned city. Their prayers were not prompted by holy desires; their alms were not joined with kindness, and they did not keep the day of rest for the purpose of pleasing God, and filling their own spirits with spiritual joy. Because their early piety had not remained, they are counselled to strengthen the things that remain, otherwise they will certainly suffer the sight of the anger of Christ at his second coming. Our Saviour is exceedingly merciful: hence he shews for the comfort of this sinful church, that within it there are a few who are truly pious. They who have not defiled their garments, continuing worthy, shall walk with Christ.

FIRST—What is the raiment?

1. It is the garment of righteousness, or the garment of Christ's righteousness.
2. It is the clothing of adoption, or the privilege of a son of God.
3. The garment of comfort: they shall spend their time in divine comfort.
4. The robe of honour for those who are meet for heaven. The people clothed in these garments are heirs of heaven.

SECOND—What victories shall the saints gain?

1. They shall overcome the enemy Satan.
2. They shall overcome the world.
3. They shall triumph over their own evil passions.
4. They shall be victors over evil companions.
5. They shall conquer all kinds of sin.

THIRD—Christ's two promises to the victors.

1. They shall be clothed in white raiment; defiled garments will not remain.
2. Their names shall be written in the Book of Life. In this world there is an account kept for every business. So also they who are reckoned meet for heaven have their names written in the account book (of life). What more blessed thing is there than this?

APPLICATION.

1. Thus coldness is gradually coming over the piety of the southern churches. No one can live only by a name. The root of all this is, the people who have gone out from our midst, whose behaviour has become very evil, who are now subject to the Barripore missionaries. Many of our own people by associating with these are become very bad in their dispositions. Let them take care, if they do not strengthen the things which remain, when the Lord comes they will be accursed.
2. They who, keeping their garments undefiled, by Christ's blood adorn themselves with white raiment, and make themselves bright with various good works, shall walk with Christ. Be courageous, therefore, and occupy your time in pious deeds. Then you may surely be victorious in all things. Remember this, that every kind of recompense is in the hands of Christ.

## ANNIVERSARY MEETING OF THE COLINGAH NATIVE BAPTIST CHURCH.

A series of meetings in connection with the anniversary of this church took place on Tuesday and Wednesday, March 15th and 16th, 1864.

On Tuesday afternoon a large number of Christian friends took tea together, under a tent erected on the lawn adjoining the Circular Road Chapel.

Many from the churches in the Circular-road and Lall Bazar, and a considerable number of friends of other denominations who take an interest in the progress of the native Christian churches, were present, and seemed greatly to enjoy the novelty and cheerfulness of the scene.

Not a few felt a special pleasure in reviving at so great a distance from their native land, recollections of similar seasons of pleasant Christian intercourse "*at home*," whilst the presence of many of the native brethren, some taking tea, others, not yet initiated into this choice mystery of European civilization, looking on with wondering interest, could not fail to strengthen that kindly regard for the native Christian community which had induced so many to come to this opening meeting of the Colingah anniversary. Then the hearty manner in which many friends (ladies especially) gave their assistance in completing and carrying out the arrangements necessary for the comfort of all, must have given the Colingah Church, and other native churches whose representatives were present, a strong assurance of the sincere goodwill of their European brethren. The surplus produced by the sale of tickets, after paying all expenses, amounted to forty rupees; and this sum was divided amongst the delegates from the country districts, as a token of love to the poor of their respective churches.

After this pleasant social gathering, most of the friends who had been there, and many more who came afterwards, assembled in the Circular Road Chapel for the Annual Public Meeting.

The chapel was crowded with a mixed audience of Europeans and Natives, the latter forming the majority.

The chair was taken by the Rev. J. Sale. After singing a hymn from the Bengali hymn-book, the Rev. J. Highfield offered prayer.

The Chairman then addressed the meeting in a few congratulatory words, speaking especially of the seasons which such a meeting must suggest to all for gratitude in remembrance of the past, and hope concerning the future, as well as of the tendency such meetings must have to strengthen Christian sympathy between the European and native churches, the native Christians seeking to help themselves and to do good to their country, and the European Christians seeking to aid them in doing this their great work, and thus both imitating the example of their great Master, they might all confidently look forward to still happier days.

The Rev. Gulzar Shah, the pastor of the Colingah church, then read the Annual Report.

The Rev. J. Broadbent, in a speech full of fraternal kindness, and in which he enlarged on the dignity of the Christian calling and character, and on the excellence of that Christian love whose influence had brought so many of different races together,—moved the first resolution.

The Resolution was seconded by the Rev. Kassinath Dutt, who, in a vigorous speech in the Bengali language, spoke of the effect of such a meeting, not only on Christians, native and European, but also on Hindus and Muhammadans, who were always scoffing at native Christians, and saying that even European Christians despised them. He then strongly urged his native brethren to greater efforts to be independent of foreign aid, and to fulfil the duties of their position in their own land—especially insisting on the principle that not less than a tenth of their income should be given to the cause of God.

Babu Shib Chunder Banerjee moved the second resolution.

The Babu spoke in English, and in a very effective manner illustrated the duty of the native churches to spread the light they had received. He also de-

duced encouragement for them, and admonition, as well as comfort for all, from the fact that God does not despise the day of small things.

Babu Umbica Churn Roy seconded this resolution in Bengali. He followed with a great deal of humour and good feeling in the line of remark taken up by the Rev. Kassinath Dutt.

After a few words from the Chairman, the Doxology was sung, and the Rev. J. Wenger concluded this interesting meeting with prayer, and pronounced the Benediction.

On the following morning, at half-past seven, a meeting of native brethren was held in the Colingah Chapel. There were present members from Serampore, Birbhum, Jessore, Intally, Khari, Luckhiantipore, Narsikdache, Bishtopore, and Tambulda. The Rev. J. Wenger presided. After singing and prayer, the Chairman expounded Luke xxiv. 13—32, and dwelt at length on our Lord's conversation with the two disciples who were going to Emmaus on the day of his resurrection; the various practical lessons derivable from our Lord's remarks on the occasion, and how our hearts burn within us when the truths of God's holy word are brought home to our consciences by the Holy Spirit. Brother Koilash Chunder Mitter of Birbhum then offered up prayer. Munshi Shujaat Ali then made a few remarks, and brothers Gogun Chunder Dutt of Kushtea, and Brindaban Haldar of Lukhiantipore offered up prayer, and the Lord's Supper was administered and the meeting broke up.

At half-past eleven the brethren met again, and after singing and prayer, the representatives from the different churches gave an account of the several providences through which the great Head of the Church has thought fit to lead those churches during the past year. Many interesting circumstances connected with the history of the churches were thus elicited. After brotherly conversation as to the best means of elevating the native Christian community in their social position, and of saturating it with earnest Christian piety and devotedness, and of making all our native churches self-supporting, the meeting broke up with prayer, and the brethren took an affectionate leave of each other with joy and gladness, because the Lord had vouchsafed to them another opportunity of thus meeting together in the bonds of Christian fellowship.

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## THE MISSION IN DELHI.

*(Continued from our last Number.)*

### PLANS TO PROMOTE THE SPIRIT OF SELF-RELIANCE.

We have formed a local committee, consisting of the two missionaries, Mr. Parry, Mr. Dannenberg, Mr. Moss, his brother is a Baptist minister at home, and Bhagwan Das and Kurreem Buksh, the two native pastors; and I hope we shall work well and systematically. The committee meets monthly. I meet the native agents every Saturday. One reads a short sermon. We have a Bible-class, and then a long conference as to the progress in the various stations. All the native agents are at their posts; not one lives with me, and they are improving very rapidly. Our theological class is small, but one of our students bids fair to be a very superior man. We should have a larger class, but for want of funds. We have service in the new chapel, although it is unfinished. The English congregation was large, but a complete change in the troops has just taken place, and we have to commence anew with a fresh regiment. I am glad to say about forty attend already, and I dare say they will rapidly increase. The native Sabbath congregation is not so large as it used to be; but it is improving. Last Sabbath morning sixty native Christians were present, and about the doors and verandahs a large crowd was assembled. We have been making great efforts to take charge of the district, for we must do it now, or be entirely shut out. I think this a most important movement, and rejoice in it. Instead of crowding all labours into the towns on the main roads, a regular attack is being made on the whole

country. Our native agents are out in all directions, preaching the Gospel. The Society for the Propagation of the Gospel has taken up Paniput, Soanput, Bitriwani, and Rewary; and we have taken Secunderabad, Gazee Nugger, Bhagput, Futtehabad, Gurgaon, and Rhotuk. This will produce a great change in the district, and as we look for an universal movement in favour of Christianity ere long, the diffusion of the truth becomes most desirable.

#### INSTEAD OF THE FATHERS THE CHILDREN.

"I had the unspeakable pleasure of baptising Walaiyat Ali's only son last month. He is a nice lad, and I hope will walk in his father's footsteps. Nothing could persuade him to join the Episcopal Church, though persuasion was freely tried. We are perseveringly trying to fill the city and district with the truth, and feel confidence in leaving the issue with Him who never fails to honour His own means. My dear brother, don't forget our pecuniary wants. They are urgent just now, and I can scarcely keep things going. Last year scarcely anything was received either from England or in India. I am in excellent health, thank God, and my family are all well."

#### PROGRESS IN THE RIGHT DIRECTION.

I need not say how entirely I coincide with your desire to see independent native churches. You must, however, bear in mind, that on my arrival here I found all native church organization abolished: the whole formed one congregation, European and native, and all under the direct control of the missionary. Native independent action there was none. Hence all has had to be begun anew, and we are doing all in our power to get the native churches to manage their own affairs, and intend as soon as possible to throw them partly on their own resources, as intimated in the Report, making annually grants in aid until they are able to go alone. We have commenced weekly offerings, and although the income is small, yet I do not despair of its gradually increasing, if once we can get the principle understood. The Delhi church is improving gradually, both in attendance on the means of grace and independence of action, and the subject of complete independence is kept perseveringly before the members. Some of our people are getting settled in comfortable situations with better incomes. This is very important, and will put it in their power to do more for the cause of Christ; still it is uphill work, and will require long persevering effort to get a striving independent church. I hope some person such as Gulzar Shah may be found to take the oversight, and then many difficulties will disappear. I do not think it desirable to increase the number of *paid* native agents, and heartily wish there had never been one in the country. Pay appears so completely to destroy their influence, that their labours, humanly speaking, are lost. Still it is a most perplexing subject. The students in our theological classes are of too poor a stamp, and can never become very efficient, except among their own low caste people. There must be some educational foundation laid in youth, or they never can become able preachers, such as to command respect and attention.

A party should be always available for going out. A few days since a Moulvie came in from Dadree, who had received much instruction from Mr. Thompson in his early life. He is strongly impressed with the truth of Christianity, and regrets he did not openly profess it long since. He states there are many in his locality in a similar position. We should not have let him return alone; but there is some disturbance in his neighbourhood between the Rajah and his subjects, and we thought it better to wait a little time. These are the kind of calls we must follow up, and if Mr. Parsons were here you might look for many movements.

I told the native brethren at Mullianah, that they must depend upon themselves entirely, as we should neither pay native preachers nor build a chapel. After I left, a chapel was built alongside the Episcopal one, and a native preacher taken into the pay of the mission. So long as they edified each other in the upper room built with their own hands, all appeared very promising; but no sooner

did we take matters into our own hands, and help with our money, than all began to go wrong.

I have just been fighting a friendly battle with the Delhi native Educational Committee. They deprive the lower castes of all share in the government grant by which their schools are supported. They agreed to establish branch schools for Chumars, &c. It was amusing to see the old bigoted Hindoos fighting against the raising of the poor people to a higher social status. I showed them the injustice of monopolising funds intended for all her Majesty's subjects, and also the extent to which crime had increased among a people kept as ignorant as beasts. They unanimously gave in, and voted separate schools.

#### AN APPEAL.

You give little hope of assistance in the way of funds. I am sorry for that, as it forces us to materially decrease our native staff. Last year nothing was apparently granted to Delhi for any purpose. Our Indian resources are gone for the present, and we owe £300 for the chapel, which is a noble building. I had no responsibility in contracting this debt, yet I am not going to blame any one. We are under the greatest obligation to Mr. Parry for constructing one of the cheapest buildings in Delhi, and one that will scarcely require repairing for a century. Surely it is important that something should be done to pay this debt. I have written until I am disheartened, and I know a little appeal in England would soon remove the difficulty. The Committee pay Bernard's salary, and certainly, unless they can help us, we must labour alone. Australia is, I hope, moving in the right direction, and a temporary relief is all we want. The mission house is scarcely safe to live in. I never saw so much want of judgment as this construction shows. No wonder that Mr. Evans and his family narrowly escaped finding a premature grave. The executive engineer condemns the roof; the timbers are so far apart, and there is no plinth, so that snakes can crawl straight in. We have killed two since we came into it. The lime on the roof is cracked to pieces, on account of the settling of the timbers. We are doing what we can to make it safe before the rains come.

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#### THE JUGGERNAUTH FESTIVAL.

*(From the Friend of India, July 7.)*

We saw on Wednesday the 6th instant, within a mile or two of the office where this journal is published, a sight which was calculated to make a strong man sicken with shame and horror. It was the festival of the "Rath Jatra," when the car of Juggernaut is dragged forth by hundreds of people, and the roads are filled with tens of thousands more who have come from all parts to be present at this ceremony. The general incidents of the festival we may describe some other day—at present we wish to state a fact for the information of the authorities, and to ask a question for the information of the public. Many hours the crowd had been surging up and down, or around the indecently painted figures, which are afterwards hauled with great straining and pulling on to the car, almost as if the gods were too weak to help themselves. Ropes of great length were attached to the ponderous machine, and the dense throng made a rush for the honour of pulling at them. The Brahmins urged the mob to exert themselves, and with wild excitement and a terrible din they made a great effort, and succeeded in moving it from the rut where it has lain for a year. The ground sloped a little and the crowd fell back exhausted. Again the Brahmins shouted, and men beat gongs on the car—again the mob pulled, and the huge fabric was dragged forward a few yards. It stopped suddenly, and the crowd seemed seized with a fit of madness, so eagerly were they rushing forward to peer under the wheels of the car. A great cry was set up; we pushed forward with the rest to look beneath the car. Behind it there lay upon the ground

a poor old woman, with thin wrinkled limbs and gray hair, her face almost crushed into the earth, and her foot nearly cut off. She writhed feebly in her dying agony, and the Brahmins coolly looked down upon her, with heavy, leaden faces, while the crowd still peered beneath the car and cried out that there were more. Upon a closer inspection we saw beneath the front wheels one man, a strong black-whiskered man, lying with the wheel still upon him. He was turned over slightly on his side, and his bowels were crushed out, and the ground around him was soaked with his blood, which had gushed from his mouth and nose. A little beyond him was a second man, likewise crushed to death—the very image of humanity was wiped from the wretch as if with a sponge. The crowd stood for a long time looking on at this miserable tragedy, and then they dragged the car back so as to remove the two dead men. They and the dying woman were left together. With the same frantic uproar the car was dragged on again; but whether its wheels were dyed with fresh blood or not we cannot say, for we did not stay to see. These three victims we did see—and that is our fact. Our question is this: does the government permit this self-destruction? Is it supposed that the police should prevent it? That is the case, it is generally believed—and we have only further to ask, why the police were not present on this occasion in sufficient numbers to prevent murder, or suicide—whichever it may have been? The crowd cried "*apse, apse*,"—they did it of their own accord; and it may be so. Is it impossible to prevent an orgie which is a tremendous scandal to our rule from being turned into a carnival of blood! If we are not strong enough to prevent this great wickedness in the sight of Heaven, in Heaven's name let us at least disown it before the world, and not suffer it to remain a reproach to a Government which calls itself Christian.

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## THE MENDICANT AND THE STUDENT.

BY THE REV. JOHN GREGSON.

We have at present five or six enquirers who afford us some encouragement. One is a Muhammadan mendicant, who has been trained to beg from his infancy. He has been to Mecca, and returned after a considerable stay there. Eight months ago he landed in Bombay with his wife and one son, about nine years of age. He found his way up to Agra, and came to the house of one of the theological students begging. "Silver and gold have I none, but such as I have, give I unto thee," was the reply given him. The student was reading his Bible at the time, and he began to speak to the man about the "Bread of Life." His attention was arrested, and he soon expressed himself as sick of Muhammadanism, and willing to become a Christian. He has continued to come for instruction ever since, and manifests a simplicity and concern that lead us to hope he has received the good seed into good soil. The other enquirers are two Hindus, two Muhammadans, and one native Christian orphan.

Towards the close of the year, as I was going out into the district, a month's leave was given to the students. One of them determined to avail himself of the opportunity to go out on a little preaching tour. Having read the tenth chapter of Luke's Gospel, where our Saviour, sending forth His disciples, instructs them to make no provision for their journey, he also resolved to go forth without money, &c. He was absent ten days, preaching in numerous villages, and generally was well received, and obtained food and shelter from those to whom he preached. One evening as the sun was just setting, tired with a long walk, he came to a village and begged shelter for the night. He was roughly told that he could not have it, and must go elsewhere. He said he was a servant of Jesus Christ, that he had come to bring them good news, was very tired, and that if they turned him away, seeing no other village was at hand, he knew not what to

do. All was of no avail. They still insisted on his going away at once. He then told them, that agreeable to the instructions of his Master he should shake off the dust of his feet as a witness against them, which he began to do. On this they became alarmed; they brought him food, found him a place to sleep in, and for a long time sat round whilst he preached to them the Gospel of Christ.

#### MISSIONARY MOVEMENTS.

**JESSORE.**—Mr. Hobbs has transferred the care of the Jessore civil station to Mr. Anderson. The school contains 90 children. At Magoorah, Mr. Hobbs has two schools, containing 75 children. He is about to build a new school-house, and to introduce instruction in English. He also has access to two native schools, the masters of which use Christian books, and allow Mr. Hobbs to address the children. Mrs. Hobbs has for a pupil the wife of the native magistrate, and is endeavouring to establish a school for girls.

**ALLAHABAD.**—The new chapel in course of erection at this station is now completed, and was opened for divine worship on the 4th May. Mr. Ellis, of Sewry, has for some weeks been supplying the pulpit, and speaks in a very encouraging way of the prospects of the church. One baptism has already taken place, and many soldiers of the garrison are regular in their attendance. Mr. Ellis is pursuing the study of the Santal language during his stay, the church having kindly furnished him with the assistance of two Santali men.

**BENARES.**—It is with great regret we learn that Mr. Parsons's health has lately suffered much. He hopes by rest and change of work, with God's blessing, that it may be restored. He has nearly completed the first draft of his translation of the entire New Testament, and the printing has nearly reached the end of the Acts. He has also taken part in printing, and translating into Hindee, a tract written in Urdu by our venerable native brother, Sujaat Ali. In company with the native preachers, Mr. Parsons has visited the Allahabad *mela*. Since their return he mentions, with deep regret, that the two native preachers have transferred their services to the Church Missionary Society.

**CEYLON.**—The Rev. Jas. Allen arrived safely at Colombo, after a long, but pleasant voyage, on the 23rd of May. His health is thoroughly reestablished, and he has resumed his labours with satisfaction and pleasure. Mr. Pigott will devote himself chiefly to native work, while Mr. Allen will take charge of the Pettah church.

**SIERRA LEONE.**—Captain Milbourne writes that he finds remaining in this colony a small body of coloured people, the fruit of the labours of the Society's missionaries seventy years ago. This native church is without a pastor, but is earnestly desirous of one. They appeal to the Committee. It is a sphere in which a coloured minister may be of great service to the cause of Christ.

**CAMEROONS.**—At Bethel station Mr. Smith reports several encouraging incidents. Addressing the inquirers one day on the persecution they were likely to suffer, one, a woman, said, "I know I shall suffer much, but Jesus has got a big hand, and can hold me." Small pox had broken out at Fernando Po, and several members had died, firm in their confidence in Christ. This terrible scourge had also made its appearance at Victoria, and in the Cameroons the chiefs were establishing quarantine laws against it.

**HAYTI.**—At Jacmel, on the 3rd June, three persons were baptized—a man and his wife from the mountains, and a young person from the town, another recruit from the old mission school. Five more persons, family connections of these converts, are likely soon to join the congregation. Many more are enquiring after the Truth. At Port-au-Prince Mr. Baumann speaks of a few persons as shewing interest in the Gospel.

**BAHAMAS, TURKS' ISLANDS.**—Mr. Rycroft is hoping shortly to baptize ten or fifteen candidates. He reports that his congregations are large and encouraging; but the high prices resulting from the American war make it difficult for the people to live.



JAMAICA, BUNKER'S HILL.—The Rev. J. Kingdon informs us that the people of this station have been greatly disturbed by demands on the part of the landowner from whom they supposed they had purchased their holdings. The titles given are now found to be invalid, and he demands additional payments for new and better titles. The congregations here, and at Waldensia, are good; and the Jubilee meetings were very successful. The churches have lost many members by exclusion.

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#### HOME PROCEEDINGS.

The Rev. J. Parsons has been occupied for nearly a fortnight in preaching for the Society and attending meetings in Staffordshire, at Cosely, Bilston, and the neighbourhood. The Rev. J. Diboll has taken the East and North Ridings of Yorkshire, assisted by Dr. Evans and other brethren, and Dr. Underhill has joined him at Scarborough. The Rev. J. Robinson of Calcutta, a highly esteemed friend, son of the late Rev. W. Robinson of Dacca, for many years the senior missionary in India, who has come to England on account of his health, but whose services at Serampore and Calcutta have been wholly gratuitous, has visited Chatham with the Rev. F. Trestrail.

It may not be amiss to state, that for September or October, all our returned missionaries are already most fully engaged, and the demand for deputations is far greater than can be met from the Mission House. If some of our brethren, especially in the country, could render us help just now, it would be most acceptable, for it is a time of need.

The Rev. G. and Mrs. Pearce, with Miss Wenger, left Gravesend on the 11th ult., in the Shannon, Capt Daniell, for India. On the previous Tuesday there was a gathering of friends at the house of Thomas Young, Esq., of Camberwell, whose hospitality our friends had enjoyed for some days prior to their departure, to commend them to the Divine blessing and care. They started in good health and spirits, with fine weather, and we heard of them from off Plymouth, all well. Our American friends, Mr. and Mrs. Luther (daughter of Mrs. Vinton, well known to many in this country) were also passengers to Calcutta, on their way to Burmah, to join the mission to the Karens.

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#### AUTUMNAL MEETING OF THE SOCIETY.

The Committee have resolved to hold their Autumnal Meeting this year in Birmingham, in the second week in October, at which time and place the Baptist Union will have their autumnal session. It is also intended that the Quarterly Meeting of Committee be held there on Tuesday, the 11th of that month. It is hoped that this unusual combination of meetings to promote the spiritual interests of the Mission, and the denomination generally, will be largely attended, and be accompanied with the evident tokens of the presence and power of the Spirit.

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#### JAMAICA JUBILEE.

We are glad to announce the arrival of the Rev. W. Teall from Jamaica, who has come over, as a deputation from the Western Union, in order to secure aid to enable the pastors and churches to extend and improve the Schools under their care. It is a work which they cannot accomplish alone, and unaided. The Committee have welcomed Mr. Teall, and deeply sympathising with the object which has brought him to this country they have passed the following resolutions:—

1. That this Committee, deeply impressed with the importance of securing to the children of the emancipated peasantry of Jamaica, the advantages of a good religious education; and being aware of the great and peculiar difficulties which their brethren in that island have to encounter in their efforts to promote it, they feel that, in this the Jubilee year of the Jamaica Baptist Mission, the churches of Great Britain, and the friends of Negro Education in general would express, in a very suitable manner, their gratitude to God for the blessings He has bestowed on the evangelic labours of the past fifty years, and their interest and sympathy with those who continue to carry on the work, by rendering to them their countenance and aid in the present emergency.
2. That this Committee cordially welcome to this country the Rev. W. Teall, who, at the request of the pastors and churches of the Jamaica Baptist Union, has come over, as a deputation, to lay before the churches and the friends of Negro Education, their urgent appeal for help; they heartily commend him and his special object to the kindest consideration; and they trust, that on his return to Jamaica, he may gladden the hearts of his brethren, and cheer them in their arduous toil, by bearing to them a Jubilee contribution, commensurate with the great purpose which they desire to accomplish.

We earnestly hope that the friends of Jamaica throughout the country, will respond promptly and liberally to this appeal. Mr. Teall is making his arrangements to bring the subject before them at the earliest possible period.

### CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from June 1st, to July 31st, 1864.*

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

ANNUAL SUBSCRIPTIONS.		£	s.	d.	LONDON AND MIDDLESEX.		£	s.	d.	Do. Sun. Sch. on acct.		£	s.	d.
Bacon, J. P., Esq.....	5	5	0	Bloomsbury—						by Y. M. M. A. ....	4	0	0	
Hassall, Mrs.....	1	1	0	Contribs. Sun. Sch. for						Tottenham—				
DONATIONS.				Rev. J. C. Page's				School, Barisal ..				10	0	0
A. H. W., Kensington	0	10	0	Ditto for Rev. F.				Johnson's Schools,						
A Friend to Missions				Clarksonville, Ja-				maica .....				5	0	0
for China .....	5	0	0	Camberwell, Arthur Street—										
Do. for India .....	5	0	0	Contributions .....				2				0	6	
A Friend, Liverpool,				Do. Denmark Pl.—										
by Rev. J. Parsons,				Contribs. Juv. Soc. for				Mrs. Allen's Sch. Ceylon				6	0	0
of Delhi .....	0	10	0	Camden Road—										
A Friend at White-				Collect. (less exps.)..				44				7	6	
stones, Aberdeenshire	20	0	0	Contribs. on account				5				13	0	
Farran, Major .....	2	0	0	Do. Sun. School ..				3				12	9	
Foster, Miss, Totten-				Chelsea, Paradise Chapel—										
ham, for Rev. E. Mil-				Collection for W. & O.				1				0	0	
lard, Jamaica .....	5	0	0	Contributions .....				4				0	0	
Do. for Rev. J. Clark do.	8	0	0	Edmonton, Lower, Baptist										
Tritton, Joseph, Esq..	100	0	0	Chapel—										
LEGACIES.				Collection .....				4				5	4	
Benham, the late J. L.,				Henrietta Street—										
Esq., of Wignore St.	180	0	0	Collection .....				6				3	0	
by Jas. Benham, Esq.				James Street—										
Edwards, the late Mrs.,				Collection .....				6				12	9	
by Messrs. Thomson	44	6	11	Maze Pond—										
and Savage, Montrose				Contribs. on acct. ..				15				0	0	
Harrison, the late Miss				Regent Street, Lambeth—										
Elizabeth, of Driffeld,				Contribs. Juv. Assoc.				for Rev. R. Smith,						
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# IRISH CHRONICLE.

SEPTEMBER, 1864.

## THE ASSOCIATION.

THE meetings of the Association were held at Banbridge on Tuesday and Wednesday, July 26th and 27th. Meetings for prayer were held, and a sermon was preached by the Rev. C. T. Keen, jun. At the meetings for business, the Rev. C. J. Middleditch presided. The churches at Cork, Dublin (Bolton-street,) Derryneil, Grange, Portadown, Portglenone, and Tandragee, were received into the Association. The thirteen churches previously forming the Association reported a gross increase of eighty-four members. The circular letter on Prayer was read by the Rev. R. M. Henry, and unanimously adopted. The Rev. W. L. Giles, having removed from Dublin, resigned his office as Secretary, and the Rev. W. S. Eccles was appointed in his room. The hearty thanks of the Association were given to Mr. Giles for his zealous discharge of the duties of the office he had filled. The next meeting of the Association was appointed to be held at Dublin—the Rev. J. Douglas, or, in case of failure, the Rev. R. M. Henry, to preach the Association sermon; and the Rev. W. Hamilton, or, in case of failure, the Rev. H. H. Bourn, to write the circular letter on “The Work of the Holy Spirit.” The Rev. R. H. Carson was appointed President for the ensuing year.

On the Wednesday evening a public meeting was held, when a testimonial was presented to the Rev. W. S. Eccles, on his removal from Banbridge, in token of the respect of his congregation and fellow-townsmen. The Rev. C. J. Middleditch presided. Prayer was offered by the Rev. D. Macrory; and addresses were delivered by the Revs. C. Morgan, J. O’Dell, and W. S. Eccles. The brethren, most of whom are very isolated, were greatly cheered by the meetings of the Association. It is hoped that the organization thus maintained will be of great service in the cause of Christ in Ireland.

## REMARKABLE CONVERSION OF A ROMANIST.

The following striking and interesting narrative, supplied by Mr. Henry, of Belfast, will be read with pleasure, as showing the power of the Divine Word in the revelation of Christ as the only Mediator between God and man:—

“*Belfast, Aug. 15th, 1864.*”

“Dear Sir,

“Some weeks ago a person came to our prayer-meeting, and was introduced to me as a convert from Romanism. I found, by conversing with her, that she had been brought to the knowledge of the truth, almost, if not altogether, by reading the Word of God. A young man, a Romanist, had given her a book published under the *imprimatur* of Cardinal Wiseman. The title is ‘The Garden of the Soul: a Manual of Spiritual Exercises and Instructions for Christians, who, living in the world, aspire to Devotion: containing the Way of the Cross, Visits to the Blessed Sacrament, Devotions to the Sacred Heart, Bona Mors, &c.’ It is headed, ‘Edition for the Army’—‘with Instructions and Devotions suited for Soldiers.’ At the end of the book is a copy of the New Testament, published by the English College at Rheims, A.D. 1582, ‘with lawful authority,’ and bearing the signature of ‘Card. Wiseman, West. 29 Sep., 1858.’ It was by reading this copy of the New Testament that the person to whom I have referred was led to renounce the errors of Romanism. Month after month, in the silence and secrecy of her chamber,

had she pored over this blessed book, her sole companion and counsellor, till she was brought to trust her all on Jesus Christ. Her case furnishes a remarkable instance of the power of the Divine Word, alone, and apart from all human instrumentality to enlighten the mind in saving truth. As some of the readers of the *Chronicle* may be glad to hear of such conversions in Ireland, and may be interested to know something of the way in which the change was wrought in her mind, I will give the account in her own untutored words, as noted down at the time from her own lips:—‘When I read the New Testament, I gave up the prayers and the forms of the church. I saw that they could do me no good; the priest could do nothing for me; I could do nothing for myself. None but Christ; for He says, ‘without me ye can do nothing.’ It was by reading the Saviour’s own words and promises that I was led to trust in Him and His blood alone. The first thing that brought me to know and love Him was reading all the merciful things and miracles that He did, and the promises he made to them that believe in Him. I loved to read the place where it tells about the raising of Lazarus and where Jesus said to Martha, ‘I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.’ That was a great promise! I liked the Gospel of St. John, because it has so much of the words of Christ in it. I had it nearly all by heart. When I began to get sorry for my sins, I sometimes thought I would die in them; I was so distressed, I could not sleep at night; I grew nervous, and would all shake, and I could scarcely walk at last. I spoke to a man about the trouble I was in, having lost my faith in the church. He told me to speak to the priest, but I knew he could not convince me, and that it would only cause trouble and anger, so I did not go to him. In all my struggling and striving in the world, it was still the uppermost thought with me, how I could be saved. After I saw that there was no other way but through Jesus, I had great doubts and fears. Sometimes I would think ‘this way will not save me; it will take something else to do.’ I was taught that if I did not live up to the rules of the church, and believe in it, I could not be saved. Then I would think some evil temptation had come over me to believe in Christ; but when I would go to the book, I saw then that it was right to trust in Jesus. I often wondered if anyone else had the same belief as I had. I sometimes thought there was no one in the world believed as I did, but, whether they did or not, I was determined that I would hold on by my faith. For about three years after this I did not join any church, nor did I intend to join any. I said to myself that I would stay at home and read my Bible, and trust in Christ to save me. But I was not happy; I thought I could not live on in that way, and that I must let it be known to some one. A woman reported me among the neighbours that I was turning Protestant, and a man who was a great Catholic came to see me. He asked me if I prayed much, and what I thought was the best prayer to pray. I asked him what *he* thought was the best. He said it was to pray to the blessed Virgin to intercede with her Son for me. I said I could not pray that prayer, for I did not believe that she knew anything at all about me.

“‘The way I came not to believe in praying to saints and angels was by reading how our Saviour taught His disciples to say, ‘*Our Father* in Heaven,’ and I could not see any place where we are allowed to pray to any but God. One day, coming home from chapel, I saw a woman beating her breast and saying, ‘Holy Mary, have mercy on me!’ and I thought what a great sin it was to take the power off the Lord and give it to the Virgin. The first thing that led me to doubt the rules of the church was the place where it tells of the Lord giving the cup as well as the bread to his disciples, but the priest gives us only the bread. At first I thought I had not taken the right meaning out of the words, or that I did not know enough of the Scriptures. I tried to persuade myself that I was wrong; but when I read the word over again, I saw it was so plain that I could not be mistaken. I went to chapel for some time after I knew the truth, but I was very unhappy; I felt it

was like a hypocrite to go when I did not believe in their ways. The last time I went there, I did not go in; I stood at the door till all was over; but I could hardly reach home after it, I was in such a state, thinking how sinful it was—the greatest sin—for me to pretend to be what I was not. I said to myself, ‘I would never go again to please the people; better to stay at home, and let them condemn me.’ They told me that I could not be saved out of the true church; they said if I would read the Bible it would be my ruin. They prayed prayers on me (*i.e.*, cursed me). One man said to me, ‘Was it not an awful thing for anyone to sell their soul to hell for the world?’—as much as to say that I was turning for gain. At last I told my mind one night to the Sunday-school teacher of my master’s children. She advised me to go and speak with a minister in town. I went to him, and he asked me, ‘Do you believe that Christ, the Son of God, came into the world to die for sinners?’ I said I did. Then he told me to lay my sins on Jesus, and to believe that He died for me and would pardon my sins. He told me to believe that very instant, and my sins would be forgiven; and so they were. I had doubts and fears before that time; but I had peace then. I felt *sure* then that I was right in trusting to Jesus. I felt that I was *free* then. I had no more trouble about my sins. I never saw my *past* sins after I believed. I was so happy on my way home that evening, as if I was in another world. I was so overjoyed that I could not sleep that night, knowing that all my sins were pardoned.

“At the first I did not think about the true baptism; I had never heard of it; but when I read about the people confessing their sins and being baptized in the Jordan, and about a devout man being sent to Paul to bid him rise and be baptized, and about persons being baptized after they believed, I thought I ought to be baptized. I could not see anything in the Bible about infants being baptized. I never counted my baptism in infancy a baptism; so I was still unhappy in my mind because I was not baptized. When I read about our Saviour going down into the water, and coming up out of it again, I thought I would like to be baptized as he was.’

“I will only add, that soon after my first interview with this convert, she followed the example of her Lord in the waters of baptism, and is now united in the fellowship of our church. Since her abandonment of the Romish faith she has been obliged twice to shift her residence in town. The Catholics have withdrawn their custom from her little shop, which she has been forced to abandon; and fearing, from their threats, that her life was in danger in their neighbourhood, she has been received as a servant in the household of a member of our church.

“Yours truly,

“R. M. HENRY.

“The Rev. C. J. Middleditch.”

#### CARRICKFERGUS.

The infant cause in this town is very encouraging. The services of Mr. Hamilton are well received, and he is much cheered by the hearty co-operation of the people. A new chapel, measuring 50 feet by 30 feet, is nearly completed. The total cost of the chapel, which is built of stone and slate, is but little more than £200; towards which £167 have been given and collected by Mr. Hamilton and his friends.

#### DERRYNEIL, CLOSKELT.

The new chapel at this interesting station has been built, and is now used for worship; but the people have prudently refrained from any outlay beyond what was needful for the walls and roof. No seats have yet been fixed, the congregation sitting on planks supported by stones; nor has the floor yet been laid, the people being content at present with mere shelter from the weather.

The chapel is a plain substantial building, of stone and slate, capable of holding 350 persons.

The whole cost of it in its present state is £200. The amount of money raised by the people is very small, for they have but very little of "the current coin of the realm;" but many of them have worked with their own hands in obtaining and carrying materials for the building. About £160 are required to meet the present liabilities.

### ATHLONE.

MR. BERRY writes:—

"August 9th, 1864.

"On Sunday, the 7th, I had a happy time of refreshing from the presence of the Lord. Four of our young converts from the neighbourhood of Moate came here, a distance of ten miles, and were baptized. This to me is a token of God's blessing. These four make up twenty-seven young persons baptized since I came to Athlone. May God be praised! These four dear young friends are cousins, a brother and sister of each family. Others are likely soon to follow.

"I should have informed you earlier that at the commencement of the summer I commenced a Bible-class in Athlone. This class, for Athlone, is numerously attended. We read a portion of Scripture, each explaining his own verse, and then submitting to the general impression. Along with reading we have a subject for each night. I will just give you our subjects up to this time:—PREDICTIONS of the Birth, Place, Suffering, &c., of Christ. TYPES—Places, Persons, Things. DOCTRINES—New Birth, Repentance, Conversion, Faith, Justification, Imputed Righteousness, Adoption, God's Faithfulness to His Promises. I believe God is blessing this class to our young people. It will give you pleasure to know that the last Sunday in June I preached the Annual Sermon in the Methodist Chapel, Tullamore, on behalf of their aged ministers and widows. From Tullamore I proceeded to Rahue, and preached there in the afternoon, in our chapel, to a good and attentive congregation. In the evening I preached in the field of Mr. George Ryland to a congregation of at least 150. I was followed by the Primitive Methodist minister of Tullamore. The people were most orderly and attentive; they were entirely composed of Protestants; but I had great joy in seeing on the road, along the hedge, a great number of Roman Catholics, who certainly were within hearing distance.

"Rev. C. J. Middleditch."

#### Contributions received on behalf of the Baptist Irish Society, from July 21st, to August 18th, 1864.

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The thanks of the Committee are presented to Miss George, of Romsey, for a parcel of Magazines.



THE  
BAPTIST MAGAZINE.

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OCTOBER, 1864.

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MUSIC IN THE CHURCHES.

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"It is a good thing to give thanks unto the Lord : to sing praises to Thy name,  
O most High."—PSALM xcii. 1.

WE have heard of an eccentric minister, the scene of whose labours lay in one of the suburbs of London, who was wont, when preaching, to say, after quoting a text from one or other of the Pauline epistles—"Paul, I *quite* agree with you." If we might be allowed to apostrophise in a similar manner the author of the sentence which we have taken for our motto, we would say—"We *quite* agree with you." It is a good thing to give thanks unto the Lord; to let the gratitude that is in us speak; to encourage the outflow of the thanksgiving spirit towards Him who is the author of all our spiritual life and the giver of all our spiritual blessings. And it is also a good thing to give forth our feelings of thankfulness in song; joining them to what seems to be the natural vehicle of their expression, music; "to *sing* praises to Thy name, O most High." It is good, for the reason that, like all the powers God has given us, gratitude grows by being uttered forth in speech; good, because it is pleasant, and because also

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it is comely. Still more is it good to join others in the ascription of praise to one common Lord for common mercies, and in the church to bless His name for all His loving-kindness towards us.

There have been but very few occasions in the history of the Church of Christ, where the vital doctrines of the Gospel have been taught from the pulpits, that the propriety and usefulness of praising God in song by the voices of the congregation have not been recognised. An exception may perhaps be found in the conduct of some of our Puritan ancestors, who seemed to consider, because Popery was anti-christian and its teachings heretical, that everything which was the very antipodes of Popish practice must of necessity be the only proper thing to do. So, because the Roman Catholics had introduced into their services the best music that was to be procured at the time, and caused it to be performed by choristers in the best style attainable, these opponents of the Papacy thought the

right course to adopt was either to go without music altogether, or else to take care that in *their* singing there should be nothing which could charm or captivate the ear, or have the least possible resemblance to the practices of their dreaded foes. It is almost enough to make one imagine now-a-days, when we listen to the vocal attempts of some of our congregations, that the spirit which dictated this last-mentioned resolution of our dissenting progenitors still survives in some of their descendants.

Speaking generally, however, and leaving out of our consideration our brethren the Quakers, whose peculiarity on the subject of music is well known, we may say that the Church of Christ, wherever it has had its liberty, and been blessed with evangelical teaching, has always regarded the united vocal praise of its members as amongst its highest privileges and noblest duties. True, whenever the Papacy has been predominant, that power, true to its character as the robber both of God and man, has robbed God of His praises in His sanctuary, and man of his immediate access to God, by confining the service of song to choristers and priests; but we almost invariably find that when men have been able to throw off its yoke, and worship God after the dictates of their own consciences, the first use they have made of their emancipated voices has been to sing the Lord's praises in the Lord's house.

While, therefore, it may be granted that the value and importance of singing in the services of the Church are very generally acknowledged, it is not so evident that the *manner* in which God's praises should be sung has hitherto received its proper share of attention. We do not believe that Christians have been

sufficiently alive to the importance of doing a good thing in a good way. They admit that "it is a good thing to sing praises," but by their method of doing it, they have asserted that it is of little or no consequence *how* they sing them. But a little reflection ought to convince us this is wrong. It must be more honouring to God, and therefore more beneficial to ourselves, that we offer to Him the very best of all we have to give; to do as David did, who not only himself praised God with his best member—his tongue, but took care, when he wrote psalms for the use of the church, to give them to the chief musicians to be set to music and sung by them, as the leaders of the congregation. Would that the same spirit were abroad now in our churches—that all strove together to make our worship in song as acceptable to our Father in heaven as we do in the rest of our religious exercises.

There are two considerations involved in the topic which we have under consideration—one, the character of the music which should be employed in our religious services; the other, how we can best secure its being sung well.

Respecting the sort of music to be used, we would say—first, that it ought to be of a solemn and devotional character. The meeting of Christians for worship is a solemn privilege. Singing the praises of God is a solemn act. Even a Christian's joy is a solemn joy; and nothing light or flippant should be introduced to mar the general effect of solemnity proper to the occasion, or suggest thoughts or feelings out of harmony with exercises of devotion. There is a time for all things; and tunes admirably fitted for a drawing-room or a festive day would be utterly out of place in the sanctuary. Music of any kind always

leaves an impression upon the mind peculiar to itself, and more or less vivid according to the musical capacity of the listener; and it is impossible altogether to resist this impression. We cannot contemplate the perfections of God, or enter into the true spirit of His worship, when the music belongs to some one else; or offer up right feelings of praise to Him, when the vehicle of their expression is in complete discordance with a devotional state of mind. Much of the music we are accustomed to hear, both of what is called grave as well as what is termed joyous, lacks this great element of solemnity; the grave is sometimes very melancholy, and the joyous very jiggy. But the composers, lacking the devotional spirit themselves, cannot contrive to infuse it into their productions; so that the worshipper goes through his psalm or hymn without much consciousness of having praised God in it, and wonders at, and blames, his own hardness of heart, when the real fault lies in the unsuitableness of the music to express what he feels. We have often wondered that so little of the music of the great masters has been introduced into our churches and chapels. The compositions of Mozart, Beethoven, Handel, Haydn, Mendelssohn, and others, are brimful of devotional feeling, and could be adapted to metrical verse with but little trouble; and when once introduced, would be as easily learned by the rising generation in our congregations as are the old-fashioned, traditional tunes into which we were born, and amongst which, we fear, we are doomed to die.

There is one tune-book, which has not long been published (we refer to the *Congregational Psalmist*, the compilation of the Rev. H. Allon), in which some few of the tunes are

selected from the compositions of the great men mentioned above, and these melodies add greatly to the value of the work, musically regarded. We would there had been more, knowing how much of their works are suitable for introduction into congregational worship; but we gladly accept the present as an instalment, and hope that some future compiler may go much further in the same direction, even if they have, in consequence, to refuse admission into their pages of the effusions of some modern composers, who, whatever their genius or knowledge, need not be ashamed at being counted inferior to the greatest musicians the world has ever seen.

We would remark, that it is not indispensable to solemnity in music that it should be written or sung in semibreves. The nature of the progressions in a musical composition, more than the speed at which it is taken, determine its true character. We do not mean that music of a grave kind should be sung as fast as that of a livelier sort, but simply that it is an error, and one, by-the-by, which is not at all uncommon in Dissenting congregations, to suppose that you make a tune solemn in its character by dwelling a long time on each note. By so doing, it may be made tedious or dreary, or even ridiculous, but we do not add to its solemnity or impressiveness. We have heard some of the grandest sacred music ever composed (we refer to the masses of Mozart and Beethoven) taken, to our view, at much too great a pace, and yet it has left an unmistakeable impression of solemnity on our minds. On some of our church organs, and in most of our cathedral services, we think the music is played too quickly, but in our Dissenting places of worship the prevailing mistake appears to lie in the opposite direction.

Neither do we think that it adds to the solemnity of music when it is written in the minor key. It will undoubtedly be looked upon as a very heterodox opinion to hold, but we must confess that we are not partial to the minor key for congregational singing. At any rate, the effect produced upon our mind by the great majority of the tunes in the minor key, when sung without an organ, is most depressing; only a portion of the worshippers appear to take part in the service, and those who do, seem to join in with no relish or heartiness, while the voices show a much greater tendency to flatness than when the tunes are in the major. This may be caused partly by want of training in the singers, and the greater difficulty of performance caused by only the occasional use of the minor; but we should be inclined to attribute something of the unsatisfactory result to the character of the minor key itself, which seems, except when used by composers of the highest class, to partake more of a plaintive and melancholy than of a solemn or tender nature, and is more fitted to express feelings of complaint or disappointment than those proper to be conveyed in a hymn of praise.

It may be doubted, however, whether there is any practice more destructive to real devotional feeling in religious psalmody than that of introducing into our services well-known operatic or secular airs. Many well-meaning people have expressed themselves in favour of thus acting; the opinion of the late Rowland Hill being often quoted in this direction, to the effect that the devil ought not to have all the best music. Now, granting that some few of the popular airs in vogue might be rendered suitable for conversion into hymn-tunes, we think that by so doing a great injury is done to the worshipper. We all know the power of associa-

tion: how the least of its many threads will lead us right away from a subject on which we wish to fasten our attention, and land us in a far-off country in the great world of our memory. And this must be especially the case with music amongst an educated congregation. Knowing, probably, most of the secular music capable of being adapted, nothing can be introduced which does not bring its own associations with it; thoughts of other scenes and far different companionships intrude, and for some time, at least, it is difficult to bring back the mind of the worshipper to its proper tone. It may be allowable, perhaps, for the purpose of laying hold of the sympathies of those who never frequent a place of worship, and who, therefore, have to be sought out in the streets and reached in the theatre, to set the hymns used in those places to tunes with which the listeners are thoroughly acquainted. We doubt even the advisability of this; we think it much more likely that by this practice the sentiment will be degraded than that the music will be elevated; but in the case of a congregation who meet habitually to sing the praises of the Most High, and who, therefore, do not require any unnatural stimulus to praise God, we believe the adoption of music which, however good in itself, yet is likely in its associations to lead our thoughts astray, is a very great evil, and one which should be carefully avoided.

The second requisite which any collection of church or chapel music should possess is variety. All of it should be devotional; but within this limit there are distinctions strongly marked, and these should be carefully preserved. In the psalms and hymns to which the music is joined, there are wide varieties of sentiments; each of these should

meet with its appropriate expression. It is quite possible for this to be done; for there is no thought, however grand—no aspiration, however sublime—no feeling, however tender—but what can and does find adequate expression in music. Some of our oratorios bear witness to the truth of this assertion. But in these the words are taken pretty nearly as they were originally written, without any attempt at rhythm, and are repeated again and again at the will of the composer. But, of course, when we come to metrical compositions, we must adopt a different rule in the selection of the accompanying music. Certain rough and ready distinctions between the various kind of hymns must be made, and the same distinctions adopted in the choice of our tunes. We find different classifications of our psalms and hymns have been attempted by different writers to express these distinctions, but among these none more appropriate or full of meaning to the general reader than these three—the grave, the tender, and the joyous. The first may include all those compositions in which the majesty or holiness of God, or the uncertainty of life, and the awfulness of the judgment, are treated of; the second, those in which the love and mercy of God in Christ are celebrated, comprising such subjects as the Crucifixion, and the Lord's Supper; and the third, those in which the confidence of the believer in his Saviour, and his thanksgiving for mercies received, are expressed. There is a marked distinction in these various classifications of subjects, and this distinction should be equally marked in the music chosen to express the phases of thought and feeling peculiar to each. In those places of worship in which anthems are introduced into the service, you may get music exquisitely adapted to every word of the anthem; and in

this, to our mind, consists one great advantage these psalms of praise enjoy over any possessed by metrical compositions.

Now, the great majority of collections of psalm and hymn tunes, although they may possess variety enough, do not possess a sufficient variety of *good* tunes. For instance, it has long been a matter of complaint amongst musical men that there are so few good short metre tunes to be found, even if you pick them out of all the collections in print. And really, when you come to count up the tunes in regular use in churches and chapels, even when there are skilled organists and musicians to select them, their number will appear ridiculously small when compared with the multitude of those in most collections of music which are never played or sung at all. The reason of this we believe to be, that there are so few tunes of really first-class description which can be selected to meet the varied character of the psalms and hymns in use in our congregations. Of course, there are many leaders who make the matter much worse than they need, by using amongst all the metres only about as many tunes as you can count on your fingers. In one chapel in the country we used to visit, they had but one tune, 7's, to do duty for every description of hymn of that metre; and whether it was

“Hasten, sinner, to be wise—  
Wait not for the morrow's sun;”

or

“Hark, the herald angels sing  
Glory to the new-born King,”

the inevitable “German Hymn” was *harmoniumed* by the leader, and duly gone through by the congregation. And even in the suburbs of London—not a day's walk from the Elephant and Castle—there was a place

of worship, which at one time we visited occasionally, but from whose walls we believe we never escaped without being obliged to listen to "Byzantium." We have almost wished the precentor had been there himself, instead of in the chapel.

The third point to which we would advert respecting the character of the music to be used in our religious worship is, that it should be practicable. When we say practicable, we mean not for musicians only, but for the great mass of the congregation. The perfection of praise will be attained (as shadowed forth in the Book of Revelations) when in heaven *all* the saints shall sing together the song of praise to their Redeemer. And the nearer this can be approached on earth, the better. There must be a great mistake somewhere, if only a few can join in the service. Better to have only plain, simple music, than confine the worship of song to but a fraction of the people. Not but what the people themselves should strive in their leisure hours to fit themselves for the performance of a greater variety of musical compositions; but still accepting the fact as true *at present* that the great majority of our worshippers are not musically educated, we think it desirable that the quality of the music should be such as admits of the participation in it of the largest number of the congregation. This does not exclude music of the very highest order. Some of the very best effusions of the very best composers are extremely simple in their melody; and the melody, where but few are capable of taking the separate parts in the harmony, is the most important part of the music. In one of our present collection of tunes, we are aware some pieces are inserted, and ostensibly so, which have no

claim to merit at all in their melodies, and are simply introduced for the sake of the beauty of the harmonies. Such a practice, however, must be a mistaken one as regards congregational singing, in which the melody always plays, and always must play, so conspicuous a part. But not only should the melody be simple, and therefore practicable,—especially as this can be done without in the least detracting from the beauty of the music,—but in the harmonies adopted there should be an absence of anything like complexity. Nothing should be introduced which is likely to add to discord in the worship by overtaking the musical ability or knowledge of those who attempt their execution. Some of the harmonies in the work to which we just referred are what may be called impossible in the present condition of musical science in our congregations. We hear them occasionally tried, and the trial ends in failure. This is always to be regretted, as interfering with devotion. No one can be puzzling over intricate harmonies, and retain in his heart and mind at the same time the right true feeling of worship and praise. The harmonies, as well as the melodies, should be simple and practicable.

We have thus sketched what we should take to be the three leading characteristics of the music used in our sanctuaries. It should be devotional in its character; it should comprise variety sufficient to meet the corresponding variety of subjects it has to express; and it should be practicable—*i.e.*, both the melody and harmony should be such as to be readily sung by the congregation. We have left out of our survey all reference to the music being good, *i.e.* pleasing to the ear, as self-evident enough not to need remark.

(To be continued.)

## THE SAVIOUR'S PAUSE AT THE TEMPLE GATE.

A STUDY FOUNDED ON JOHN ix. 1.

BY THE REV. W. H. WYLIE, RAMSEY, HUNTS.

MANY prophets, and kings, and righteous men had desired to see those things which were now seen, and to hear those things which were now heard. Long ages of weary waiting had elapsed since the prospect of the Messiah's advent had filled the heart of Abraham with joy. As he looked, with that eye of faith which can pierce the clouds, and penetrate beyond the bounded scene of the present time, the patriarch saw the day of the Redeemer "gleaming faint and far" on the horizon, and he was glad. But that which had been seen afar off with joy, was now beheld close at hand with the coldest unconcern; for Jesus had come unto His own, and His own received Him not. The blessing for which Abraham's longing heart had pined, and in which he had rejoiced, even when it was no more to him than a future and far-off good—the sweet anticipation cherished by his faith and hope—that same blessing was to his degenerate children, even when they had it before their very eyes, an object to which they extended not a joyous welcome, but the most bitter contempt.

The Hebrew race were, it is true, looking for the appearance amongst them of a divine Deliverer. In spite of its deep debasement, Judæa was standing in a waiting posture; its down-trodden state, as a nation reduced to servitude by a foreign power, had generated a keener desire and a more enthusiastic hope. But nothing could be farther removed from the anticipations which the Jews were cherishing than the appearance which Jesus of Nazareth

presented to their view. Misinterpreting the spirit of the prophetic page, which had been entrusted to their care by God, the national idea of the Messiah had shrunk from the sublime and heavenly vision which satisfied the old patriarch's heart into a base and grovelling conception of earth. The Deliverer promised in the sacred record was reduced to the low level of one who should meet their temporal necessities. They made him answer to the world's notion of a monarch and a conqueror. His weapons were to be the carnal instruments with which men strive for victory; his kingdom was to be a temporal kingdom; and his glory, coming first of all from the conquest, and in its grand ultimate issue from the sovereignty of the whole world, was to be earthly glory. Confirmed in the habit of looking at one aspect only of the Messiah's character and work, alike by the moral depravity which impaired their mental vision, and by the humiliating circumstances in which they lay as a subjugated race; bound in the galling fetters of a foreign yoke, which has always a tendency to debase the soul even more than to inflict bodily pains on its unhappy victims; and sharing largely in the corruption and sensuality which had seized the whole of that Gentile world which they yet regarded with such a bitter hereditary hate, the chief charm and the highest virtue of the promised Messiah, in the estimation of the Jews, lay in this fact, that in the sight of the whole human family he would humiliate and overthrow their enemies, and set up his throne with an overpowering pomp

in Jerusalem, and surround himself with ministers and servants selected exclusively from the chosen Hebrew race.

Such being their creed, and the hope which it inspired in their bosoms, Jesus was not the Deliverer they looked for, and were ready to receive. We have been told, in one of the most recent productions of continental scepticism, that Jesus formed—nay, that He even modified His ideas of the kingdom of God to fit the times in which He lived, and the circumstances by which He was surrounded—that, “entering into the burning atmosphere created in Palestine by the idea of a Messiah conceived in the midst of the Jewish people,”\* He addressed himself to the task of realizing the expectation fondly cherished by His race, and sought to impress the minds of His countrymen with the belief that He was Himself the fulfilment of those Messianic prophecies on which their hopes were based. This interpreter of the life of Jesus would have us to believe that it was the expectation of the people which created the Christ—that our Saviour succeeded by an unwarranted appropriation to Himself of the mission which existed only in the heated fancies of the Jews. It is entirely forgotten by the author, and the supporters of this theory, that, in every respect, Jesus contradicted the national expectation which He is alleged to have seized, and only pretended to fulfil. Had He come with a narrow mission, bounded by the limits of Judæa, and promising to meet and satisfy the selfish longings of the Hebrew heart—had He descended from the mountains of His native land, sword in hand, and with a train of patriot-warriors obedient to His word, ready to fight with naked steel for the

material pre-eminence which the Jews were now regarding as the highest good—had He flung out a warlike banner to the winds, with a golden motto inscribed on its fluttering folds, asserting a claim to the throne of His father David, then doubtless the nation would have responded to His call—then would they have recognized in this combatant for earthly pomps and power the long-expected Christ of God. But not in this way does the Consolation of the true Israel come. Standing in the Temple, the son of Mary offers to His enslaved countrymen a kind of freedom which by far the greater number of them do not want to have at all—a freedom which they all need, but which few of them desire to be blessed with—a freedom from the cruel thrall of sin. Supreme-ly distasteful to His audience are the words He utters; for they are words that make them wince—they are words most galling to their pride—that frustrate all their dearest hopes, that pain them by demanding holiness, that wound their provincial vanity by putting them on a level with the other branches of the family of man. As He thus strives to humble these proud children of Abraham, who have turned the precious promises of Heaven into poison, so that what was a blessing to their faithful father is proving a curse to them, they have no welcome to give that Saviour for whom so many of their pious ancestors looked and longed. Denouncing, in sternly faithful words of rebuke, the prejudices and the vices of the times; proclaiming a spiritual revolution, which should bring the reign of hypocrisy and formalism to an end; calling upon these men of a deeply corrupted age to immediate repentance,—all the welcome that they have for such a Messiah is contradiction and the cross. The more He tells them of the

\* M. Renan: *Vie de Jésus*.



gracious purpose of His coming, the more bitterly they revile Him. When He presents Himself to their view as the possessor of all the powers of the higher life, who can satisfy every desire and meet every want of the soul—when He repeats the gracious assurance that He is the Light of the sin-darkened world, the angry Pharisees assert that His witness is not true, because it rests on His own unsupported testimony; and when, in spite of all their taunts, that might well provoke Him to silence, He proceeds in mercy to declare His divine dignity and His pre-existence, saying unto them—“Verily, verily, I say unto you, before Abraham was, I am,” the exasperation of the people rises to the highest pitch; the reply which they now vouchsafe to His sublime expression of the truth is in accordance with their bitter, hateful thoughts; their malicious tongues no longer suffice to convey the fiery resentment that is burning in their hearts, and they take up stones to cast at Him—they prepare to kill as a blasphemer the Christ of God.

But the hour of the Lord was not yet come. No human hand could harm Him. The shield of God rendered Him invulnerable against all these earthly foes. And so, proving Himself in action to be the possessor of the Almighty power which he had claimed in His words, “Jesus hid Himself, and went out of the Temple, going through the midst of them, and so passed by. And as Jesus passed by, He saw a man blind from his birth.” And there the passing Saviour paused to do a wondrous work of grace and might upon the poor blind beggar lying at the Temple gate. This pause seems to me to be no less wonderful than the work which it witnessed. It is the pause (1) of one who is divinely calm, (2) of one who is divinely pitiful, and (3) of one who has a divine work to do.

## I.

*It is the pause of one who is divinely calm.*—By the forthputting of an unseen, mysterious power, Jesus has just newly extricated Himself from the furious onslaught of His angry foes; for, though the narrative of the miracle which He is now about to perform opens a fresh chapter of the evangelical record, there is nothing to mark a break; and while we know that the preceding discourse in the Temple was delivered on the Sabbath—for it was spoken on the last day of the Feast of Tabernacles, which was always such—we also know, from what is stated in a subsequent part of the narrative, that the healing of the blind man was wrought on the Sabbath too. Only a few moments have elapsed, then, since the malice of the Jews had risen to its height, so that they had taken up stones to cast at Jesus. That last crowning act of ferocity had been preceded by a long and trying train of scornful questioning, by the scoffing remarks of hardened unbelief, by the malignant misuse of each answer which the patient and gentle Teacher had deigned to give them, as a new ground of vantage for further opposition to the truth which He proclaimed.

Yet, in spite of all that has but newly passed in His presence within the Temple walls, behold, how calm He is. It almost seems as if He had come from some grateful and refreshing solitude, from the peace-breathing atmosphere of the lonely mountain and private prayer, instead of from the scene of hot contention and a furious multitude of enraged men, who could not brook His doctrine, and who sought to take away His life. A rare moral grandeur, such as spirits on our lower level can but partially comprehend, has been disclosed in the attitude and the speech of Jesus during the whole of the

Temple scene; a spirit of unbroken composure He has maintained amidst all the taunts and insinuations of His subtle and desperate foes; but to see Him now, apparently unperturbed as ever in His soul, with that unearthly air of calm hanging like a robe of heaven around Him, in His inner as in His outer man, seemingly unaffected by all the sore trials that have just transpired, is to look upon peace the most profound, where we might rather expect to find a tempest of the soul; and this serenity rises to a still sublimer height when He pauses at such an hour, and on the very threshold (so to speak) of the Temple door, from which He is retreating, to regard the poor blind sufferer who is lying there. Beautiful and impressive beyond all the power of human language to express is that holy calm which He preserves amidst the most deadly manifestations of malice and scorn. No fear of interruption can be detected disturbing His survey of the afflicted man. The look which He bestows upon the sufferer, together with His subsequent words, and the work of healing with which the whole is crowned, are all distinguished by the most perfect freedom, and seem to bear the marks of an easy and unconcerned leisure rather than of a stormy and trying hour. This pause at the Temple gate is the pause of one who is divinely calm.

## II.

*It is the pause of one who is divinely pitiful.*—We can survey no part of the life of Jesus in which it is not made manifest that compassion for man held the place of one of the master-forces of His soul. That man is worse than blind who can read the Scripture narrative of the Saviour's life without feeling the charm of the subduing tenderness which streams fresh from His heart,

and sheds itself, like a grateful balm, over the whole of His public career. Who can doubt that spiritual truth was very precious to His holy soul—that He was keenly, tenderly alive to all the rights and all the claims of God? Yet, when He gazed upon the multitudes, sinful and degrading as they were, much as their lives of sensuality and debasement were dishonouring to God, “He had compassion on them, because they were as sheep that had no shepherd.” As He thought on the amazing destiny which lay before each one of these immortal spirits, a destiny either of ineffable brightness and glory, or of unutterable gloom; as He reflected on the possibilities of splendour or of misery that lay in the unending future for them all; impulses of love and pity gushed up fresh and warm within His heart, and imparted a subduing pathos to every word He spoke, for “He had compassion on them” who had no compassion on themselves.

But, though such a simple sentence as that, and such tears as He wept over the city of Jerusalem, go far down into the depths of His being, and lay open to our view the spring of His loving ministrations on behalf of the fallen race, we cannot help believing that a more profound depth is sounded as we look upon Him at the Temple gate, pausing in the presence of the solitary sufferer who touches the chords of His sympathy, and, with the mute appeal of eyeballs that never beheld the light, craves help of His Almighty hand. For only remember what has been the ordeal through which He has but newly gone; He has just “endured *such* contradiction of sinners against Himself.” The fear of interruption, and the ruffling of the spirit's calm, arising from a painful conflict with those whom He has come to teach and save, are not the only things that

we might suppose likely to freeze the genial currents of His soul, and stay His helping hand. These are, indeed, among the smaller of the influences that we should expect to find at work, repressing the loving ardour of His spirit, and leading Him to withhold the expression of His sympathy. Will He, can He, tarry in such a darksome hour as that, to accomplish a work of grace upon one who belongs to the very family who have sought to reward His instructions and His gracious aid with a blasphemer's death—who, if their power had corresponded with their purpose and their will, would even now, on this holy Sabbath, have stained the Temple floor with their benefactor's blood? Will not the sweet impulses of love and pity be for the moment quenched, even in that compassionate bosom? Will He not be found, at the least, seeking to get Him away for a time from the fierce malignity and the freezing ingratitude of man, that He may rest His wearied heart in the hushed and healing asylum that is furnished by the lonely mountain? Nay; it is not so with Him. It is so with us; but His thoughts are not our thoughts, neither are our ways His ways. Man, enfeebled in the prosecution of a good work by lack of sympathy, and made to drink of the bitter cup of ingratitude, may sigh for a lodge in some vast wilderness, and, even in the depth of his despondency, flee from the society of his fellow-men, leaving the sympathetic sense of brotherhood and the sphere of labour behind him. A small thing in the way of contradiction and trial will often suffice to turn us aside from duty; it takes but little to weaken and depress us, and make us forsake the road which we wish to find all smooth and plain, but which, in its rugged and uneven surface, does not answer to our anticipations and our

hopes. But nothing can quench the ardour with which Jesus loves, or withdraw Him for a moment from that rugged course of service in which He ever walks. Driven from Judæa by the envy and malice of the Pharisees, He goes into Galilee to meet new foes, working for the good of the half heathen and wholly degraded Samaritans at Sychar as He goes upon His way; for, impelled by the necessity of His compassionate nature, "He must needs go through Samaria." Rejected by His native Nazareth, He descends to the shore of the Galilean sea, and in Capernaum pursues the work of ministry which His fellow-townsmen had scorned. His second rejection by those who looked down upon Him as the carpenter's son is immediately succeeded by His third toilsome circuit of Galilee. No sooner does He escape from the hands of the unbelieving Jews in one place, than He is found labouring for their good in another; and over the city He weeps, which is willing to give Him only a cross and a grave. And preserving ever the same loving, patient, helpful spirit, we find Him now, even in the very neighbourhood and hour of danger—yea (what is more amazing still), at the very moment when wicked men have sought to murder Him—tarrying in the streets of the cruel city, almost within the precincts of the very Temple, to perform a work of love and grace on man. Not hurried away from His work, but rather hurried to it, by the malignant opposition of those for whose sake He toiled. We are surely entitled, then, to say that this is the pause of one who is not only divinely calm, but divinely pitiful.

### III.

*It is the pause of one who has a divine work to do.*—We find this plainly proved, (1) by the knowledge

which Jesus shows Himself to have of what is hidden in the past; (2) by His declaration of what lies in the future; and (3) by the manner in which He vindicates a lofty claim.

1. *Jesus proves the work to be divine by the knowledge which He shows Himself to have of what is hidden in the past.*—No sooner have the disciples looked upon the sufferer than they begin to connect his calamity with great personal guilt, after the manner of men putting the darkest construction on the case of their smitten fellow-man. Their thought finds expression in the form of a question—"Master, who did sin, this man or his parents, that he was born blind?" But although their notion is put in this modest way, it is obvious that they have already reached a conclusion from which they will not be easily dislodged—that this birth-blindness is a special punishment of the sufferer's own special sins. At once Jesus condemns the ungentle thought, and sharply shuts out the cruel surmise, by declaring what was in reality the purpose of God in permitting the great affliction to come upon the man. "Neither hath this man sinned, nor his parents," that he should be born blind; though in the swift directness of His reply, Jesus does not stay to utter all these words, but makes His correction of their error all the sharper by leaving a phrase unuttered which it is needful to understand—"Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." The man and his parents, and the purposes of God concerning him, were all known to the speaker. Jesus is acquainted with the things which lie far beyond mortal ken in the dim mysterious past; and He folds back this closed leaf in the book of God's providence, and reads out the entry concerning

this afflicted man—letting him, for the first time, into the glorious secret of his own sorrow, as He informs the disciples, first by the gracious word, and then by the healing act, that this affliction was suffered to come upon their fellow, that, through its removal, the grace and glory of God might be magnified—that it was a part of God's plan for the bringing of this man to the light of everlasting life, that he should for a while be left destitute of physical sight, that ultimately there might be poured upon his eyeballs a twofold light—the one light entering by the body's eye, and gladdening the heart through that crystal window of the soul; the other entering by the spiritual eye, and gladdening the soul itself.

2. *But Jesus proves the work to be divine as well by His declaration of what lies in the future.*—"I must work the works of Him that sent me while it is day; the night cometh when no man can work." The meaning of these words is clear when they are read in the light which streams from Calvary. With such distinctness did the future rise upon the Saviour's view. He saw what was coming as the earth's reward of all His earthly toil; and so unquenchable was the love which accompanied this perfect knowledge, that, in the very fact that the hatred of His enemies must soon come to a head, and find its fitting consummation in His death, Jesus finds a motive impelling Him to use more diligently still, on man's behalf, those blessings which He has it in His power to bestow. "Need is," He exclaims to His disciples, who will too soon understand the meaning of words that are in the meantime obscure—"Need is that I work this work now, however out of season it may seem; for that night which the malice of the Jews is

fast hastening on is very near; its shadows already begin to fall; they are closing in around me; swiftly comes the cross which the world is even now preparing for its Lord, and then the time for working will be over and done." Thus He speaks, as He bends over the poor sufferer with that gracious and compassionate look which the disciples knew so well; finding, in the swift-hastening death which the hatred of sinners is preparing for Him, a motive to prosecute with added zeal His labour of love on their behalf.

3. *The work is shown to be divine by the manner in which Jesus vindicates a lofty claim.*—"As long as I am in the world, I am the light of the world." There is a special beauty and significance in each name the Saviour bestowed upon Himself: not only so, there is a peculiar fitness in each name to the occasion on which it was given. To the woman of Sychar at Jacob's well, He was the Living Water; to the hungry multitude gathered on the shore of the Sea of Galilee, He was the Bread of Life; to the sisters at Bethany, weeping by their brother's grave, He was the Resurrection and the Life; to the disciples, at the prospect of His departure, He was the Vine, from which the branches could never be detached; and to this poor man, blind from his birth, Jesus is the Light of the World. Nor does

He stir up a false hope in the sufferer's heart by the employment in his presence of such a name; He has excited no wish or expectation that will not be more than satisfied. The bestowal of the appropriate name upon Himself is followed by the appropriate work of healing on the man. Nobly does Jesus vindicate His lofty claim to be the world's light by a two-fold work—one wrought on the body, and the other wrought upon the soul; one unveiling to the outward eye the beauties of the world, and the other revealing to the eye of the once sin-darkened spirit the glories of heaven. Lying in a two-fold darkness when the Saviour paused before him in passing by, the sinner was blessed with a two-fold light when that pause—so calm, so pitiful—had come to an end; and, faithfully using the sweet light into which he had been brought, the man who had once been blind is led by the gracious Healer into fuller and clearer light—true to his heavenly Benefactor and Friend, in the presence of the careless, and in the presence of his Saviour's foes, he ascends from one degree of knowledge to a higher—he advances from faith to faith, until at length, with doubly-opened eyes, he sees what the degenerate and unbelieving Jews refuse to see—the only-begotten Son of God.

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## THE REV. C. H. SPURGEON AND HIS OPPONENTS.

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WHATEVER the observance of the bi-centenary year may have done in the way of calling attention to the evils of subscription in the Church of England, and to the false position of the

evangelical section of the clergy in relation to the formularies they use, nothing could have happened more opportunely to keep the subject before the public mind than the publi-

cation of the sermon on Baptismal Regeneration by the Rev. C. H. Spurgeon. Its effect has been all the greater from the surprise that Mr. Spurgeon, who held himself aloof from the movement, should now take even stronger ground than that held by any of the writers of that year. While those who believe, with him, that the legal documents of the Anglican Church unequivocally teach this unscriptural doctrine, rejoice in his manly and outspoken condemnation of it, his statement has been received with a shriek of dismay, and a storm of reproach almost unequalled. The evangelical pulpits of Southwark have been moved to unwonted eloquence, and the press has teemed with almost countless pamphlets in reply. The hubbub the sermon has raised is at once a tribute to the power of the preacher, and a proof that his arrow has hit a vital part of the evangelical body in the church.

In their fright, many forget that members of their own church—high dignitaries too—have long ago declared that baptismal regeneration, in its fullest sense, is an integral part of the doctrines of the Church of England, and have denounced the dishonesty of those who subscribe to the Church's formularies, but do not believe in her teaching. "If infants be not born again of the Spirit of God in baptism," has the Bishop of Exeter said, "the Church, which affirms that they are, not only teaches superstition of the grossest kind, but also teaches a lie both to, and of, the Holy Ghost. But if baptised infants be so born again, those ministers who teach the contrary not only are false to their most solemn vows, but teach, as God's Word, what is manifestly sacrilegious and blasphemous."\* The Bishop of Oxford is scarcely less em-

phatic. "She (*i.e.* the Church of England) distinctly asserts the regeneration of all infants by the act of God in Holy Baptism, even when that sacrament is administered by unholy hands, and though no one save that ungodly minister, and perhaps an equally ungodly witness, be present. You obtained, or are to obtain, your commission as a teacher on condition of declaring your full assent and consent to this truth. If you do not believe it, you cannot, as an honest man, apply for, or hold that commission."\*

Mr. Spurgeon has said nothing stronger than that. Some cannot see why these bishops should escape a portion of the unmeasured obloquy heaped upon the head of the Baptist minister; perhaps it is thought that it would not be safe so to deal with them. Then the scandal would be so great, were a curate to scold a bishop! If sympathy were needed, we would most freely offer it to our esteemed brother; but we rejoice rather that he is counted worthy to suffer reproach in the cause of our Lord and Master.

Mr. Spurgeon's view of the doctrine of the Prayer-book on Baptismal Regeneration is stated in the following nervous language:—

"I am not aware that any Protestant church in England teaches the doctrine of baptismal regeneration except one, and that happens to be the corporation which, with none too much humility, calls itself the Church of England. This very powerful sect does not teach this doctrine merely through a section of its ministers, who might charitably be considered as evil branches of the vine, but it openly, boldly, and plainly declares this doctrine in her own appointed standard—the Book of Common Prayer—and that in words so express, that while language is the channel of conveying intelligible sense, no process short of violent wresting from their plain meaning can ever make them say anything else."

\* Quoted by the Rev. J. C. Napleton, in "Letter to Mr. Spurgeon," p. 4.

\* Addresses to the Candidates for Ordination, p. 72.

“Here is a professedly Protestant Church, which, every time its minister goes to the font, declares that every person there receiving baptism is there and then ‘regenerated, and grafted into the body of Christ’s Church.’”

This statement Mr. Spurgeon supports with quotations from the Catechism and Prayer-book. He might have extended them with advantage ; for the doctrine rests not only upon the words quoted, but on numerous declarations as to the benefits and effects of baptism, which so express the spiritual advantages of the rite as to render it comparatively a matter of slight importance what is the meaning of the word “regeneration,” on which the evangelical clergy dissertate so freely. We will offer a brief summary of the language of the Anglican formularies. The twenty-fifth Article assures us that a sacrament is a sure witness and an effectual sign of grace, by which God works invisibly in us, to quicken, strengthen, and confirm faith in Him. Baptism, therefore, according to the twenty-seventh Article, is a sign of regeneration, or new birth, in which the recipient is promised the forgiveness of sins, and is adopted, by a visible sign and seal, as a son of God by the Holy Ghost. The Catechism plainly teaches, that as the effect of baptism we become the adopted children of God, entitled to an inheritance in the kingdom of heaven ; or, as expressed in another part, there is secured a death unto sin, a new birth unto righteousness ; for, being by nature born in sin, and the children of wrath, we are by baptism made the children of grace. The Prayer-book no less clearly describes the effects of baptism, as a washing and sanctifying with the Holy Ghost, deliverance from the wrath of God, reception into the ark of Christ’s Church ; remission of sins by spiritual regeneration, an embracing with the arms

of God’s mercy, a participation of His everlasting kingdom, sanctification with the Holy Ghost, the gift of the kingdom of heaven, and of everlasting life ; a burial of the old Adam, and the raising up of the new man ; the death of all carnal affections, the first beginning, or the strong increase of the life and growth of all things belonging to the Spirit ; a communication of power and strength to win the victory, and to triumph against the devil, the world, and the flesh ; a partaking of the death and resurrection of the Eternal Son, reception of the fulness of Divine grace, entrance into the number of the faithful and elect of God, regeneration, God’s own child by adoption, incorporation, or grafting, into the body of Christ’s holy church, and a participation of the death of the Son of God.

This summary of the benefits of baptism, as stated in the legal documents of the Church of England, embraces a great variety of expression, and it is obvious at a glance, that whatever may be the meaning attached to the word “regeneration,” so as to get rid of its obvious sense, the task of the apologist or expositor is by no means at an end. Now, every clergyman has publicly declared his “unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer.” He has bound himself, in language the most explicit, to believe, from his very soul, every word of the Articles and Prayer-book. He has subscribed “willingly and *ex animo*,” without condition or reservation. He is told, both by the Royal Declaration, and the decision of the Privy Council in the Gorham case, that, in ascertaining the meaning of the phrases of the Articles and Liturgy, he must “seek the plain literal and grammatical sense.” To use the strong, yet correct, language

of Bishop Waterland, "As the Church requires subscription to her own interpretation of Scripture, so the subscriber is bound, in virtue of his subscription, to that and that only; and if he knowingly subscribes in any sense contrary to, or different from, the sense of the imposers, he prevaricates and commits a fraud in so doing." With this in view, it is impossible to avoid the conclusion so powerfully stated by Mr. Spurgeon. With him we are compelled to affirm, that the Church of England does unequivocally hold and teach the doctrine of spiritual regeneration in baptism.

It so happens that we have historical evidence that it was the settled intention of the revisers of the Prayer-book, in 1662, to make the formularies teach this doctrine. Calamy, in his Abridgment of Baxter's Life, tells us that the Nonconformists distinctly understood that the subscription and declaration required "would take in the doctrine of real baptismal regeneration, and certain salvation consequent thereupon." Baxter and his friends had complained that, in using the Liturgy, ministers were "forced to pronounce all baptized infants regenerate by the Holy Ghost, whether children of Christians or not."\* They clearly saw that the language of the thanksgiving after baptism denoted that the thing signified was actually given to each baptized person. The office for confirmation confirmed this view; for in it the bishop is made to say, "Almighty and Everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins." To the objections of the ministers, the revising bishops say, that the words in the second prayer before

baptism—"receive remission of sins by spiritual regeneration," are "most proper; for baptism is our spiritual regeneration, and by this is received remission of sins." And, again—"Seeing that God's sacraments have their effects, where the receiver doth not, *ponere obicem*, put any bar against them, which children cannot do; we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit, and the denial of it tends to anabaptism, and the contempt of this holy sacrament."\*

This testimony is very important. It is a proof, beyond question, that the sense of the formularies, as understood alike by the Bishops of Exeter and Oxford, and Mr. Spurgeon, is the true sense—that intended by the revisers of the Prayer-book. It is in this sense that the clergy are bound by law to receive the teaching of the formularies, and by it their language and opinions must be judged.†

We will now proceed to inquire in what way the opponents of Mr. Spurgeon have dealt with his statement. Some twenty answers lie on our table, written by various clergymen. Two or three attempt to justify by Scripture the language of the Prayer-book, and affirm their individual belief in the doctrine. With these we have nothing to do. If they believe the teaching of the Liturgy in its plain, literal, grammatical

\* Documents relating to the Settlement of the Church of England, pp. 167, 168.

† The great historian, Macaulay, strengthens the above view in his comment on the transactions of the Commissioners, as recorded by Dr. Williams, who was one of them. "They were generally willing to admit infants into the Church without sponsors, and without the sign of the cross. But the majority, after much debate, steadily refused to soften down and explain away those words which, to all minds not sophisticated, appear to assert the regenerating virtue of the sacrament."—History of England, vol. iii. p. 473.

\* Calamy's Abridgment, pp. 164, 505.



tical sense, they are, so far, honest men. We think them in error; but they confirm Mr. Spurgeon's position; they do not contest it. They do, indeed, contest his opinion that the doctrine of baptismal regeneration is contrary to Scripture. But as this question is beyond the range of our present inquiry, we lay these pamphlets aside. The rest endeavour to show, amid much irrelevant matter,\* that the meaning of the formularies is not that ascribed to them by Mr. Spurgeon; that they do not teach spiritual regeneration, in or by baptism, or that they are to be understood in a different sense. If, then, the formularies are not to be understood in the natural force of the words, what is their meaning? We shall devote the remainder of this article to the answer given by these apologists of the Church of England.

The fact that the language of the formularies needs explanation, that it is required to interpret it by some hypothesis, or by reference to one or more of the Articles, is in itself a proof that the plain sense of the words is that ascribed to them, and that these apologists do not believe the doctrine which the services so clearly teach. One clergyman, the Rev. Thomas Curme, vicar of Sandford, fully admits that Mr. Spurgeon has not mistaken their meaning. "I cannot deny," he says, "that the words of the service, taken alone, plainly teach Baptismal Regeneration, and a regeneration of the highest possible kind, by which the

recipient passes from death unto life, is spiritually born again, receives the adoption of son, and is made meet for heaven. I cannot conceive of any more complete regeneration than this." Mr. Curme does not believe in this doctrine; he does not believe that it is according to Scripture, although he has declared, by his subscription, that the Book of Common Prayer containeth nothing contrary to the word of God; and he defends himself from the charge of dishonest subscription by saying, that he takes the decision of the Privy Council in the Gorham case as the Church's interpretation of her meaning. Of the use made of this celebrated judgment by the Evangelical clergy we may hereafter speak; but we may here say, that by this resource Mr. Curme does not escape from the heavy accusation of using language which—to quote his own words—he believes to be a "deadly untruth." We may admire his frankness; but he stands self-convicted of teaching one thing, and believing another.

Others are not so candid. The editor of the *Christian Observer*, after an attempt to explain away the force of the language of the Prayer-book, is constrained to admit that he cannot "defend and maintain every word and syllable of that service as the best that could be employed." The Rev. J. S. Jenkinson, vicar of Battersea, as the result of a long examination of the formularies, declares that the language of the Church may be fully "justified, and be used by honest and conscientious men." Yet, immediately after, we find him saying that he is one of those who ask for an alteration, and that because the language is "fearfully misunderstood" by a vast number "who think they see a warrant to teach Baptismal Regeneration, the very basis of Popery." Mr. Jenkinson also tells us that many of the clergy

\* One curate makes the extraordinary statement, that the doctrine of justification by faith only is not expressly taught in the Epistle to the Romans! The far-famed Rev. Joseph Bardsley carries us away into the subject of Anglican and Popish ordinations, and the doctrine of election. Another clergyman has made the marvellous discovery that Mr. Spurgeon is himself a teacher of baptismal regeneration!

are "burdened in their consciences, who cannot see the consistency of using such language," while "the laity are misled by it, either to believe in Baptismal Regeneration, or to reject the services of the Church, and rail against them" on account of it. With these admissions before us, we are amazed that the writers can venture to resent the strictures of Mr. Spurgeon. They are a plain acknowledgment that the services of the Church do teach the doctrine which they seem to multitudes so plainly to express.

Some of the explanations offered for our acceptance contradict each other, while scarcely any two clergymen entirely agree in their views of what the doctrine of the Formularies is. The Rev. Hugh Allen does not even agree with himself. "How," he asks, "could a service be constructed except on the principle that all was real? Surely God must be considered as answering the prayers of a believing people." What therefore is really asked for, is really obtained. Spiritual regeneration is besought; it is therefore given. But presently we find that it is not so, that it is all conditional and not real, and that after all the prayers may prove unsubstantial, and the blessings equally so. The Rev. R. P. Hutchison is so kind as to inform us that all Christians allow that baptism is the sign of admission into the Church of Christ, and adds, "that very admission is regeneration." The Rev. W. G. Abbott as confidently defines regeneration to be "a spiritual change in the condition of the man—an imparting of the nature and life of the risen and glorified Jesus." A third clergyman, the Rev. W. Seaton, is no less positive that there are two regenerations, "an ecclesiastical regeneration, as well as a spiritual regeneration." Amid these contradictions, which are we to choose?

If now we pursue our inquiries into the benefits received in baptism, our perplexities increase. The Rev. W. G. Abbott has it that baptism, "rightly received, is no empty sign, but a living reality, from which, through the life of the risen Jesus, we receive our new birth, and remission of our sins, through His precious blood." How all this is tied to baptism Mr. Abbott does not explain. Yet that it is so he very clearly affirms. But if we turn to an earlier page, we find that "water really does nothing—is no agent at all." It is a puzzle we are quite at a loss to solve. In this last statement, however, the Rev. C. Wills seems to concur. He says that the Church of England does not teach "that baptism with water regenerates." Wiser than Mr. Abbott, he will "not attempt to define the blessing bestowed on infants in baptism." He is content to believe as the Church believes—whatever that may be. The Rev. W. Seaton is very undecided as to the connection of spiritual regeneration with baptism. He is not quite sure about it. The "correct view" with him, therefore, is, "spiritual regeneration may take place *before* baptism, *at* baptism, *after* baptism, or, even, *not at all!*" This view is certainly a very convenient one; it seems to afford a ready explanation of every difficulty. It is wanting in only one element to make it universally welcome—by no machinery can it be made to fit the rigid forms of the Book of Common Prayer.

Here is the fatal blot in the theories of all these apologists. By no possible labour can they be shaped so as to square with the positive and unequivocal language of the Liturgy. The favourite view is, that the services are hypothetical, that the blessings promised are dependent on antecedent prayer, or on the

worthy reception of the rite; that they are conditional on the faith of the recipient, either present or in prospect. Says Mr. Bardsley, "the language is not necessarily to be taken literally, but may be understood hypothetically." The Rev. Hugh Allen affirms, "that the Church of England does not pronounce unconditionally that every child is regenerated." The Rev. J. S. Jenkinson has it, "that the whole service is manifestly prospective and conditional. It relates to the future life, character, and moral condition of the child in this world; it is altogether conditional." The Rev. F. Cruse declares, "that all the blessings prayed for in baptism are bestowed, never absolutely, but always conditionally." And again, "The words are expressive of what OUGHT to be the case, not necessarily of what IS." We shall not trouble our readers by quoting the Baptismal or Confirmation Services for the purpose of comparison. It is beyond dispute that their language is positive, absolute, and unconditional. We do not scruple to affirm that the statements of these writers are contrary to fact. It is clear as the sun at noonday, that all the blessings sought at the hand of God before the rite is performed, are declared to have been communicated, without reservation or condition, at its consummation; and God is thanked for their bestowment.

The force of the language of the services is sought to be evaded by the *Christian Observer*, and a few of the apologists, by referring to the Articles as the sole authority, and as teaching another doctrine. In the Articles the efficacy of baptism is said to rest on the ceremony being rightly and worthily received. We have not space to inquire into the exact meaning in which the framers of the Articles used the words rightly and worthily; but these

evangelical apologists most disingenuously hide the fact, that the twenty-fifth Article declares the sacraments to be "certain sure witness, and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." This Article teaches precisely the same doctrine as the Prayer-book. Being a general definition of the nature of the sacraments, it covers both of them. Baptism, according to it, is the instrument by which God works to *begin* the spiritual life, and by which He surely and effectually regenerates the soul. The witness is sure; the sign effectual; and His spiritual work is then and there, in the very act of baptism, wrought upon the soul by the operation of His invisible grace. The doctrine of sacramental grace runs throughout the legal documents of the Church of England.

As, then, the Articles teach the like doctrine with the Prayer-Book, the cause of the evangelical clergy is utterly lost. The charitable hypothesis, as it is called, is nothing better than an evasion. No terms can possibly be more definite, intelligible, and appropriate, than those which the Formularies use. They unequivocally teach the doctrine of Baptismal Regeneration. The plainness of the language, the known intentions of the revisers of the Prayer-Book, the contradictions of these apologists, and their utter failure to justify their use of services which teach a "deadly untruth," demonstrate how untenable is the position of the evangelical clergy. Honour, conscience, the verdict of impartial men, and the interests of truth, demand that they retire from it. The sooner the better for their own good name, and the welfare of Christ's Church.

## AN EPISODE IN ULRIC ZWINGLI'S LIFE.

A PAPER FOR THE YOUNG.

## CHAPTER I.

IN the canton of Schwyz, one of the three "inner cantons" which not only form the centre of Switzerland, but were also the cradle of her dearly-bought political liberty, an institution still exists, in spite of the religious light and truth by which it is now surrounded, which is, alas! the nursery of spiritual darkness and bondage.

Right at the foot of the mountains, whose snowy summits bask in heaven's purest light, surrounded by scenery, the wild grandeur of which is unsurpassingly sublime and beautiful, stands the gorgeous church and convent of "Our Lady of the Hermit" in Einsiedeln. This is not only one of the richest monasteries, whose abbot holds princely rank, and the ramifications of which reach even across the Equator, but it is also one of the most ancient origin, as its existence can be traced back to the tenth century. On the spot where Our Lady's Church now rises in bold relief from the dark background of hill and wood, and where bigoted and luxuriant monks still work and thrive, once stood the hut and tiny chapel of the pious German hermit, Meynrad of Hohenzollern.

He had come to this majestic mountain wilderness to spend, far from the world, a life of prayer and self-denial. But even here he lived not for himself alone—he did good to all those who sought his advice or assistance, and having freely received, he freely gave to all. One of the greatest of his simple pleasures was to feed a pair of ravens, which, by his great kindness, he had

succeeded in taming, and which, in the mysterious providence of God, became at last the avengers of his death.

Little as Meynrad possessed, that little was the cause of his ruin. A small silver lamp hung before the altar he had constructed, and in order to obtain possession of this, two ruffians murdered the meek hermit, and made off with their ill-gotten prize. But the faithful ravens followed them to the town of Zurich, and whilst the murderers were seated at their meal in the inn called the "Red Sword," the avenging birds beat against the window-panes with their bills, and thus caused them to betray themselves by an unguarded exclamation. "For there is nothing done in darkness that shall not be revealed in light."

After Meynrad's death the little hermitage gradually fell into decay, and for a hundred years the place remained an unbroken wilderness; but in the tenth century a church and convent, after the Order of St. Benedict, was built on that spot. Tradition tells us, that on the eve of its consecration by the Bishop of Constance, heavenly music suddenly filled the edifice; that the Virgin Mary descended upon the altar, at the foot of which stood the Saviour, blessing the church, whilst the place was filled by innumerable angels. On the following morning, when the bishop was about to commence the ceremony, a voice from heaven suddenly commanded him to desist, for that the church had been already consecrated by Christ Himself.

This was called the "Angels' consecration;" and Pope Leo VIII. issued a solemn bull, commanding every believer to place implicit faith in the story. How much, or how little, such an injunction might affect those who ventured to think for themselves, one thing is certain, that the "Angels' consecration" became a source of great emolument to the Convent of "Our Lady." Even now, from every Catholic country in the centre of Europe—from France, Italy, Germany, and from those parts of Switzerland which are still under the dominion of the Church of Rome—countless pilgrims flock to the shrine of "Our Lady of the Hermits." It is true that her power has decreased in a measure as the true light has become more diffused throughout the world; but even Diana of Ephesus was less popular in her time than the Virgin of Emsiedeln, and the streets of Zurich, as also the steamboats which ply upon the lake, are still at certain seasons crowded with weary and footsore pilgrims, who bring their hungry souls and precious gifts to Our Lady's shrine, and return with unsatisfied hearts and empty purses.

On the 14th of September, 1517, an unusual number of pilgrims flocked from far and near to the great feast of the "Angels' Consecration," which is celebrated at Whitsuntide, once in every seven years. Long processions, headed by their bishops and prelates, wended their way up the verdant hills. The glittering crosses, held aloft, reflected the rays of the evening sun; the many-coloured banners waved in the breeze, and the Ave Marias, now murmured in a monotonous tone, now chanted in a plaintive strain, announced their coming from afar.

The spacious halls of the monastery were thrown open; whilst princes, noblemen, and scholars were court-

eously received and sumptuously entertained at the table of the noble abbot, Conrad of Rechberg.

Let us now watch the procession as it nears the church. How eagerly every face turns toward those high towers, which glitter in the rays of the evening sun! The crosses and banners are elevated in the air—shouts of gladness ring from end to end of the pilgrim band! The object of their journey is gained, the wonderful benefactress of mankind will soon appear in all her splendour; and the poor deluded wanderers throw themselves on their knees, and kiss the holy ground.

And now the busy mart begins. Truly, of all markets, this appears the most successful! On either side of the church stalls are erected, extending in the shape of a half-moon, where bead rosaries, wax candles, and other similar articles are sold at an exorbitant price. See how the pilgrims throng around these stalls! Every article is eagerly seized upon, and treble value paid for it. Above all, the clay figures, and the "Christ babes" are sought after with great anxiety. The clay figures represent the Virgin Mary, with her son in her arms, especially the *black* virgin, who presides over the principal altar of the spacious church. Once, when the church was on fire, legend affirms that angels carried this figure from her burning temple, unscathed by the flames, excepting that her face and hands were completely blackened; but this fact only enhanced her importance in the eyes of her worshippers, and attracted a greater number of pilgrims, who sought for help with the idol that could not help itself.

But what mean the tiny wax arms, feet, and hearts, which the pilgrims buy at the stalls and hang round the virgin's arm, or lay at her feet, until she is literally

covered with waxen limbs? Alas! they tell a sad story of human suffering and spiritual darkness! These pieces of wax represent the limbs of those who are smitten in the corresponding members with some disease, and as they thus hang them in effigy on the virgin's arms, they firmly believe that she will heal them all!

Here comes a mother, weary and foot-sore. Far away, beneath the blue sky of her beautiful Italy, her crippled boy is pining away, in spite of the balmy air and sunny sky. Her feet are swollen from the long and tedious journey; her strength is failing through constant fasting; but her mother's heart has sustained her during that long pilgrimage. Hope—alas! a vain delusive hope—beams in her loving eyes, as she now approaches the altar of the black virgin, and, making the sign of the cross on her forehead, hangs a waxen foot and a little hand on the virgin's arm!

Poor mother! not here—oh, not here! Go, lay thy boy on Jesus' breast! *He* is the only true physician; He will heal thy son; or if in His wisdom He see fit to deny health, He will give him something *better*—grace sufficient for the burden!

A gaunt soldier next approaches, and, drawing his long sword from its sheath, he besprinkles it with "holy water." He will soon face the foe on the plains of Italy; and if the Virgin but bless his sword, he believes that victory must be his, and that death will pass him by.

Oh! that the two-edged sword of the Spirit might enter thy honest soul! that thou mightest learn to be more than conqueror "through Him that loved thee! But he turns away. An expression of proud satisfaction is visible on his sunburnt face. Had we time to trace his footsteps, we might, ere many summers are over, find him stretched a corpse on the battle-field of Cappel.

See! what a pretty Swiss maiden now nears the altar! Her black dress, edged with a scarlet ribbon, is short enough to leave exposed a pair of pretty ankles and a scarlet skirt, somewhat longer than the dress. Massive silver chains hang from the front of her black velvet corsage, and are fastened at the back. Her white linen sleeves, which show more than they cover of the dimpled arm; her long tresses, interwoven with black silk ribbon, which float almost to her feet; her broad-brimmed straw hat, gaily trimmed with crimson ribbons and flowers,—all combine to form a very pretty picture. But the young girl's face is pale, and tears are in her eyes, as with a rustic curtesy she now approaches the Virgin, and suspends on her arm a little wax heart.

Poor girl! Thy sorrows are deep and painful; but can that black image heal a heart broken by a faithless lover? Can that inanimate idol speak peace to thy troubled soul? Yea, can even the intercession of that "lowly handmaiden" whom this glittering image so unfitly represents, accomplish that which is alone the prerogative of Him who has said, "My son, give *me* thine heart?" Go home, poor child, go home! Lay that broken heart at the feet of Jesus, and its throbs shall be hushed in the calmness of that peace "which passeth all understanding."

Alas! if this delusive mockery of human hopes were but all! But no! The purchases are made, and now the multitudes crowd around the magnificent fountain in the centre of the court, and countless bottles are held to its twelve spouts, to catch some of the water of which St Meynrad once drank. These bottles, the clay virgins, and the so-called "Christ babes," which are small wax figures covered with filigree, and packed carefully with wadding in deal boxes, are all

presented to the priests, who pronounce a blessing over them; and happy is the mother who can carry home sufficient "holy water" for the sprinkling of her little family throughout the year.

But these evils, great as they are, lie, however, chiefly on the surface, and are as nothing compared with that monster delusion which you behold exhibited above the portals of the church, where a large board is suspended, bearing this inscription, "Here, plenary remission of sin may be had."—What is all the trade in beads and wax, compared to the traffic which is now carried on in immortal souls? See, how the poor misguided pilgrims hasten to pay their last mite for these wretched scraps of paper! how they kiss them, and how easily the bargain is concluded! The old load of sin is taken away; they are now at liberty to sin afresh; for as long as they have the means of paying for it, they may be absolved at any time. Oh! the thinking heart turns away in sorrow and deep compassion from this sad spectacle of guilt and credulity. Let us turn to another scene.

On the brow of Mount Etzel, at whose feet the convent lies, stands a solitary man. He has fled from the din and confusion below, and, scaling the mountain with hasty, eager steps, he now stands nearer to the glorious sky, nearer to and alone with his God. Why do his lips quiver with anguish? why do hot tears, such as only a man can weep, gush from his sad dark eyes? Why does he throw himself on his knees, and stretch his arms in mute agony towards heaven? It is Zwingli, the great Swiss Reformer, —Zwingli, who is appointed to preach on the following morning to the benighted pilgrims in that plain, and his soul is "exceeding sorrowful, even unto death."

They have come from far and near

to ask him for bread: shall he give them a stone? Shall he stand in yonder pulpit, proclaiming with deceitful lips that which he no longer believes to be the truth of God? Long ago the scales fell from his eyes, and he has tasted the sweetness of the freedom of the spirit. God Himself, as it were, took him long since by the hand and led him out of the house of bondage, directing his eyes to the Lamb of God which taketh away the sins of the world—to Him that was dead and is alive again; to Him that openeth, and no man shutteth; and Zwingli's heart no longer clung to the vain hopes which others cherished.

Reared upon those glorious mountains, where his native cottage may still be seen, spending his childhood so near that blue sky—his soul had early imbibed something of that spirit of freedom, which is the essence of the Gospel of Christ. Zwingli was the son of eminently pious parents, and the teaching of a godly grandmother, at whose feet the boy had often sat and listened to the things which are "from above," had left a deep and lasting impression upon his soul.

Often as she had looked upon that frank fair face, so eagerly turned up to her's, the pious woman had breathed a silent prayer, and now the answer was come to that petition. The Lord had revealed Himself to her darling! Gently, softly, as the sunbeams fall on the Alpine roses clustering on Mount Saentis, the truth came into that earnest inquiring soul, and penetrated with life-giving rays the inmost recesses of his heart. Born in the year 1484, only a few weeks after Luther, at Wildhaus in the Toggenburg, called by God to the same work as the Wittenberg Reformer, Zwingli's character and mode of procedure, as well as the manner in which he had "learnt of Jesus," greatly differed

from that of Luther. Whilst Luther had to undergo many painful struggles before his soul was free from doubt, and whilst the truth that "the just shall live by faith" was, as it were, *thundered* in his ears, as he painfully ascended the staircase of St. Peter at Rome upon his knees; the Spirit of God whispered the same truth to Zwingli, as he pondered over the Sacred Volume, but sweetly, softly, like the still small voice which was heard by Elijah on Mount Horeb. Whilst Luther fought single-handed in Germany, striving to introduce a purer creed, Zwingli worked not alone in Switzerland. Others were engaged, apart from him, in the cause of the same Master. A like spirit of investigation, a like yearning for a purer life and a freer Gospel had been kindled in other hearts in his native country. Myconius, Calvin, Farel, Capito, Cœcolompadius, Leo Jude—in fact, a devoted band of earnest workers for truth and light were labouring in God's vineyard, preparing the way for the great man who was soon to seal their common work by his patient courageous struggles and his martyr's death.

"Every valley," as D'Aubigné so beautifully says, "had its own awakening, and every Alpine peak its own light from heaven."

Alas! it was time that help should come. Switzerland had fallen into a deplorable state. The sons of this free country no longer bore arms solely in defence of their native land, but for the sake of gain enlisted in the service of other countries; so that it not seldom happened that brother fought against brother, and a man's foes were those of his own household. Nor was this the only evil; for when the Swiss regiments returned from their French or Italian campaigns, they brought with them many newly-acquired vices, and poisoned thereby the pure atmosphere of their free native land.

The priesthood also had sunk into a state of vice and careless apathy, and simplicity and truth were no longer synonymous with the name of a Swiss. But God had pity upon poor Switzerland, and His Spirit silently prepared the heart of the man who was destined to be its deliverer from spiritual slavery.

## CHAPTER II.

"Christ's death is the *only* ransom for our souls!" These words had fallen like sparks of heavenly fire into Zwingli's heart, whilst sitting at the feet of his beloved teacher, Wittenbach, in the University of Basle; and now the moment had arrived when the breath of the Spirit was to kindle those sparks into a flame, which should shine as a beacon through the storm that was fast gathering over his beloved fatherland.

Called to the pulpit of Glarus in the year 1506, Zwingli fearlessly proclaimed the doctrine of salvation

by faith alone; and as he nightly pondered over the Book of books, comparing its teachings with those of the existing church, he became sorely troubled and distressed. How sadly, he thought, were the immortal souls around him deprived of their glorious birthright—how dark was the veil cast by superstition and crime over his country, and how he panted with desire to break its chains! The dangers in prospect had no terrors for him. The martyrdom of Huss, of Savonarola, and of Jerome of Prague proved to him only that the fields were ripe for harvest, and



death had no power to damp his courage. *They* had been sustained by their Almighty Comforter, and Ulric Zwingli felt assured that he would not be left alone in his hour of need. Zwingli, therefore, preached, taught, and wrote fearlessly against the corruptions and errors of Church and State, and his first poetical work, entitled "The Labyrinth," dates from this period.

Knowing that *only* a refined mind can thoroughly appreciate a spiritual gospel, he tried to raise and enlighten his people, to purify their tastes, and to teach them some of the arts given to us by God to raise us above the mere pleasures of earth, and bring us nearer heaven.

From a child, Zwingli had been a great lover of music. The sunny Mount Saentis had often rung with the sound of his clear voice, as he sat watching his father's herdsmen, or sharing their labour. The kindred muse of poetry had also lavished her gifts on the bright-eyed boy;—his soul was teeming with deep thoughts, and his lips full of songs.

When come to man's estate, his love for music and poetry increased. Like Luther, he played upon almost every instrument; composed many sweet hymns; and when his soul grew weary beneath the burden which pressed upon it at times *so heavily!* he breathed forth his sorrow to God in strains of sweet and mournful melody.

It is a remarkable fact, that most of the Reformers were blessed by God with the gift of music; and no wonder, for this is the only art which the Bible mentions as existing in *heaven!* All others appear to belong more essentially to this material world; but music is the universal language which links together men and angels; and when the white-robed spirits stand around the throne of the Lamb, their adoration is expressed in a *new*

*song!* Thanks be to God for this precious gift, which has lightened many a heavy heart, dried many a tear, and encircles the tedious round of daily life with a wreath of beauty!

Zwingli thus laboured for a time in the vineyard in which God had placed him, but he was soon to leave it for a far different field.

Francis the First, King of France, and Pope Leo the Tenth, were at this time engaged in a desperate struggle, and Zwingli was compelled to descend from his pulpit in Glarus, to accompany the Swiss regiments to the battle-fields of Italy, as chaplain to the troops. It was well for the honour of the Swiss that this brave and upright man was with them, for it appeared as if their good spirit deserted them when they entered the Italian plains. Had it not been for Zwingli's eloquence, the neighbourhood of Monza would have witnessed a most humiliating sight—that of troops forsaking the cause to which they had sworn allegiance, for the sake of gold. Francis well knew the indomitable courage of the Swiss, and did his utmost to allure them from the Pope, whom, together with Zwingli, they revered as their spiritual master and head. The golden crowns of the King of France were a sore temptation, and his emissaries scattered them on all sides, offering dazzling prospects to these stalwart soldiers, who, though so great in physical courage, could not resist the glittering bribes. The Swiss regiments began to waver; divisions arose; and had not Zwingli come forward, boldly and bravely, in what he considered the right cause, they would have gone over to the enemy and cast eternal reproach on the Swiss name. But Zwingli triumphed. Comparatively few deserted to the French; and a few days afterwards, on the 14th of September, 1515, he

followed them to the battle-field of Marignano.

Marignano! the very name fills the soul with horror! Oh! with what streams of blood was the error of that premature evening's attack washed away! Few battle-fields have witnessed such scenes of misery—such deeds of loyalty and valour. Once again the fidelity of the Swiss shone forth as brightly as the white cross on the crimson field of their federal banner. Though but a few days ago they had almost sold their greatest treasure, *fidelity*, for a few pieces of gold, still when the hour of *trial* came they were the old Swiss again, steadfast and brave, evoking a tribute of admiration even from their royal foe. What pen can describe that terrible battle, which continued long after night had spread her sable mantle over those scenes of misery, and which did not cease even when it was no longer possible to distinguish between friend and foe, and the word alone, whispered in the foreign tongue, was the harbinger of death and destruction? When at last the battle cry was hushed—when the French and Italian troops had retired to their camps—the exhausted Swiss found no resting-place; for Milan, treacherous Milan, slept, and her gates were closed against those who had fought in her defence; slept, whilst the life-blood of those brave soldiers ebbed away in streams!

Starved and distracted with thirst—for they had tasted nothing the whole day—the Swiss were compelled to pass the night under the cold autumnal sky, from which a terrible comet glared upon them with lurid and portentous light. Saturated with water from the ditches they had crossed, they shivered with cold, and huddled together, trying to keep themselves warm. Thus the sad night passed. With the early dawn

the work of destruction was resumed again—the battle raged more fiercely than ever, and the desperate Swiss fought like lions. In vain! Fresh troops constantly poured in against them, and at last the victory, which they had trusted to buy so dearly, was snatched from their grasp. Still they held on, filling up the gaps at once, each man feeling that he must conquer or die. The whole of the Swiss regiments would have been extinguished, had not King Francis, filled with admiration for his brave enemies, put an end to the battle, and allowed them to depart, more victors than vanquished foes. Alas! they left numbers of their noble leaders, and 7,000 of their brave comrades, behind them.

Thanks be to God! Ulric Zwingli was amongst the saved. Although amongst the cries and thunders of the battle scene he had whispered words of peace and comfort to many a departing soul—although, fearless of danger, he had warded off many a death-stroke from his friends and companions—still he was preserved. God had other work in store for him, and he was destined to lay down his life upon another plain.

Once again Zwingli returned to his flock in Glarus, but not to lay aside the sword.

This Italian campaign had opened the eyes of the Reformer. With bitter sorrow he had witnessed the degradation of his countrymen, used but as tools by King and Pope; he noted the state of demoralization into which the troops had sunk, and discovered the faithlessness of the Pope and the craftiness of the priests. These sad realities seemed to be graven in letters of fire upon his soul, and after his return to Glarus he stood up more boldly than ever for the cause of light and virtue. But the French party, bribed by the gold of King Francis, daily increased in

Switzerland, and especially in Glarus; and the voice of the faithful man of God was at last overpowered by the opposition of his adversaries. The more Zwingli opposed the growing evils, the fiercer became his enemies; and at last this champion of truth saw that it was impossible to do further good in Glarus, and thankfully accepted the invitation of the noble Abbot of Einsiedeln to preach to the pilgrims on the occasion of their annual festival. Zwingli left Glarus in the year 1516; and when the hospitable doors of Einsiedeln opened to receive the heart-sore man, he felt that God Himself had rescued him from the storm, and placed him for awhile in a green island, where the clamours of persecution were hushed in silence.

The kind and generous Rechberg, Abbot of Einsiedeln, whose honest soul groaned under the heap of error accumulated even by his own convent, became Zwingli's warmest protector. The gentle Leo Jude, whom Rechberg had been fortunate enough to secure for his convent, soon became Zwingli's friend; but, above all, his heart was drawn to the manager of the establishment, Theobald of Geroldseck. These kindred spirits soon became knit together in a brotherhood strong enough to triumph over every external obstacle. Geroldseck and Zwingli were henceforth *one*. The two friends were inseparable, and on the battle-field of Cappel were united even in death. This brief outline may suffice to show the position in which Zwingli was placed on the eve of the memorable "Angels' Consecration," and to explain the terrible conflict which he underwent, as he stood alone on the brow of the solitary mountain. The hour drew near when, for the first time, he should address the countless pilgrims assembled in the plain below. The fearful responsibility of

his ministry had weighed upon his mind all day, and as evening approached he could bear it no longer.

Like our Saviour, he was accustomed to go up the mountain to pray, and he now stood on the brow of the verdant Etzel, alone with the deep solitude; but, oh! how his soul was filled with contending emotions! The fresh breeze, which fanned his burning cheek, came laden with fragrance from the glittering Saentis, where he had spent his childhood in purity and innocent happiness. Sweet was the remembrance of home; but to-day these tender recollections were powerless to calm the tumult of his soul. He had been called by One who has bidden us to love and follow him more than father or mother—One whose cause was now suffering, and whose honour was tarnished by the craftiness and ignorance of men! Zwingli saw and felt it all, and his soul groaned under this fearful knowledge. As he thus stood alone, pondering over these sad realities, his tumultuous emotions became stronger with every succeeding moment; he gasped for breath; even his features were distorted by the anguish of his heart. Something of the agony undergone by our Saviour in the garden was now passing through the soul of His brave servant—and drops such as wetted the cold soil of Gethsemane, beaded on the Reformer's forehead. Still, like his Divine Master, Zwingli refused not the cup he was called upon to drink, and no selfish fear mingled with his sorrow.

It was a beautiful evening. The last slanting rays of the evening sun slowly left the mountains. A deep silence reigned in these majestic solitudes. No human tones were heard, and yet the air was filled with the voice of nature, as she offered her evening sacrifice to her Creator. The great trees of the Alpine forest swayed to and fro in the breeze, and

whispering sounds seemed to pass through their thick foliage, as though they, too, were singing their evening hymn. The fragrant flowers at Zwingli's feet—the blushing Alpine rose, the dark-blue gentian, and the starry anemone—hung their heads laden with dew, whilst the air was filled with sweet perfume.

Zwingli drew a deep breath, and looked around him. Far beneath his feet lay the world with its sin and sorrow, but now hidden from his view by a dense fog. Moved to and fro like a sea of gold, the huge vapoury masses rose and fell, now parting and showing glimpses of some blue mountain lake, or of some town or village in the plain; then, again, revealing for a moment the silvery mountain crests around. Thus, every instant had its new charm, and every feature of the landscape its varying beauty. Nor was this all. The sound of the herd bells was borne from far and near to the ear of the solitary watcher, whilst the fog carried upwards the music of the evening bells in the valley; and richer and deeper than all rose the "carillon" of the matchless bells of the church of "Our Lady." These bells are justly celebrated, and none who have ever heard their majestic peals on some quiet evening, or in the solemn hour of midnight, will forget the effect they have upon the mind.

Zwingli loved these bells, and his ears eagerly drank in the well-known music. They seemed that night to speak to his soul with deeper and more solemn voices, like the sighs of anxious and distressed souls, calling to him "out of the deep" for rest, truth, and light. He felt their trembling vibrations in his very heart; and already a softer light beamed in his eyes, and the expression of intense agony vanished. The combined influences around him gradually

calmed his agitated spirit, and whispered, "Peace, be still." The breezes on the mountain-top, the distant sounds from the valley, the murmuring of the trees, and the soft cadence of the neighbouring waterfall—all seemed to echo the same sweet words. And now a strange deep tone again breaks the stillness. It might be the song of some mountain spirit, so wild and supernatural is the sound, and yet the burden of the melody is the praise of the Most High, rendered by mortal lips. Zwingli, the son of the Alps, knows this voice well. It is the Alp horn, through which the herdsman on the opposite mountain now offers his evening prayer. Clearly and distinctly the words, "Praise the Lord, O my soul!" greet the eager listener. The echo of the adjacent mountain catches the refrain; instantly another answers, "O my soul!" and far in the distance, from the deep dells of the lake-encircled valley, rises, like the whispered prayer of a rival, the last faint echo, "My soul."

And see! the mountains have caught the spirit of prayer! The sun is setting in glory, and the glittering chain sends him a glowing farewell. Dark shadows begin to gather in the valley; purple mists slowly creep upwards, and a grand spectacle reveals itself upon those snowy peaks. One after another begins to glow in crimson light, till soon the whole chain is bathed in radiance, and wrapped, as it were, in a mantle of fire. Even Zwingli's face, which is raised to heaven, reflects the same light, and shines as that of an angel. Thus half-an-hour passes away.

But now the glory begins to fade from yonder highest mountain-top; the rose tint changes to pale pink, and then to white again; the purple mist has gained the summit; a mo-

ment more, and the last faint glimmer is gone—the mountains stand there, cold, white, and silent, wrapped in the cloak of twilight; they have offered their evening prayer, and now are hushed to rest. But the holy fire still burns in the heart of the champion of God, as he now slowly stretches his arms towards the calm sky, whilst his trembling lips appear at first unable to find words for the deep and solemn aspirations of his soul.

“Oh! my own beautiful home,” he murmurs at last, “how bright are

thy glories; and yet, alas! how deep thy misery and shame! In the presence of that God who must be worshipped alone in spirit and in truth, I dedicate my life and all that I have to thy service, and to the cause of thy God and mine. I will not rest till thy fetters are broken—till thy Lord and Maker is again thy hope and thy rock; for though no tyrant sways his sceptre over my beloved home,—only if the “Son makes thee free,” oh Switzerland! thou shalt be in slavery no more.

*(To be continued.)*

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## THE GOSPEL IN BURMAH.\*

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Toungoo, Burmah, May 17, 1864.

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WE left Toungoo, as we were expecting when I last wrote to you on the 17th of December. We took with us twelve coolies—Shans, who carried our provisions for the way, clothing, food, and bed, in baskets on their shoulders, each man carrying two baskets—one suspended from each end of a bamboo about four feet long. They could thus carry about 30lbs. without much inconvenience. We had six native Christians to assist in preaching as we went by the way. Two of them

were Burmans, two Shans, and two Karens. We had also a cook and two boys to take care of our ponies. There were three routes by which we could commence our journey, and we were in great doubt as to which it would be best to take. We of course made it the subject of special prayer, and two days before we started, while our minds were yet undecided, the few Christians there are in Toungoo met together, and asked the Lord to point out clearly the way we should take. On the evening of the next day, San Qua Lah, the most distinguished native preacher in Burmah, and one who has travelled in the country more extensively than any other person, native or European, came to us, and said his mind had been very much exercised in regard to the route we should take, and he had made special

\* Through the kindness of our friends, Mr. and Mrs. Hill, of Ealing, we are again enabled to furnish our readers with some intelligence of the progress of the Lord's work in connection with the labours of Mr. and Mrs. Bixby. From its approximation to the south-west of China, the future of this mission it is impossible to estimate. Contributions may be sent to J. Hill, Esq., 1, Macquarie-place, Ealing.—[Ed.]

inquiries of natives from distant parts of the country, and he was convinced that the nearest and best route to the Shan States lay across the mountains, where no white man had ever been, beyond the first two days' journey. Moreover, he had found a Karen chief who would be our guide for the first two days, and would then send men with us to a village on the mountains, where we should get special information in regard to all that region of country. This seemed to us a direct and comforting answer to our prayers, and we started with cheerful, hopeful hearts. We made short journeys the first few days, in compassion to our coolies, whose naked shoulders showed clearly the marks of the bamboos on which they carried their baskets, and would have blistered had we pressed them too hard at first.

Our road was a narrow foot-path, at first leading along the banks of the Sittang river, which passes through Toungoo; on the second day the path led us away from the river through an upland forest; and the third day brought us to the mountains. Every day we crossed streams of water, sometimes large and sometimes small. The deepest I crossed on a little raft of bamboos; the shallow streams I rode through, and sometimes I picked my way through on a log. At times our only path, for a mile or more, would be up the side of a mountain, in the rocky bed of a stream that flowed from its summit. Here our ponies were obliged to step with great care to avoid falling, and the branches of trees and vines were so interlaced over our heads, that we had need of the greatest care, to avoid being caught by them; and sometimes we were compelled to dismount in the bed of the stream to pass under the fallen trunk of some gigantic tree which lay across

it. In such places the tracks of wild elephants were always numerous, and at night we often heard them crushing through the forests near us, but we did not see them. . . . It was a wild kind of life, but I enjoyed it; and the hope we cherished of declaring the Gospel in the very depths of heathenism, often refreshed us when we were weary. The first part of our journey, after reaching the mountain, lay through the country of the Bwais, a wild tribe of Karens, many of whom have embraced Christianity through the preaching of native disciples. They received us with great joy, though they had never seen a white teacher before. It was delightful to see a whole village, as soon as the sun had set, gathering in their little chapel to worship God, and sing the praises of our own blessed Redeemer. This is the daily practice in all the Christian villages in the mountains.

In one of their villages we found a man who could tell us of the countries beyond. He was a native chief; his mother was a Bwai, his father belonged to a still wilder race, the Gekhos. He knew the road to the Shan States through the Gekho territory, but it was dangerous because they heard that the commissioner was coming to punish them for resisting the Bwai police, and they were determined to resist him. When they saw me, however, they said, "We do not think this man has come to do evil, for he has brought his wife with him." Mr. Bixby so far gained their confidence that they proposed to "drink truth" with him. This he readily consented to do, as the contract merely implies that, as long as life shall last, each shall regard the interests of the others as his own, and shall protect and watch over them whenever he has an opportunity. It is ratified by *eatim*

together, from the same dish, a piece of pork, cooked with especial care. Mr. Bixby having promised to represent the case of the Gekhos to the proper authorities—this gave them great satisfaction, and they sent me to open the paths they had closed up, and to tell the villagers we were friends. With the utmost cordiality they conducted us from village to village till we had passed the borders of British territory, and entered the district of Mobyal, the first of the Shan States. A conspiracy amongst the Coolies to take our lives compelled us to turn back to Toungoo with heavy hearts. The Gekhos have selected ten of their most promising young men and sent them home with Mr. Bixby, that they might learn to read as soon as possible, and return to teach their countrymen. They have now been here one month, and their diligence is truly astonishing; every day they weary out two or three teachers before taking any rest. Still continue to pray for us, and add to your prayers this new and hopeful race of people. They are now the connecting link between the Christian Karens and the Shan States. The Gekhos have no written language; but as many of them speak the Burmese, they are able to receive instruction in that language. We have sent one Burmese assistant and his wife to one of their important villages, and a young Burmese Christian to another village. Should they be converted, the Gospel will be brought to the very doors of the Shans, and its influence must pass over. We may have erred in thinking God would have us go to the regions beyond, while these starving ones were at our door, but we knew nothing about them till we were thus led away there.

L. A. BIXBY.

“Toungoo, Burmah,

“July 8th, 1864.

“In my third and last visit to the mountains, I had the pleasure to baptize fifty-five persons, and organize two churches, and there are many more almost persuaded to be Christians. This baptism was one of the most solemn and exciting occasions of my eighteen years' ministry. The company was made up from several villages, and they were all baptized at the same time and place. Two companies were formed on Saturday, at two villages situated on the slopes of two mountains, between which there was a deep gorge and a running stream, which made a beautiful baptism in one of its deep basins.

“At first, when the candidates were examined, they objected to being baptized in the *same water*, on account of some old dislikes or quarrels.

“‘What!’ said I, ‘are you going to carry your old hearts into the church with you? Are not your old hearts dead yet? What have you to do with dead hearts? What! were you not washed in the same blood? Are you not joined to one Spirit? Are you not going to the same heavenly home? Who is going to build a wall of partition between you in heaven?’ ‘Oh, never mind, teacher, never mind; we will be baptized in the same water; we are all brethren now.’ Thus their old prejudices melt away before the warming love of the Gospel.

“At a signal bell to be rung in the village where I was stopping, the parties were to come down the hill from both sides, and meet in the deep valley between.

“At nine o'clock Sunday morning, May 22, the gong was rung, and the motley group from our side—men, women, and children, dressed in their best town-made crimson silks—fol-

lowed me, single file, down the mountain pathway. No one was seen or heard from the other side; and, fearing the gong was not heard, one of the company, with a stentorian voice, called out to them. A voice replied; then our whole company shouted out, and it was responded to by as many, or more, on the other side; and their voices echoed and re-echoed among the hills.

“The effect was moving beyond description, for my mind was fully alive to the momentous object of our visit to the mountain stream, and the powerful influences that would be set in motion by that eventful day’s work. Soon the two companies met at the water, and exchanged cordial greetings—a company of some hundreds. I praised, and prayed, and preached, until my strength well-nigh failed me, and then led the willing disciples into the liquid grave, and buried them with Jesus.

“It was a hallowed hour. I erected my Jehovah-Shammah, and passed on to the most distant of the two villages, borne a part of the way over water and mud on the backs of the disciples; and then, after a little rest, broke bread to them, and tried to give them some just ideas of the nature of a Gospel church. Besides, there were many listeners who were not of us, and I tried to give to each a portion of the bread of life. Towards evening I returned, a distance of about two miles, on foot, and broke bread again and preached in one of those spells which the Lord sometimes vouchsafes to His servants when he seems to be borne up on the flood-tide of some mighty current, and has little to do but *go on, on, on*, without effort or fatigue—even as it was with Paul, I fancy, when he preached until break of day.

“But before morning I was made fully conscious that I was still in the

body, and the poor flesh entered a loud complaint of hard treatment. The next day, however, I rode about forty miles in the saddle, and reached home at sunset, where I have since remained in quiet, but not idleness. Since then, the principal chief of the Ghekhos (whose friendship we made in our late travels), with five other chiefs and about forty followers, have spent a week with us at Toungoo, their first visit to town. They heard the Gospel attentively every day and night, and some of them declared their faith in Christianity.

“But what will be specially interesting to you, the great chief, who is the head of a powerful tribe, and holds under his sway several other tribes, after declaring that he had become a believer in Jesus Christ, said that he had selected a teacher to take home with him. The choice fell on our faithful MOUNG SHWA ONG, your missionary. He was already most usefully employed, both as preacher, writer, and teacher, in our school, for which he has a special fitness, and we know not how to spare him; but it was a great opening—a remarkable call.

“We threw the responsibility of deciding the question on his own conscience, but helped him with our prayers.

“He had only one day to decide after the choice had been made known. He was not seen much that day. In the evening he came to me, with a subdued but cheerful countenance. ‘Well, MOUNG SHWA ONG, what do you think of going home with the Chief Neeghan?’ I inquired. ‘Well, teacher, I think when people are thirsty we must give them water; by-and-by, when their thirst is gone, we cannot make them drink.’

“The momentous question was decided. The next day his quarto Bible, with a good supply of medi-



cine and a few other necessary articles, were slung on the backs of Neeghan's followers, and Mounng Ong left us to become the first settled preacher in the land of the Gekhos. His field is one of the most promising in Burmah. I have some fears for his health, for, physically, he is not strong, but God is able to keep him. He can reach Toungoo in about four days, but the road is very mountainous. The whole Gekho tribe, with some of their neighbours, are calling for teachers, and are building chapels. Still, they need help. I never saw the time when I needed money as I do now—not for ourselves personally, we need nothing; but I want to send preachers throughout the length and breadth of this great field. From those whom I baptized, including a few who are not yet baptized, I selected fourteen young men, who are now with me studying the Scriptures; and, if the Lord will, they will go forth in a few months to tell the people of Jesus.

"It becomes necessary, when I take them from their homes, to board them; and when I send them forth, to aid them, that they may not be chargeable wholly to the Gentiles. After a while churches come to support their pastors; still, we must keep men going on to the regions beyond. Near the Gekhos are the Brees, Sawkoos, Harshwes, and Padoungs, all of whom are known to me more or less, and they are open to the Gospel. Next dry season, if the Lord will, will open a still greater field. We only need to travel, and as we go, preach; but I am crippled for the want of means. If I had money enough to employ all the

available agencies, simply giving to such as give themselves wholly to preaching and prayer the means of a present subsistence, I could soon put fifty native preachers into the field. I cannot but hope God will so move the hearts of His people that we shall be able to go up and possess the land. I have now four preachers in the mountains, and two at home.

"We have in our training school, as boarders, preparing to become preachers and teachers, twenty-six young men (our school in town in the several departments now numbers seventy), and I have no appropriation whatever for this school only as God sends me the funds in special donations from time to time. I am fully of opinion that God's purpose is to introduce the Gospel into Western China.

Ride on, victorious Head—  
Ride on, thy glories shed  
Through death's dominions;  
Gird forth thy rod of strength,  
Equip thy hosts at length,  
Marshal thy millions.

Let Camboza's sable sons,  
Let Cambodia's distant ones,  
Still numbered with the free,  
Thy willing *captives* be.  
Let Sinim's mighty numbers,  
Roused from centuries' slumbers,  
Endowed with life from Thee,  
Henceforth "Celestials" be.

Raised on faith's pinions,  
High above earth's millions,  
Thy triumphs to see:  
Onward! onward! we press,  
No defeat, no retreat confess,  
Till crowned by Thee.

"M. H. BIXBY."

## Reviews.

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*The Biblical Liturgy: a Form of Common Prayer, according to the use of the Christian Church assembling in Mansfield-road, Nottingham.* Compiled by SAMUEL COX. London: J. Heaton & Son, 42, Paternoster-row. 1864.

THE above title will, we imagine, occasion less astonishment than regret. After the many changes of late years in the order of public worship, the introduction of a Form of Prayer, even in Baptist Chapels, will not be deemed surprising. It has been long expected by us, and the example set by Mr. Cox will, no doubt, soon be followed. Something of the kind is, we know, contemplated by several esteemed brethren, and the question will, at no very distant period, demand the practical consideration of the churches. On this account, we call the attention of our readers to this book, and invite them to consider how far their adoption of a Liturgy will subserve the ends of worship, and consist with their own principles.

We strongly suspect that one, if not the main, reason for advocating a Liturgy, and also for the many alterations, if not improvements, in the arrangements of our worship, is a desire to make the public services of the sanctuary as attractive as possible to the non-spiritual part of the congregation, and to enable them to take part therein. The distinctions between the Church and Dissent are in many places disappearing. A public respect for religion is fashionable. Attendance at some place of worship is respectable; and as shopkeepers lay out their windows to attract customers, so our churches are tempted, in order to attract their due share of patronage, to cater to the public taste, rather than consult the good of souls. Short sermons, exciting and entertaining, rather than instructive and edifying, chants; or anthems, to relieve the read-

ing of God's word; music highly elaborated, and new forms of prayer, are all indications that the *assistants*, as our French neighbours express themselves, are not expected to be possessed of a highly devotional spirit. The adaptation of the Church of England service to the non-spiritual was, we imagine, the cause of Brethrenism; and this same evil in an mitigated form among Dissenters gave to Brethrenism its strength to weaken as it did so many of our churches; and among the most devout in our community, there is, we fancy, a strong longing now for something that may be appropriately termed the COMMUNION OF SAINTS, and for some more simple and real worship of God.

To this representation it may be objected, that many of our most spiritual members are tired of extempore prayers, and long for a change; and that they would prefer the studied and carefully-worded "Form" twice every Sabbath, to the oft-repeated platitudes in which they are too frequently called upon to unite. It may be asserted, also, that the *most pious* members of the Church of England are most attached to its Liturgy. We answer, we do not highly reckon the spirituality, or estimate the judgment, in this question, of the man that can be satisfied with the Liturgy of the Church of England as the medium of worship. Its phraseology is very simple and beautiful, but there is not in any part of it a realization of the fatherhood of God, or of one's salvation. To the end of the chapter, the worshippers are miserable sinners, *seeking* forgiveness and justification, and praying for deliverance from various forms of sin, not from sin itself; and for strength to obey the several commandments of God, not for spiritual life, out of which holiness will naturally spring, instead of a drawing nigh, with filial confidence and boldness, to God, a reconciled Father, entering into

full communion with Him, and laying hold of his strength as the aliment of the new spiritual life He has given. The Liturgy is adapted to unconverted men, if any prayer can be adapted to such; and to a renewed spiritual man, is no better than chaff. It does not express the aspirations of a soul renewed, saved, and realising its close, loving, indissoluble union with Jesus. One who is satisfied with the Liturgy of the Church of England is not then qualified to give a reliable opinion as to the suitability, or the contrary, of a Form of Prayer in the worship of God. We do not believe that many of the spiritual among Dissenters crave a liturgy. We can easily conceive that they would feel the huskiness of some extempore prayers to which they are compelled to listen. We have ourselves frequently found it as much as we could do to stand, sit, or kneel out the rapid prayers of ministers whom we could mention; but intercourse with the ministers has shown us that nothing better could be expected from them. If they had any spirituality it could not be discovered; and the character of the prayers would prevent them from obtaining, or retaining for any lengthened period, the pastorate of a spiritual church. Such instances, however, are, we believe, very rare, and the fault of our ministers lies not generally in their prayers, unless, indeed, they might be improved by a little careful premeditation. The prayers of a godly man will always find a sympathetic chord in the godly present, and be united in with pleasure. A spiritual man is always *en rapport* with a spiritual audience; and at our prayer-meetings, the prayers of the most illiterate frequently excite the deepest spiritual emotions, and are productive of the highest spiritual enjoyment. The best members of our churches would not be found favourable to a liturgy, and very few of our ministers, *for their own sakes*, would prefer one; although the hope of rendering the service attractive to the many might lead them to adopt it. There is scarcely a minister who would willingly give up altogether the extempore prayer. It is, therefore, very probable that soon the

extempore prayer would reach its present dimensions, in addition to the Liturgy; and thus the design of the Liturgy would be defeated, and our congregations lessened, by the long protracted service. If any plan could be suggested by which the congregations and ministers could be rendered more spiritual, it would be infinitely better than all our attempts to adapt the public worship of God to the non-spiritual of the professing worshippers; the result of which would, ere long, in all probability, be Pharisaism or formalism, of which there is too much already. We do not for a moment intend to insinuate that Christians are less spiritual now than they were twenty years ago, or that Christianity has receded during the last quarter of a century. There are, we believe, many times more Christians now than twenty years since: and as many, or more, Christians thoroughly spiritual and devoted to God. But it cannot be concealed that the increasing respectability of Dissent has increased the number of *professing* Christians, and of attendants at dissenting chapels, very much more than of real Christians; so that the whole aspect of Dissent is much more worldly than it was. The whole body is daily becoming less marked in its separation from the world. In love of show, in display, in the arrangement of their households, in their amusements, in their entertainments, there is a growing similarity between the members of our churches and the world. And we are not quite certain whether membership of a Baptist or Independent Church would be a greater guarantee for one's piety than membership of the Church of England. We would, therefore, strongly deprecate the introduction of a Liturgy, or Form of Prayer, in order to meet the wants of men whom it would be infinitely better to unmake feel, if possible, their true condition before God.

The cry that we want something in our worship in which our congregations can take part, has always seemed to us a folly and mistake. The confusion of voices, when all repeat audibly the psalms or prayers, is a Babel that cannot surely conduce much to the clear comprehension of God's Word, or to de-

votion. If the tunes are simple, and the character of the music does not exclude, instead of helping, congregational singing, the *pious* present can vocally join in the song of praise—and our singing should be praise, to constitute worship. They can also join in the prayers, although they do not utter aloud the words, or know previously in what terms the minister will address God. But the *ungodly* cannot unite really in either. A man not reconciled to God through Jesus Christ has not really access to God. He can only be a spectator, or hearer of the worship, until he believes in Christ, and by Jesus can in heart draw nigh to God. The absurdity of Christians approaching God as miserable, unforgiven sinners, as in the service of the Church of England, or of Christians identifying the unconverted with themselves in their approach to God in worship, is patent to every thoughtful mind. We can only unite really with Christians in worship, and pray for, not with, the unconverted. It would be kind to the unconverted to make them feel this, and thus lead them to reflection, instead of, by treating them as Christians, strengthening them in a fatal mistake respecting their own condition, and in the delusive notion, entertained, we fear, by thousands, that, although unconverted, they are the better in the sight of God for the part they take in the engagements of the sanctuary.

One strong argument against a Liturgy is the safeguard that is found in extempore prayer against the introduction of unconverted men into the ministry amongst us. As long as the choice of the minister lies with the members of the churches, and we have extempore prayer, we do not fear a very large influx of unconverted ministers. The spiritual in every church will soon grow weary of the prayers of an unregenerate minister, even should he not grow weary of continually conducting their devotions. The devout will soon withdraw from him if he does not from them. The feeblest utterances of a heart filled with the spirit of God will be suffused with life, and will find sympathy in the souls of the pious; but the prayer of an unregenerate minister, let it be as polished or eloquent

as it may, will, even as the most lovely corpse, ever have the chill of death, and repel, by its icy coldness, all that are possessed of life. We need this safeguard more than ever. For the sake of popular preaching, by which the masses may be attracted, our churches seem prepared to sacrifice almost everything. That will be a rueful day indeed when it shall be an easy thing for men devoid of the grace of God, although possessed of talking power, to become the religious guides of the people. We hope that the day is far, far distant, when the spirituality of our ministers shall be lessened, and the highest amount of talent shall be able to give an honourable position in our midst to men of questionable piety.

The present state of the Church of England is an additional reason why we should not advocate the introduction of a Liturgy into our worship at the present time. There is, we fear, a growing tendency to assimilation to the Church of England. We have adopted much of her music, and many may admire her vestments; and her Liturgy may, because it belongs to the Church of England, commend it to some. We mention rather than condemn this fact. Let us adopt the good wherever we find it; and let us not reject the Liturgy because it comes to us from the Church of England. But at the present time, when the Church feels its own feebleness—when the hollowness of the Established Church is becoming daily more manifest, and all eyes are directed to its imperfections and worthlessness as a religious institution—when its godly clergy must, more than ever, feel their anomalous condition; at such a time it would be a pity for Dissenters to seem even to have any yearnings toward the Church, by the adoption of a form of prayer, which has for generations past been to multitudes the only distinction they knew between Church and Dissent. Any attempt to allure, by the adoption of a Liturgy, those who are becoming dissatisfied with the internal condition of the Establishment, would be unworthy of ourselves, and prejudicial ultimately both to them and to ourselves, and probably would retard the progress of those principles which, next to Christianity, are more precious to us than all besides.

It has occurred to us whether, instead of endeavouring to adapt our prayers and worship to the non-spiritual part of our congregations, we might not very much curtail the devotional parts, and bring the whole service within the space of an hour, or an hour-and-a-quarter at most, and institute a third service, more strictly devotional, without a sermon, in which our members may take part, and in which the communion of saints may more fully be realized. And if, at such service, there were always the breaking of bread, the realization of Christian fellowship would, perhaps, be the more complete. Thus, at the larger gatherings, the instruction of the church and the conversion of the unbeliever may be aimed at, and, by God's blessing, secured; and by the third service, the union of believers may be strengthened, and by this close Christian communion, they may become helpers of each other's faith and joy. To such a service as this the spiritual would feel themselves attracted, whilst there would be no kind of constraint to attend it on those for whom it had no charms. Any plan by which the spirituality of the Church of God may be increased, and Christians may be brought to realize more fully the claims and supports of the Gospel, deserves the attentive and prayerful consideration of every disciple of Christ.

Our space forbids any lengthened reference to the form of prayer before us. It is a sad medley of scriptural quotations, expressive of the perfections of God, some to be uttered by the minister, and some by the congregation; of addresses by the minister to the congregation, and responses by the congregation to the minister; and of petitions to God by the minister, and then by the congregation, that those of the minister may be heard; all of which are, we suppose, parts of the "Form of Prayer," and are to be repeated in a kneeling posture. All that has been said by us concerning the Liturgy of the Church of England, and very much more may fairly be urged against it. It contains no single recognition of our fallen nature; our need of a Mediator, in order to draw nigh unto God, or of the blood of Christ, through

which our sins may be forgiven, or our worship accepted; and might, without hesitation, be adopted by any Unitarian or devout heathen. Nothing could be better adapted to the non-spiritual part of our congregations.

—  
*Frederick Rivers, Independent Parson.*

By Mrs. FLORENCE WILLIAMSON.  
Williams & Norgate, 14, Henrietta-street, Covent-garden, London; and  
20, South Frederick-street, Edinburgh.  
1864.

WE lay down this book more in sadness than in anger. It is full of bitterness and venom; the overflowing, apparently, of a heart hating Gospel truth and godliness, and an attempt to bring both into disrepute by a vile caricature of ministers, deacons, and members of Christian churches. It depicts all piety as cant, and all its professors as miserable hypocrites. It endeavours to bring "Evangelical" doctrines into contempt, by representing their advocates as ignorant, vulgar, ill-natured, and coarse, both in body and mind. With the exception of those who sympathise with the writer in love for Broad Church, or Maurician views, there is not a character in the whole volume that is not either a "prig," "sneaking, mercenary coward," "snob," "liar," "humbug," or "saint." It ridicules prayer-meetings, and represents oratorical and operas as the most fruitful sources of enjoyment, and healthy mental and spiritual influence. The following quotations will prove that these statements are not a whit too severe:—

"The vacant pulpits were virtually in the gift of Brothers Swan and Redford. . . . 'It seems very plain and simple to me, Mr. Rivers,' said Brother Swan one Saturday evening, 'it's really in a nutshell when you come to think of it. There's the Blessed Trinity,' he continued, counting off that item on his thumb, 'that's a great matter, though beyond us. And then there's the Atoning Blood,' giving a good hard push at his forefinger, to indicate that that was number two of the essentials of religion; 'What should we do without the Atoning Blood? And then there's the Holy Ghost, and the blessed influences of the Spirit, poured out on the blind eyes of the carnal mind. And then,' another finger.

'there's Election, up to glorified, "them he also glorified." And then, threatening his little finger with dislocation, 'ay, there's the "Holy Bible, book divine, precious treasure, thou art mine," on which it all rests. Yes, yes, Mr. Rivers, it's all in a nutshell when one comes to think about it, and them that runs can read.'—pp. 97, 98.

"They" (the students) "acquire the habit of putting on priggishness with their black clothes. . . . And of course some of them *are* prigs; came to college because they *were* prigs; because they didn't know what to do with God's good world, but, as far as might be, get out of it, and give to it and all its belongings their lugubrious warnings and ignorant reproof. They cannot smile on Sunday because it is the Lord's-day; they cannot smile on Saturday because it would disturb their preparations for the Sabbath: they cannot smile on Monday because they are still overshadowed by the gloom of the day of rest. . . . They wonder you should be fond of concerts and oratorios, for where are you to draw the line? They are very great at prayer-meetings, though they are exceedingly small in classics and mathematics. Charming characters, no doubt—redolent of sanctity, but at the same time, unquestionable humbugs."—pp. 57, 58.

"Fritz's predecessor was the Rev. James Richardson, D.D. What he was doctored for, and whence his degree came, were great mysteries. He was a little shrivelled-looking man, painfully prim and priggish, of the highest respectability, and a 'perfect gentleman' in the sense of being always very stiff and cold. . . . A most tidy little man; and if his godliness surpassed his cleanliness, he must have been very godly indeed. In fact, he shaved so cleanly, and without cutting himself too, that he seemed to have a way of shaving out the very roots of his beard, and producing a perfect virginity of chin and lip. He was, moreover, an author; had produced some of the sweetest evangelical tracts. . . . He was, moreover, much too well-off, and much too well-bred, to cant."—pp. 139, 140.

"He was a charming little dandy, always as well dressed as tailor, and glover, and hatter could make him, with a very commonplace, not to say vulgar, expression of countenance. His sermons were always pretty, and often so pathetic as to move himself, at least, to tears. He very anxiously avoided whatever might tend to disturb the minds of his congregation, excepting, of course, those rebukes for sin which, to do them justice, the most irritable congregations are in the habit of receiving with extreme good-nature. His congrega-

tion was very wealthy, rich enough probably to buy up the parish church, and the goods and chattels of everybody that went there; and Fritz's neighbour had unhappily quite enough of the snob in him to bow down to any image that was made of gold. . . . At last the visitors went away, and the servant ushered into the same room that smiling dandy, the Rev. John Veneer."—pp. 153, 154.

"Veneer, at luncheon in Paternoster-row, feeding like a parasitic animal on the respectable publisher, repeated, with embellishments and illustrative examples, every silly slander he had heard of the minister of St. George's-road. Some of Mr. Dickson's flock, zealous for tracts, stood in front of Fritz's chapel on Sunday mornings, warning strangers that it was Socinian and Popish. Even the principal of his old college, having made his peace with the religious world, thought it necessary to administer a few gratuitous insults to the pupil who followed the example of independence which he himself, in his stronger days, had set."—p. 346.

"Mr. George Plymouth was, like Mr. Lush, an auctioneer, *et cetera*—a man with many irons in the fire, mostly other people's irons. . . . Mr. George Plymouth was, like Lush, abominous; but he was short, and his flesh was firmer and less jelly-like than the flesh of Lush. His head was large, while Lush's head was small; and his intellectual superiority was proved by the fact that, though Lush could make a fortune out of impudence and a very little, Plymouth could make a fortune out of impudence and nothing at all. Like Lush, Mr. George Plymouth had for a little while attended St. George's-road Chapel; like Lush, he had left because Mr. Rivers was not sound; and he (Plymouth) would put up with nothing that was not pure gospel. Like Lush, he now attended the ministry of Mr. Dickson; and so did Mr. Jones."—pp. 352, 353.

Now, if this book had really been written by Mrs. Florence Williamson, or any other lady or gentleman (or rather, from the style, we should say *man* or *woman*), a mere novelist, as a professional act for the sake of gain, it would, although deserving condemnation, not have excited our astonishment. The saints of God have always been despised by the world, and any writer who can abuse them cleverly will be sure to find it pay. But the universal, and, we suspect, the correct impression is, that Mrs. Williamson, as well as Frederick

Rivers, is an Independent minister of Broad Church principles, an admirer and disciple of Maurice, whose sermons are devoid of Evangelical truth, and whose preaching has brought him into collision with his deacons, become distasteful to a large portion of his congregation, and driven them to other chapels for that spiritual food which *they* crave, although it is despised and ridiculed by him. It is further rumoured, that the characters introduced are neighbouring ministers, and persons who are, or were, members or deacons of his church; and, although we know neither the writer nor the parties referred to, we have been informed that very many people would not find it difficult to substitute the real names for those of Bung, Lush, Brown, Veneer, Dickson, or Richardson. We have no hesitation in stating, that it is impossible for us not to perceive who is meant by the principal of the college, sketched at page 62, and referred to in one of the above quotations; and most probably the other characters may be as easily identified by their acquaintance. We know that it has been said that "there is not one character in the book true to life—not one portrait at all nearly exact." This is perfectly true, and hence its mischief, vileness, and—to borrow an expression from the book—"sneaking cowardice." There is not one character true to life, nor one portrait at all nearly correct; but every portrait is a caricature, a slander—having, however, sufficient in it to indicate the party intended. It is the most easy thing in the world, in a publication of this kind, to cast ridicule upon persons by lampooning them, and upon principles by caricaturing them; but the man who does so forfeits all claim to the reputation of either a Christian or a gentleman. There are, we confess, many imperfections in congregationalism, and many dissenting deacons lacking refinement; and some, perhaps, may not be all they seem; but the truth is none the less the truth because it is counterfeited. There may be genuine piety without much refinement; it needs not a college education to know if the minister preaches the gospel; and to be imperfect is simply to be human. It may be that many

ministers have suffered much at the hands of their deacons, but it is most frequently through their own indiscretion, or something worse; and if a Lush or a Bung be occasionally met with, they are the exception. There are hundreds of God-fearing, truth-loving deacons in our land, who devote both time and money to the good of the church, and the promotion of God's glory. We pity the man who would allow himself to become the devil's tool for weakening the influence of such men, or bringing false accusations against their order, even though he may have received wrong from some ignorant or unruly deacon. Frederick Rivers is represented as a martyr to truthfulness, as suffering for being too honest to preach what he did not believe, in order to please the people, and as preferring poverty and want to insincerity. But did it never occur to the writer that his honest course, and only honest course, would have been to withdraw from the Church to whom his ministrations had become unprofitable and offensive, and leave his pulpit to be occupied by a minister preaching those *evangelical* doctrines, which were held by the church, and by those by whom the chapel had been erected. We do not mean to say that in every instance in which a minister's preaching ceases to be popular with his congregation, it is his duty to leave them; but we do say that, when the minister of a Baptist or Independent Church denies the vicarious sacrifice of Christ, and makes sport of His atoning blood, altogether ignores the work of the Spirit, ridicules prayer-meetings, and becomes an advocate, if not a frequenter, of theatres, it is high time for him to withdraw from the body to which he belongs; and it is little or no better than robbery for him to retain possession of the chapel, and thereby exclude from it, as really as if by force, the church for whom it was designed. Before a man can deserve credit as a martyr for truth, or be in a position to cast wholesale abuse upon a community, he must, for the sake of truth, surrender at least what is not his own, and be clear of all blame in his relations with that community. When Frederick Rivers has

surrendered his chapel, and refunded to the college all the charges incurred in his education, then Mrs. Florence Williamson may represent him as an honest martyr for truth; and if, subsequently to this surrender, he receive any annoy-

ance from pious evangelical Dissenters, she may then fairly find ground of complaint—against them, however, only, and not the body with which they are connected.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. T. M. Roberts, B.A., of Aldborough, Suffolk, has accepted the unanimous invitation of the church at Newbury, Berks.—The Rev. S. K. Bland has resigned the pastorate of the church at Town Field Road, Chesham, having accepted an invitation to the co-pastorate of the church at Beccles, Suffolk, in conjunction with the Rev. George Wright.—The Rev. Joseph Upton Davis, B.A., has resigned the pastorate of the church meeting in South-street Chapel, Hull.—The Rev. Thomas Rees has resigned the pastorate of the Baptist churches, Maesbrook and Landrinio.—The Rev. W. H. Tetley has accepted the cordial invitation of the church at Coleford.—The Rev. S. G. Woodrow (late of Regent's-park College) has accepted the unanimous invitation of the church at North-street, Halstead.—The Rev. T. Rose, late of Pershore, has accepted the cordial invitation of the church at Long Buckby, Northamptonshire.—The Rev. R. Shindler has resigned the charge of the church at Modbury, Devon, and has accepted an invitation to the church at New Mill, Tring.—The Rev. W. Omant has resigned the pastorate of the church at Rickmansworth.—The Rev. A. Cox has resigned his connection with the church at Dunchurch, having accepted a unanimous invitation from the second Baptist church, Cradley, Worcestershire.—Mr. J. C. Whitaker, of Regent's-park College, has accepted the unanimous invitation of the church at Chippenham.—Mr. G. Walker, of the Rev. C. H. Spurgeon's College, has accepted a unanimous invitation to the pastorate of the church at Fenny, Stratford.—The Rev. T. Field has resigned the pastorate of the church at West Malling, Kent.—The Rev. Caleb C. Brown has accepted the pastorate of the Baptist church, Devonport-street, Shadwell.

### RECOGNITION SERVICES.

FALMOUTH, CORNWALL.—Services in connection with the recognition of the Rev. George S. Reaney, late of Regent's-park College, were held at Webber-street on August 23. In the morning, at eleven o'clock, after reading the Scriptures, and prayer by the Rev. Mr. Fowler (Wesleyan), the Rev. G. Wilson, of Helston, delivered the introductory address, stating the nature of a Christian church; and then proposed the usual questions. The Rev. J. Allen, M.A. (Independent), then offered the ordination prayer, immediately after which the Rev. T. C. Page, of Plymouth, gave the charge to the minister. In the afternoon several congratulatory addresses were delivered by the Rev. Messrs. Fowler, Allen, Page, Barnett, of Birmingham; Wilshire, of Penzance; Reaney, and Messrs. Bond and Gutheridge, and J. D. Freeman. In the evening the Rev. J. Wilshire preached to the church, and closed the services of the day with prayer. The meetings were well attended, and very interesting throughout.

SR. MICHAEL'S, COVENTRY.—Public services, in connection with the ordination of the Rev. T. Bentley as the pastor of the church meeting in St. Michael's Chapel, Coventry, took place on August 30. They commenced in the morning with a service in the chapel at eleven o'clock. The Rev. W. A. Salter, of Leamington, read the Scriptures and prayed, after which the Rev. Charles Vince, of Birmingham, preached. Mr. Basset, senior deacon, then read a statement of the circumstances which had led to the church inviting Mr. Bentley to be its pastor. The Rev. W. B. Davis asked the "usual questions." The Rev. E. H. Delf offered the "ordination prayer." The Rev. S. G. Green, B.A., President of Rawdon College, delivered the charge to the young minister. After the morning service, there



was a dinner at the Corn Exchange, at which the Rev. E. H. Delf presided, and at which addresses were delivered by the Revs. S. G. Green, B.A., H. S. Brown, J. J. Brown, C. Vince, W. B. Davis, J. Sibree, W. A. Salter, T. A. Binns, T. Bentley, and others. The evening sermon was preached by the Rev. H. S. Brown. The congregations were good, and the whole series of services went off remarkably well.

**HAMMERSMITH.**—A recognition service, in connection with the commencement of the pastorate of the Rev. P. Bailhache, was held on September 15th. The Revs. S. Green, J. Offord, J. E. Richards, W. G. Lewis, and C. Bailhache, W. Heaton, Esq., and other gentlemen, took part in the proceedings.

**LEFRACOMBE,** September 13.—The Rev. J. E. Taylor, late of Bristol College, was publicly recognised pastor of the church in High-street. The Revs. Dr. Gotch, E. Webb, G. Waterman, and other ministers, conducted the services.

#### ANNIVERSARY AND OPENING SERVICES.

**DRAKE-STREET CHAPEL, ROCHDALE.**—This chapel, after undergoing extensive alterations, was reopened on August 4th and Sunday, August 7th, when excellent sermons were preached by the Revs. C. M. Birrell, W. F. Burchell, of Blackpool, and E. C. Lewis, of Rochdale. The interior of the chapel has undergone a thorough transformation. It has semicircular galleries all round, new pews down each side, a handsome new platform for the minister, three vestries, the whole lighted with three star-lights, suspended from the ceiling. The chapel is now commodious and capacious. The entire cost is £600, of which £505 have been raised. H. Kelsall, Esq., with his accustomed liberality, is building a large, handsome, two-storied school-room, which will cost £1,200, situated behind the chapel.

**GREENFIELD CHAPEL, LLANELLY.**—The anniversary services of this chapel were held on August 15 and 16. The Rev. T. Davies, D.D., President of Haverfordwest College, preached; and a public meeting took place, the Rev. D. M. Evans, minister of the place, presiding, when addresses on various subjects connected with church labours and prosperity were delivered by the Revs. Mr. Edmunds; T. Davies, Siloah; J. James, Park-street Chapel; W. Hughes, Bethel; G. P. Evans, of Swansea; and D. Rees, Chapel Als. During the services all the debt remaining on the chapel was paid. In gratefully recognising the liberality that

had been displayed, the chairman remarked that the church had been formed six years ago, with only eighteen members. For all purposes they had been able to raise, during the six years, the sum of £3,676 2s. 6d. He tendered hearty thanks to all who had given their countenance and their help.

**WATCHET, SOMERSET.**—The chapel and minister's residence having undergone extensive alterations, the chapel was reopened on the 7th September, when a sermon was preached in the morning by the Rev. J. Leechman, LL.D., of Bath. In the afternoon a public meeting was held, and addressed by James Sully, Esq., of Bridgewater; and the Revs. W. H. Fuller, Minchhead; S. Pearce, Crewkerne; C. Williams (Wesleyan), Willston; Dr. Leechman, and J. Mills, Stogumber. In the evening a sermon was preached by the Rev. W. Guest, of Taunton. On the following Sunday sermons were preached, in the morning by the Rev. P. W. Ramsden, of Dunster; and in the evening by the Rev. C. O. Morris, of Bridgewater. The whole of the services were of a highly interesting and satisfactory character.

**LEIGHTON BUZZARD, BEDS.**—September the 8th, a new Baptist chapel was opened in this town, when the Hon. and Rev. B. W. Noel, A.M., preached in the morning and evening, and the Rev. W. T. Henderson, of Devonshire-square, London, in the afternoon. On the following Sunday two sermons were preached by W. Heaton Esq., of London. The chapel is in the Italian style, and will seat from 400 to 450. The cost will be about £900, and the amount already raised is about £500. An effort will be made to pay off another £150 within six months, and the remainder it is hoped will be accomplished within two years. We may add that most of the sittings are already taken, and the prospects of the church are every way encouraging.

**PRESTEIGN.**—The anniversary services in connection with the Baptist chapel in this town were held on September 4th, when sermons were preached—in the morning by the Rev. S. Blackmore, of Eardisland; and in the evening by the Rev. G. Phillips, of Evenjobb. September 5th, a public meeting was held, Mr. G. Hunt, of Notting-hill, London, presiding. Addresses were delivered by the Revs. G. Phillips; J. Jones, of the Rock; W. H. Payne, pastor; W. Gwillim and J. Middleton; and Mr. C. Hawkes, of Chesham, Bucks.

#### MISCELLANEOUS.

**THE BAPTIST BUILDING FUND FOR WALES.**—The second annual meeting of this fu

was held at Llangollen, August 18th; J. Evans, Esq., Brecon, occupied the chair. The amount promised by the churches to the period of the last annual meeting had been greatly augmented, and now stands at £12,400. The treasurer reported that nearly £3,000 had been received by him, from which the committee had voted loans to twenty-nine churches, of nearly £2,000. Forty-nine churches had applied for assistance, and they required the sum of £6,040, which shows how inadequate as yet is the amount at the command of the committee. The printing of the report has been deferred until the 29th of September, in order that the payments of the churches up to that date may be inserted. The trustees, and all the officers of the society, were re-elected. A public meeting was held at the Welsh Chapel at seven o'clock, Dr. Price presiding. The Revs. A. J. Parry, J. Rowlands, R. Williams, Mr. Ll. Jenkins, and Revs. J. R. Morgan, T. Evans (Delhi), and Dr. Prichard, addressed the audience.

#### RECENT DEATHS.

##### MR. ALEXANDER URQUHART, SEN.

Mr. Alexander Urquhart, the subject of this brief memoir, was born at the farm of Cluny, in the parish of Rafford, and county of Elgin, on the 20th April, 1776, and died at Elgin on the 12th August last, having nearly attained the patriarchal age of 90 years. He served his apprenticeship to the trade of a mason and slater in Forres, married soon after the completion of his apprenticeship, and came to Elgin in 1801, where, with unflinching integrity and increasing success, he carried on business for half a century.

His attention was early directed to the importance of personal religion, and it was his happiness to have found the Saviour in the morning of life. He was brought to the knowledge of the truth under the ministry of the Rev. William Ballantine, a talented and faithful minister of the Gospel, and the first Independent in Elgin. Mr. Ballantine's history was somewhat singular; and as it illustrates the origin and rise of Congregational principles in Elgin, it is here given.

He was a native of Edinburgh, and, having early lost his parents, was brought up by an uncle, with whom he served an apprenticeship; but his fitness for higher ends soon became apparent. Having been brought to the Saviour at an early period of his life, he inclined to devote himself to the service of God as a minister of the Gospel of Christ. In pursuance of this object, he was sent to prosecute his studies at the

university. By-and-bye, however, he caught the impulse which the zealous efforts of the Messrs. Haldanes, Ewing, and others were propagating through the country in favour of active efforts for the spiritual benefit of their unenlightened countrymen, and was seized with an ardent desire to give himself to the same good work. Finding, however, that the rules of the body of Christians with which he then stood associated, presented certain obstacles to one in his circumstances engaging in such services, he came to the resolution of separating himself from that body, and uniting himself to the "Missionaries," as Mr. Haldane and his party were then called.

He accordingly, with his fellow-student, the late Rev. John Cleghorn, of Argyle-square Chapel, Edinburgh, seceded from the "Burghers;" and in order to unite the further prosecution of their studies with the occasional exercise of their energies as preachers, went to the Academy at Gosport, under the care of the celebrated Dr. Bogue, where they remained studying and preaching for two years. They then returned to their native country, burning with holy zeal to be the messengers of peace to those who were living without God and without hope in the world. After some exclusive, laborious, and self-denying service as itinerants, or home missionaries, Mr. Cleghorn became pastor of the "Missionary" church at Wick, and Mr. Ballantine pastor of the church at Thurso.

In 1801, at the advice of the late Rev. Dr. Bain, of the "Little Kirk," he was called to the church then assembling in Moss-street Chapel, which was formed of a party of "Non-intrusionists" from the Established Church; and although, for some time after his settlement, the chapel was crowded to the ceiling, and the young especially hung with rapture on his ministrations, it soon became apparent that amongst the managers there were few spirits congenial to that of William Ballantine. He was grieved at the formality of some, and the intemperance of others; and wishing only for the fellowship of the pious, who, like himself, had been made the subjects of the Spirit's sanctifying influence, he aimed at purifying the church, and following out those principles which they well knew he professed when they called him—viz., the weekly observance of the Lord's Supper, and the admission of none into the church but those giving evidence of having been born again. But persecution arose, and William Ballantine was driven into the arms of the Haldanes again, who built for him, in 1803, at an expense of £1,200, a much larger chapel, and there

was established the first Congregational church in Elgin, of which Mr. Urquhart became at once a member.

In 1807, Mr. Ballantine left Elgin for London, where he shortly after became a Baptist, and was co-pastor with Mr. Wm. Jones (the talented author of the "Biblical Cyclopædia," &c., &c.) of the church assembling in ——— Street, London. Mr. Ballantine afterwards removed to America, and died "Elder" of the Baptist Church assembling in Bank-street, Philadelphia, in 1836. While in Elgin, Mr. Ballantine conducted, under the auspices of the Haldanes, a class of young men for the study of the Scriptures, among whom was Mr. Urquhart; and there he laid the foundation of that profound knowledge of the Bible which he exhibited during his long and valued life. Others of the class—such as the late John Munro, of Knockando, and Lauchlan McIntosh, of Grantown—became useful and laborious ministers of the Gospel. Under the same auspices and superintendence were established, in the villages surrounding Elgin, the first Sabbath Schools; and here were instructed weekly by these young men, not only the children, but parents and others who assembled, in many instances receiving the first rudiments of their education, and being instructed in the things which belonged to their everlasting peace.

Mr. Ballantine was succeeded by Mr. Stewart, from Perth, who was only eight months in Elgin when he became a Baptist; and, shortly after, twelve or fifteen members of the church embraced the same sentiments, and were immersed on a profession of faith.

Mr. Urquhart is supposed to have been one of these—all of whom ultimately seceded from the Independent church, formed a meeting of their own, and conducted it, with little intermission, through evil and through good report, till the establishment of a regular ministry in 1840. And so originated, and was established, the Baptist cause in Elgin.

The local papers vie with each other in bearing testimony to the unblemished character of Mr. Urquhart's life. One says, "Our obituary of to-day contains a notice of the death of one of our oldest and most respectable tradesmen. . . . Quiet in manners, and sincere in his religious convictions, deceased passed through life in a quiet, unobtrusive manner, and died calmly at the end of a long and virtuous career, showing tradesmen he has left behind him an example how a man may prosper in business by steady habits and enterprise. The respect in which the de-

ceased was held, was shown by the large concourse of mourners who attended the funeral on Monday." Another observes, "Mr. Urquhart was an office-bearer in the Baptist Church, and before the formation of a regular congregation of that body, he officiated as pastor in an upper room of the old Meeting-house to a select number of this body, some of whom belonged to Forres, and travelled out and home (24 miles) that they might have fellowship there with the faithful few. Mr. Urquhart was a *good man* in the strictest sense. He disliked obituaries, as being generally too flattering. 'When I die,' said he, 'all I want said of me is—"a sinner saved by grace."'" This witness is true; the writer pauses, and trusts that nothing inconsistent with that desire is expressed herein.

He was the friend of Missions, and has left small legacies to the Baptist Missionary Society, Home and Foreign; to the Baptist Evangelical Society; to the Elgin and Morayshire Bible Society; and to the poor of the church.

He enjoyed good health throughout his long life, and died as he had lived, in the possession of all his faculties, and with unwavering faith in that Saviour whom he loved so long. "A sinner saved by grace."

JANE EMMA LEWIS, Daughter of the Rev. J. F. LEWIS, of Diss, Norfolk.

This tender plant of her heavenly Father's planting, in the garden of His church below, was removed in her 20th year to the paradise above, there to flourish in immortal bloom; and it is not only to gratify the feelings of immediate kindred, but with the hope that her bright example and happy experience may be blessed to others, that this brief record is committed to the press.

Jane Emma Lewis presented to all around her a lovely example of youthful piety. So early and so gradually did the Holy Spirit win her young heart to Christ, that the precise time and manner of her conversion were imperceptible, but the evidences of it were apparent to all who knew her.

At the age of fifteen her father had the happiness of baptizing her, and receiving her into church fellowship, on her satisfactory profession of "repentance towards God, and faith in the Lord Jesus Christ;" commencing thenceforth a life of active devotedness to the cause of the Redeemer whom she loved, manifesting a sacred delight in, and peculiar adaptation for, the work of Sunday-school instruction; while, at the same time, her amiable disposition greatly endeared her to the children of her class, who

could not fail to love her, and appreciate her instructions.

The Sabbath, although to her a day of incessant labour, was always hailed as a day of sacred pleasure and spiritual profit; frequently attending the morning prayer meeting at seven o'clock, the Sabbath-school twice, and the public worship of God three times, finding an ample recompense in the smiles of the Saviour whom she delighted to serve.

Her's was an active, and, therefore, a cheerful piety, never suffering the wheels of Christian duty or devotion by inactivity to acquire the rust of indolence, or the gloom of melancholy; and even when her accustomed labours in the Lord's vineyard were suspended by affliction, the "joy of the Lord was her strength," so that, when she could no longer be the Lord's working servant, she was sweetly resigned to be his waiting servant.

In all her affliction there was, by the grace of God, an entire resignation to the divine will. Her illness was at first slow and insidious. For about three months she was confined to the chamber of suffering, during all which time she evinced entire acquiescence with the dispensation of her heavenly Father, and surprised her friends by her uniform cheerfulness, often remarking, with a smile of grateful emotion—"What a mercy it is I have not now a Saviour to seek, but a Saviour to enjoy!" To a friend who was watching by her bedside she said, "What a sad, a very sad, mistake those make who put off seeking the one thing needful to the time of sickness, and the bed of death!"

Some two months since, when her symptoms assumed a more alarming aspect, her medical attendant intimated to her the solemn fact that probably her end was much nearer than she anticipated; but this announcement, which would have filled many with dismay, was received without the slightest alarm, calmly remarking that she was quite willing either to live or die, as it pleased God, for she could say, "For me to live is Christ, and to die is gain!" At another time, when a loving relative had been praying with her, and saying she felt she could not resign her, she exclaimed, "O, but you must not say so; your mind will yet be brought to feel that whatever God does is best."

On hearing of one of her younger sisters' decision for Christ, and that she was about to be united to the Church, she took an opportunity of conversing with her very solemnly on the need of self-examination, and sincerity of heart in making a public profession, that she might not merely "run well" for a time, but be faithful unto death.

The very name of Jesus was sweet to her,

and during her affliction she said to a friend, "What a pity it is that Christians do not talk more about Jesus! they could converse freely enough about earthly things, and earthly friends; why, then, should they be so backward in speaking of Jesus, their best friend?"

She was especially anxious for the spiritual welfare of her Sunday-school children; for them she constantly prayed, and diligently studied the word of God, and was remarkable for her constant, early, and punctual attendance, thus setting an example to other teachers, and one worthy of universal imitation.

On her death-bed she selected a new Bible for each child in her class, as her dying present, with a solemn charge that they would seek the Lord, and meet her in heaven.

On the same day—the day of her death—she desired to see each of the servants of the household alone, when she spoke to them concerning their eternal interests, giving each of them also a copy of the word of God, "Not," she said, "to be merely laid up as a keepsake, but that they might read, mark, learn, and inwardly digest it," with prayer that they might know and love the Saviour for themselves, and meet again in their Father's house above.

The morning of her decease, on being asked if she had any fear of death, she replied emphatically, "No, dear, I have no fear; Christ is precious, and I feel I can willingly go through the dark valley with Him; for," she said,

"He'll not live in glory,  
And leave me behind."

She now felt the time of her departure was at hand, and said, as she bid adieu to all her friends, she wished now to have none but the family with her, to each of whom she addressed her dying message with a serenity and affection which melted them to tears; when, looking earnestly and lovingly upon them, she said, "Don't cry, my dears, you have the same good hope that I have, and we shall soon meet again." It being remarked by one of her sisters how much they would miss and want her, her father said, "But Jesus wants you, my dear;" to which she replied, "O, how kind of Jesus to want me, and how much better it will be to be in heaven with Him; O, that He would now come and take me home! When will His chariot come?" at the same time looking earnestly towards heaven, as if her whole soul could say, "Come, Lord Jesus, come quickly." The prayer was heard—the mortal conflict past; and a loving convoy of angels doubtless bore her home, to be forever with the Lord. \* \* \* And who would not say, "Let me die the death of the righteous, and let my last end be like her's!"

## Correspondence.

### THE BIBLICAL LITURGY.

*To the Editor of the BAPTIST  
MAGAZINE.*

Sir,—Having seen repeated references to the BIBLICAL LITURGY by the Rev. DAVID THOMAS, I was led to procure a copy from England, which I had the opportunity of reading during the last cold season, while on my preaching tours among the heathen. The work is dedicated “to those who believe that the devotional service of Nonconformist churches were susceptible of improvement, and who are sufficiently free in thought and generous in nature to regard with candour any honest effort in that direction.” “In the *Biblical Liturgy*,” observes the editor, in the prologue, “there is not a human sentence or human word,” and that “our Liturgy avoids all injustice to the sense of Scripture.” In an advertisement to the second edition, the editor further states, “We have, also, availing ourselves of two suggestions of Mr. Binney and others, swerved occasionally from the strict letter of the Scriptures; no further, however, generally, than the altering of the number or person, and never in any degree interfering with the sense of a passage. We deprecate the *slightest* liberty with the meaning and spirit of the Holy Book.”

Without expressing any opinion of the work as a whole, or as to the desirability or otherwise of its being introduced into Nonconformist churches, permit me to direct attention to Service the Twenty-first—the Baptismal Ceremony—which is as follows:—

#### BAPTISMAL CEREMONY.

(Children dear to Christ, and used by him as Emblems of Virtuous Attributes.)

*Minister.*

And they brought unto him also infants that he should touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Verily I say unto you, Whosoever

shall not receive the kingdom of God as a little child, shall in no wise enter therein.

*Parents and Congregation.*

Out of the mouths of babes and sucklings hath he ordained praise.

(Children are the Gift of God.)

*Minister.*

Lo, children are an heritage from the Lord. Joseph said unto his father, They are my sons, whom God hath given me in this place.

*Parents and Congregation.*

Lord, bless the children which God has graciously given thy servants.

(Parents should cause the Connexion of their Children with God to be Publicly Recognized in Earliest Life.)

*Minister.*

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. Also, when eight days were accomplished for the circumcising of the child, the parents brought in the child Jesus to do after the custom of the law.

*Parents and Congregation.*

When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

(The Duty of Parents to Rule their Children.)

*Minister.*

The Lord said, I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment.

*Parents and Congregation.*

Help us, O God, to rule in the strength of the Lord.

(The Duty of Parents to Teach their Children.)

*Minister.*

He established a testimony in Jacob, and he 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 generation 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.

*Parents and Congregation.*

Help us, O God, to observe to do all the words of this law, that our children may hear and learn to fear the Lord our God.

(Duty of Parents Rightly to Train their Children.)

*Minister.*

Fathers, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord. Train up a child in the way in which he should go, when he is young; and when he is old, he will not depart from it.

*Parents and Congregation.*

Help us, O God, to observe to do all the words of this law, that our children may hear and learn to fear the Lord our God.

*Minister's Address.*

\* \* \* \* \*

[The Minister taking the child in his arms, applies to it water, in the name of the Father, and the Son, and the Holy Ghost.]

*Extemporaneous prayer.*

\* \* \* \* \*

*Chant.*

Deliver us from the hand | of strange children,

Whose | mouth | speaketh | vanity,  
And their right | hand is | falsehood:  
God Almighty, have | mercy | on our children.

Let our sons be as plants grown up | in their | youth,  
Our | daughters-as | cor-ner | stones,  
Polished after the similitude | of a | palace:  
God of all flesh, have | mercy | on our | children.

When we are old | and grey- | -headed,  
When we are | gathered | to our | fathers,  
May they ever | call thee | blessed:  
Heavenly father, have | mercy | on our | children.

Bless the house | of thy | servants,  
Sup- | ply | all our | need,  
According to thy | riches-in | mercy:  
Father of Spirits, have | mercy | on our | children.

O that our children might | live be- | -fore thee,

Keep them as the | apple | of thine | eye,  
Hide them under the shadow | of thy | wings:

Father of the fatherless, have | mercy | on our | children.

Let thy glory appear un- | -to our | children,  
Thy | beau-ty | be up- | -on us,  
And establish the works | of our | hands:  
Son of God, be | merciful | unto our | children.

Blessing, and | honour,-and | glory,  
And | power,-be | un-to | him  
That sitteth up- | -on the | throne,  
And unto the Lamb, for | ever-and | ever-  
A-men- | .

That the passages quoted in the above form are from the Scriptures is quite true; but what, I would ask, have they to do with the ordinance of baptism? And how Dr. Thomas can apply them to this ordinance, and, at the same time, seriously and solemnly assure his readers that his liturgy "avoids *all injustice* to the *sense* of Scripture,"—that "never, in *any degree*, has he interfered with the *sense* of a passage,"—that he deprecates the *slightest liberty* with the *meaning* and *spirit* of the Holy Book," is to me marvellous and unaccountable. Surely Dr. Thomas, and the "several friends who have aided him in the selection of passages," must know that the passages quoted have no reference whatever to the ordinance of baptism, and that there are numbers of passages in the New Testament that have. How comes it to pass, then, that those that should have been quoted have been omitted; and that those that should have been omitted, have been quoted? Is not this method of procedure interfering with the *sense* of a passage—taking a *slight* liberty with the *meaning* and *spirit* of the Holy Books, which Dr. Thomas tells us he deprecates?

Had I been one of the "several friends" who aided the reverend gentleman in the selection of passages, most certainly I should have brought a few passages to his notice, on the subject of baptism, which appear to have been overlooked. And, as Dr. Thomas is "sufficiently free in thought, and generous in nature," to state that he shall be happy to have any imperfections pointed

out, that they may be rectified, I beg to call his attention to what I consider imperfections in the baptismal form, and to suggest that the following form, which I have hastily and imperfectly put together, be inserted in the next edition of the Biblical Liturgy, as I think it will be more in accordance with the "sense and spirit of the Holy Book."—I am, Sir, yours faithfully,

WILLIAM HILL.\*

Berhampore, Gangam, India,  
June 22nd, 1864.

#### BAPTISMAL SERVICE.

##### *Opening Chant.*

"How beautiful upon the mountains," etc.

*Minister.*

#### JOHN THE BAPTIST.

In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand.—Matt. iii. 1, 2.

*Congregation.*

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan confessing their sins.—Ib. 5, 6.

*Minister.*

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.—Ib. 11.

*Congregation.*

#### BAPTISM OF JESUS.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.—Ib. 13.

*Minister.*

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness.—Ib. 14, 15.

*Congregation.*

Then he suffered him.

*Minister.*

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.—Ib. 16.

\* The Editor has inserted this letter, not out of fondness for Liturgical Services, but out of respect for his esteemed correspondent.

#### *Congregation.*

And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.—Ib. 17.

*Minister.*

After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. (Though Jesus himself baptized not, but his disciples.)—John iii. 22; iv. 2.

#### *Congregation.*

#### JOHN BAPTIZING.

And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came and were baptized.—Ib. iii. 23.

*Minister.*

#### BAPTISM COMMANDED.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 18—20.

*Congregation.*

Amen.

*Minister.*

#### DAY OF PENTECOST.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts ii. 38, 39.

*Congregation.*

Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—Ib. 41.

*Minister.*

#### BAPTISM OF EUNUCH.

Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus. And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest.—Acts viii. 35—37.

*Congregation.*

#### HIS FAITH.

And he answered, and said, I believe that Jesus Christ is the Son of God.

*Minister.*

And Philip commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.—*Ib.* 38.

*Congregation.*

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. And the eunuch went on his way rejoicing.—*Ib.* 39.

*Minister.*

## BAPTISM OF SAUL.

And Ananias, a devout man according to the law, having a good report of all the Jews which dwelt at Damascus, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked upon him. And he said, And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—*Ib.* xxii. 12, 13, 16.

*Congregation.*

And Saul arose and was baptized.—*Ib.* ix. 18.

*Minister.*

## BAPTISM OF JAILER AND HIS HOUSE.

Then the keeper of the prison came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house.—*Ib.* xvi. 29—31.

*Congregation.*

And they spake unto him the word of the Lord, and to all that were in the house.—*Ib.* 32.

*Minister.*

And he was baptized, he and all his, straightway.—*Ib.* 33.

*Congregation.*

And rejoiced, believing in God with all his house.—*Ib.* 34.

*Minister.*

## BAPTISM A BURIAL.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—*Rom.* vi. 3, 4.

*Congregation.*

## A PLANTING.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—*Ib.* 5.

*Minister.*

## PUTTING ON CHRIST.

For as many of you as have been baptized into Christ have put on Christ. 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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise.—*Gal.* iii. 27—29.

*Congregation.*

He that believeth and is baptized shall be saved.—*Mark* xvi. 16.

*Minister.*

They first gave their own selves to the Lord.—*2 Cor.* viii. 5.

*Congregation.*

And unto us by the will of God.

*Minister.*

Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.—*Acts* x. 47, 48.

*Congregation.*

For thus it becometh us to fulfil all righteousness.—*Matt.* iii. 15.

*Minister.*

And they went down both into the water, and he baptized him in the name of the Father, and of the Son, and of the Holy Ghost.—*Acts* viii. 38; *Matt.* xxviii. 19.

*Congregation.*

For thus it becometh us to fulfil all righteousness.

*Minister.*

And lo, I am with you alway, even unto the end of the world.

*Congregation.*

Amen.

*Minister.*

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.—*Rev.* i. 5, 6.

*Congregation.*

Amen.



# THE MISSIONARY HERALD.

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## THE BRAHMO SAMAJ.

Our readers are already acquainted with the existence of a sect of Theists which has of late years sprang up in Bengal, and has extended its ramifications into all parts of Northern India. Its activity is great and increasing, and it finds adherents in large numbers among the men educated in the Government schools and colleges. Ram Mohun Roy may in some sense be said to be its founder. His attempt to prove theism to be a doctrine of the ancient Vedas failed; but the seed he sowed sprang up later, when education had convinced numbers of Hindus of the fallacy and vanity of idol worship, without convincing them of the truth of Christianity. These native gentlemen assumed the title of Brahmos, or worshippers of the Supreme, and gave to the Society they formed the name of Brahma Samaj, that is, the assembly of Brahmos. At its formation in 1839 it consisted of about one hundred members. Ten years later its numbers were five hundred, divided into four branches in important towns of Bengal. The Rajah of Burdwan was the most eminent member; he built in his palace in Burdwan a chapel for their use. The branch societies now number forty, and the lists of members exhibit a total of two thousand adherents. Fifteen years ago their income amounted to about £300; last year it had risen to £920, and the expenditure was £890. This enlargement is doubtless owing to the increased activity of late years. For some time past three or four members have been employed in visiting the country, and in organizing new societies. The chief preacher among them devotes much time to the propagation of their views, holding frequent meetings in all parts of Calcutta and its suburbs. The press is very largely employed. One periodical, the *Patrika*, in its monthly issues gives full reports of speeches, addresses, meetings for discussion, and of the progress of the body. Lately it has given copious extracts from the writings of Colenso and Theodore Parker. The latter writer seems to stand the highest of all in their estimation. His doctrines have met with the warmest welcome. For his theories of the absolute religion the sect has abandoned its earlier principles of natural theology, and now rejoices in what it calls the conclusions of the intuitional consciousness. The issues of tracts have of late been very numerous; they embrace both expositions of doctrine and replies to adversaries. On the whole they are remarkably free from any violent attacks on Christianity, though they hold in high esteem the infidel productions of Professor Newman.

From a recent number of the *Friend of India* we copy the following account of the position and doctrines of the Brahmos:—

“The disciples of this school occupy a position, which has two important aspects. Looking backward, in theory they cut themselves free from the gross idolatries of later Hinduism, though clinging in a measure to the earliest forms of thought contained in the purest hymns and treatises of the Vedas. Their rejection of idolatry however has not been very firm: at one time they defended it as beneficial to the vulgar, regarding it as a stepping-stone to higher truth. Recently they have spoken with more decision against the system, and also against the system of caste, with which they are much compromised. On the other hand they are firm in rejecting all special revelation; a book-revelation, a record of truth, specially revealed by God to the minds of highly favoured men, they hold to be impossible: and the epithet is flung about their publications with a recklessness which rather shocks a scientific mind. For all religious truth, therefore, they fall back entirely on the works of nature, including, as of higher value than others, man’s own mind. A simple natural theology was at first developed from this source; and the discourses delivered in their assemblies, descriptive of the power, wisdom, and goodness of God as manifested in the structure and care of His works, have frequently been distinguished by great depth and beauty. Under the guidance of recent Deistic writers, like Newman, Emerson, and Theodore Parker, they have learned to dwell much on the intuitions of the mind as the principal source of religious knowledge; and many pages of their lectures are spent upon proving the truth of these intuitions, while not one of their writers has touched the vital point of the controversy between them and their Christian opponents—the sufficiency of those intuitions for man’s religious wants. The doctrines thus deduced form with the Brahmos a simple system, according to which God is a loving Father, and men are His children: to secure happiness men must avoid sin, and subdue the sins to which they are prone. They must fulfil all human duty, and especially devote themselves to works of benevolence among the ignorant and poor. For the wrong they do they will suffer punishment; but their suffering will be remedial, and will purify the soul from all its errors. Meditation and prayer are to be employed for the same end; and to assist their followers in this duty, a little book of prayers has been published, which is extensively used. The whole Society meet every Wednesday evening at sunset for public worship; and one of the most interesting sights which a thoughtful man can witness in Calcutta is that assembly gathered in the Chitpore Road. In a long, narrow hall, sloping from the two ends towards the centre, are collected week after week some three hundred young men. The place is well provided with seats, and is lighted with gas. On a marble platform are seated the teachers of the assembly: prayers are read; another prayer is chaunted by all present; discourses are read or spoken; finally hymns are sung by a professional choir, and the assembly breaks up.

“Though a great advance on the prevailing system of Hindu idolatry, Brahmoism itself is very deficient. It greatly wants power. Its doctrine is not deep; its bonds of union are few and feeble; it lacks special motives to faith and practice. With justice, therefore, do its leaders complain that their disciples are deficient in moral earnestness. Anxious to some extent to oppose the great evils which oppress native society, few, if any, are prepared to be martyrs even on a small scale. A large proportion of them become Brahmists, not from any thing which the system contains, but from the fact that their education has led them to that position of protest against idolatry from which Brahmism starts. There are myriads of young men in Bengal who have ceased to believe in idolatry; Christianity, by its schools, its preaching, its distribution of religious books, has filled the country with moral truth. Thousands believe much of this truth, yet unable to bear the obloquy of professing it, and unable fully to remain open idolaters, they look for an easier system which may satisfy both elements of their transition state. Brahmism steps in with its simple creed and its compromise with existing customs. Many become Brahmists, but thousands more do not, and large numbers remain in the system a very short time. It is noteworthy that an immense proportion of the students of missionary institutions, who still

nominally remain Hindus, never join the Brahmo Samaj : a few have done so, but only a few. These students have by their constant study of the Bible advanced in knowledge far beyond the position which Brahminism holds. Were the followers of the system to take a more decided stand against surrounding evils, it may well be believed that they would draw around them many of the earnest men of the country, and effect a good which they now seem powerless to secure. The same timidity in even a greater degree exists among men of a similar class in Madras and Bombay. In a recent visit to those cities, the principal teacher of the Calcutta Samaj lectured the young men of education well on their apathy and moral cowardice in contending with the great evils of idolatry. It has been the lot of true reformers to suffer ; and so long as the members of the Brahmo Samaj fear to face the social penalties involved in overthrowing Hindu idolatry, so long they must give up the hope of taking any prominent share in that moral reformation which above all things the country needs."

Whatever may be the ultimate issue of this movement on the establishment of Christianity in India, it is most interesting as an illustration of that great awakening of mind which education and Christian missions have succeeded in accomplishing. In some sort it may be said to aid the missionary, and to give him facilities for spreading the truth. Our esteemed missionary, the Rev. R. Robinson, of Dacca, informs us, in a recent letter, that he had accepted an invitation from the Brahmos of Dacca to deliver a lecture in Bengali on the comparative merits of Brahmoism and Christianity. Many were preparing themselves for the discussion which would follow, and it was expected that four or five hundred of the elite of native society, otherwise a most inaccessible class, would be present to witness the combat. By many natives the absence of Christian teaching in the Government institutions is regretted. One writer, Babu Kaderath Dutt, openly avows his desire that "the precepts of Jesus should at once be made a class-book in the Government and aided schools." Such facts as these show that the word of God has not been preached without results, and that the present aspect of things in Northern India, in many respects, is well illustrated by our Lord's parable of the leaven, "which a woman took and hid in three measures of meal, till the whole was leavened." Everything betokens that the Lord's servants have not laboured in vain.

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WHERE WE WENT, WHAT WE SAW, AND WHAT WE DID, BEING  
AN ACCOUNT OF TEN DAYS' MISSIONARY LIFE  
IN THE NORTH OF JESSORE, &c.

BY THE REV. W. H. HOBBS.

About six months ago the Providence of God directed my special attention to Magoorah, one of the sub-divisions of the large district of Jessore. At this place resides a pious Indigo planter, who having been recently brought to the foot of the Cross himself, naturally feels a deep sympathy with the ignorant masses around him ; and knowing nothing so capable of elevating them as the Gospel, gave me an invitation to come and preach to his ryots (tenants.) Having done so almost continuously for six months, I one day said to the three preachers located here, "Brethren, I must now adopt the language of Jesus, 'I must go to other cities also, for therefore was I sent.' I understand there is a large tract of country on the banks of the Kalgunga, thickly populated, but whose inhabitants

have scarcely ever heard the words of the great life and salvation in which we rejoice. We will go and visit them, and tell them what we know. Modun, brother, you must stay at home, superintend the school, preach in Magoorah bazaar, get ready for the next conference examination, and take charge of the women and children; and you, Madhob, and you, Mandari, will to-morrow accompany me in my boat upon a ten days' missionary tour. We will proceed slowly, preach often, distribute many tracts, and sell all the Scriptures we can."

Accordingly, the next morning (Wednesday, Oct. 14), leaving Magoorah behind us, we proceeded up the broad Koomar river. Our first visit was to a village called Srepore, belonging to the Rajah Proshonno. In a few minutes about a score of persons assembled around us, who eyed me with great suspicion, imaging that I was some government official, who had been sent to arrange some law-suit of the Rajah's; but on ascertaining that I was a missionary, they became quite assured, and laying down their darling pipes, said they were ready to hear our words. We preached to them alternately for about half an hour. Although only ten miles from Magoorah, they knew nothing of the Gospel; in fact, the name of Jesus was quite unknown to any of them, except a young Brahmin, who appeared to have heard it only that he might hate and revile it. As we were returning to the boat, I said to Madhob, "Brother, do you think they have understood us?" To which he replied, "Not much of our discourse has sunk into their minds. Of course they have understood our words, but the ideas we preach are so new to them, that they remember but very little." "Say you so, Madhob! then let us return and go through the plan of mercy once more." "But, Sir, we shall not be able to get them together again; they will think they have heard enough." "Perhaps so; but have you never heard what Paul wrote, 'Being crafty, I caught you with guile?' The devil is crafty enough in a bad cause; we must try and thwart him, by being as wise as serpents in a good one. Run to the boat, and get the big Bible, and depend upon it, when they see me open it, and hear me chant a verse, they will all come together again." It was even so. They listened attentively for half an hour longer, after which we questioned them upon what we had said; but I was grieved to find that they retained but little, save the two facts that Jesus was born of a virgin, and must have been a very excellent man. Only two amongst them could read.

#### CONVERSATION.

Oct. 15th.—This morning early went on shore at the village of Baitakhale. The men said it was so cold they could not come out of their houses to listen. If we returned in two hours they would hear what we had to say. Hereupon Mandari, getting a little annoyed at their unconcern, told them that perhaps before two hours had passed, some one might be called away from earth; and knowing nothing of the true God, who would judge us for our every deed, was a sad condition in which to die. To this, one man, dropping his pipe for a moment, replied, "I am not afraid to die; what is there in death?" Whilst another remarked, "Let others say what they please, every one has a destiny, and nothing can occur contrary to it. If it is my destiny to be a good man, God will make me good; if He does not do so, it is His fault, and not mine; what can I do?" I began to show them how wicked it was, as well as unreasonably to charge God with making them sin, and then punishing them because they did so; but they did not heed me much, and continued to say it was so cold. "Cold!" said I, "to be sure it is. But do you know what people in England do to warm themselves? No, I am sure you do not." The very mention of what happens in England aroused their attention immediately, as I knew it would do, and a volley of questions was at once discharged at me, such as—1. "Is it really true that English ladies go to the market and buy things themselves?"—2. "How many quarts of milk used you to get for a rupee in your country?"—3. "Did you have a large farm at home, and how much rice did you grow?"—4. "Have you ever seen the great, great Queen, and is she not very, very beautiful?"—5. "Do poor people in England live in bamboo houses?" &c.—

I replied, "Do you think that I intend to stand here like a labourer, and answer all these questions? Let us go to that old broken house yonder, bring me a stool to sit upon, and then I will tell you all you want to know, and more beside."—Before I could reach the place, a score were there, earnest to know about anything, everything, rather than the way to escape from the wrath to come. Having explained to them sliding, leap-frog, and a variety of other athletic exercises, and disposed of their questions, I said, "Now I have one more thing to tell you, viz., how the English people worship God, and what kind of a religion they believe." This, of course, opened up the glorious theme of salvation; and whilst I detailed what Jesus had done for wicked, helpless men, my brethren contrasted the Christian religion with the Hindoo, and entreated them to forsake their sins.

#### ARGUMENT ON THE ATONEMENT.

From this place we went on to another village (Joynugger), and finding that most of the men had gone out to plough, we preached to about twenty persons, mostly women, left a few tracts, and departed. At 3 p.m. we reached the large village of Sharandee, on the Kalegunga river, and sending Madhob and Mandari into the interior of the village, I took my station near the ghat, and in a few minutes had fifty people pressing around me. Many of them belonged to the higher classes, and paid great attention. They seemed clearly to apprehend the plan of mercy through an atoning Redeemer, but remarked that they could not receive it, for it seemed such an injustice to punish a great and good person like Jesus for the sins of other people." "*I would not do such a thing myself,*" remarked a young Brahmin, "and God is more intelligent than I am." I proceeded to show him that it was just, because God was so much wiser than men, that such a means had been devised, and read to him the language of Paul, "What the eye hath never seen," &c., &c. I endeavoured to show him that the doctrine of substitution, so far from being considered unjust by men, was brought into active exercise in every-day life. He said he could not recollect a case in point. I asked him if he had never known one person become bail for another, and if it was not a common occurrence for the rajah or zemindar to save the ryot from arrest by paying the expenses connected with his law-suit? "O yes, Sir," he replied, "all that sort of thing is common enough; I have done it myself." "You have? What, have *you too* been subjected to such injustice? Why should you smart for the faults of others? Do you not think that the laws which allow this need a most searching revision?" He seemed a little disconcerted, but replied, "I am not aware, Sir, that there was any injustice in the matter; what I did, I did of my own accord." "My good friend," said I, "you are putting arguments in my mouth; see how your words apply. You pay the law-suit expenses of some of your ryots to prevent them from being sent to prison; and when I suggest that the law be revised which thus allows such a system to operate, you say there is no injustice in it; what I do, I do voluntarily; the claimant gets his money, and what more can he or any one else wish for? Now listen, Brahmin. When Jesus gave himself for our sins, *he did so voluntarily*. God wanted not money, but atonement for past transgression, and obedience for the future. This we could not give, but Christ could, and he gave it; what more can anybody want? Therefore where is the injustice?" He replied, "Sir, what you say is forcible; but it would never do to apply it to matters of life and death." I replied, "Your objection has but little force. You admit the principle upon which the atonement of Jesus rests (substitution), but deny its application. Do you not see that anything that is morally just, cannot be unjust, because it is extensively developed? Suppose you are a kind, merciful man; people would regard you with complacency, would they not? If you become very much kinder still, would you expect people to deny that you were kind at all? Surely not. Come, let us examine this matter a little more closely. Do you believe that God hates sin, and that he will punish sinners?" "Yes, I believe both."—"Do you imagine that God takes pleasure in chastising transgressors?" "No."—"Then why does he punish?" "I don't exactly know."—

"Why do you sometimes beat your boy?" "I am obliged to do so, Sir; if I did not, the whole of my family would get insubordinate."—"Then you beat the boy, partly for his own fault, and partly as an example?" "You have exactly described it, Sir."—"You seem to be somewhat particular, I think, in exacting respect." "Sir, if respect goes, all goes."—"When your boy has acted naughtily, if you knew a way of securing respect without beating him, would you beat him?" "I scarcely know what to say, Sir; I think, perhaps, I might then pull his ears, and let him go."—"Very good, my friend; you are one of the frankest Brahmins I have ever met. Now see what your answers lead to. God is our Father; but more, He is our Governor. He hates wrong-doers, and threatens wrong-doers with punishment. It is necessary for Him to punish, for the world is His family; and, as you observed, 'if respect goes, all goes.' He punishes not because He hates, but because punishment is the proper penalty for sin, and because it acts as a warning to others. But He is wiser than men, and what they could never originate, is easy work to Him. To show His power, His wisdom, His mercy, and His justice, He has devised a means by which He can maintain His respect without heavily chastising His subjects. This is fully revealed to us in the Bible. God's adorable Son obeyed His law for us; and God has kindly consented to regard it as though we had done it ourselves; whilst His unspeakable condescension in becoming man, joined with His disgrace, suffering, and death, exhibit the determination of God to have His commands regarded, much more than if every sinner had suffered the punishment due to his sin. The result is that God is now willing to forgive sinners, and save them from everlasting misery; and all those who believe in and love their great Deliverer meet with no other punishment save a little distress in this present world, which exactly agrees with your remark, 'I would pull his ears and let him go.' Now where is the injustice in this? Can you point it out to me?" "Sir, I scarcely know what answer to give you; you take hold of my words and use them against me. I cannot receive what you say, and yet it seems to be true: I must consider the matter more fully. But, Sir, I cannot yet understand how one man could make an atonement for so many millions. Can you make it plain to us, Sir?"—"To be sure I can; listen. You are a Brahmin, are you not?" "Yes, Sir, I am; and a Kuleen (highest grade) Brahmin."—"Now suppose I give you a good beating with my shoe, and afterwards go to that group of fishermen and beat them likewise. When the tidings reached your village, which would create the greatest consternation, the fact that I had humiliated you, or that I had beaten a hundred low-caste men? Would you measure the insult by the pain that the hundred suffered, or by the degradation to which the Kuleen Brahmin had been subjected? Every one present admitted that the beating a Brahmin was of more consequence than beating a whole village full of common people. "Pain, Sir!" said an old man present, "what is pain when compared with disgrace?"—"Now," said I, "it is just so in regard to the salvation effected by Jesus Christ. He is God's Kuleen Son, dearer to Him than all the people in a hundred worlds. Anything that would humiliate Him, and especially anything that should violently take away His life, would arrest the attention of all the angels in heaven; and would moreover teach every intelligent being, when he heard about it, that sin must indeed be a dreadful thing in the sight of God to induce Him to give up His darling Son that His respect might be maintained, and sinners saved from everlasting woe." I then proceeded to show them that although the principle of the atonement was perfectly just (the offering being voluntary, adequate, and accepted by God), still that it was not a principle necessary to be carried out among men to the extent of life and death; it being a great remedy for a great disease, and as such worthy of all acceptance. The result of this long conversation was that one person bought a Testament, ten or twelve others Gospels, and everybody was anxious that I would come again soon. Soon after my return to the boat the preachers came back, we loosened from this interesting spot, and before darkness set in proclaimed the word in two other villages. When the moon arose we went on shore, and preached for half an hour to about twenty-five persons, mostly mat-makers.

## THE DURGAH PUJA.

Oct. 16th.—To day the Durgah Puja began (it lasts four days), and along the banks of the river groups of people were seen, engaged in sham-fighting, dancing, wrestling, and other manifestations of noisy, rollicking mirth. We landed at a place where a company of about two hundred were thus engaged. On seeing me many of them ran away; but on seeing me begin to read, they gained courage to return, and informed me that my checked woollen shirt and long beard had put them in mind of a planter who used to oppress them very much, and on first noticing me, they thought he had come back to beat them again. They listened attentively for about half an hour, and then returned to their sport. Not one of them would buy a book, and scarcely any one desired a tract. We went into the boat discouraged. Shortly afterwards we came upon another group, engaged in just the same games, but not quite so numerous as the former company. This party was as attentive as the other company was inattentive, listened with apparent interest for about an hour, kept up a lively discussion, and bought half a dozen Gospels. I found on enquiry that not one of the company knew anything about the Christian religion. Still going on, in the afternoon we came to a large bazaar, and going into a shop, we sat down, and told the people that we had come to bring them good news from heaven. After listening for about ten minutes, the chief man got up, saying it was past time to bathe, and he could not stay to hear more. His own religion was a very good one, and exceedingly old, and that he should be deserving of the curse of all good Brahmins if ever he was base enough to forsake it. In a minute or two we had the shop to ourselves much to the chagrin of Madhob, who looked as though he would say, "Sir, they have given us the slip!" "Come, brother," said I, "don't look so sad; if we cannot draw them one way, we must try another. Let us go over to yonder shed, I will sing an English tune, and see if that will bring them out of their houses." Accordingly, repairing thither, I struck up the tune, Portugal New, to the words, "Begone unbelief," &c. The men came out of their houses, the women and children peeped from the verandah, and before I had completed the verse nearly twenty persons had assembled. After a short time, the number doubled, and for an hour and a half they all listened with the most breathless attention. Amongst the crowd were four harlots, three of whom manifested much emotion when Madhob specially addressed himself to them. I was much moved at the remarks made by one of them: "Padre Sahib, have compassion upon us; we were taught to be wicked when we were little girls. No one will marry us now, what else can we do? Put us in a place where we can be good, and then we will become good." I could only promise them that when I visited the place again, if I found that they had abandoned their bad ways, I would befriend them. Cold comfort this, some will think. Aye, so thought the missionary. But where is he to get the funds for building houses, conveying to new homes, and maintaining persons who profess sorrow for their past misdeeds? An immense number of tracts were distributed here, and more Gospels sold than at any place previously visited.

## THE GUILT OF THE HEATHEN.

It is probable that in the minds of many there is a great misapprehension as to the real spiritual condition of the heathen. Their superstitions, their practices, the grotesque forms they worship, their profound ignorance, awaken pity—a sense of puerility and weakness; and in this sentiment is lost the true conception of their wickedness and guilt. It would be too painful, too abhorrent to the purities of civilized life, to draw aside the veil which hides the enormities and the crimes in which idolaters indulge; and because they who are conversant with them dare not speak of them, there are many who are unwilling to believe

the lost condition of the heathen without the Gospel, or that they are exposed, and deservedly so, to those fearful judgments denounced against idol-worshippers in the Scriptures of truth. Our missionary, the Rev. F. Laughton, has, in his letters, frequently referred to the awful immoralities which are rife in China, and we now avail ourselves of a private letter to quote the impression they have made on his mind. At various times he has furnished us with facts which fully bear out the general statements of the following extract, but which we cannot venture to place before the eyes of our readers.

"To a Christian mind," he says, "residence in a heathen land is very oppressive. You see hundreds, thousands, of persons every day, and the thought constantly comes to your mind, that not one of all these people, in all human probability, but will go to deserved and eternal perdition. The impression left upon my mind, after hearing missionary sermons and addresses in England, was, that the heathen were more to be pitied than blamed. I pity the heathen not less than ever I did; I blame them more. In spite of all I have heard or read from universalists and tender-hearted theologians, I feel that my sense of the guilt of heathendom increases with my knowledge of heathen religion, life, and practices. When I was in England, the first chapter of Romans sometimes staggered me. It is more intelligible to me now. You will, I know, excuse any liberty if I say, when speaking of heathendom, speak of its *guilt*. Dwell upon it. It seems to me not simply the truest way, but also the most powerful, inasmuch as a mind in harmony with the law of God (and a Christian's is supposed to be so) will be more moved and stimulated to action by seeing the divine law broken and God insulted."

It must not be forgotten that the heathen have a conscience which reproves them for the vices in which they indulge, and the crimes they commit; that they *know* that their sins are sins in the sight of God. Their guilt should render our pity the more profound. But our pity were misplaced if it lead us to palliate the enormity of their guilt, or to imagine any escape from the awful penalties divine justice has pronounced against idolatry, except through faith in Christ Jesus.

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### CONVERSIONS IN HAYTI.

BY THE REV. W. H. WEBLEY.

You will learn, I am sure, with very great pleasure, that just at the present time our heavenly Father seems to be singularly blessing the mission here.

One dear girl, brought up in the old mission-school, and who has just lost her mother, seems at last hopefully brought to a knowledge of Jesus. Another, from the same school, who used to read her Testament in her father's garret, or in the woods adjoining his house, but who, for years past, as she says, has been stifling the voice of God in her conscience, seems again aroused, and this time, I trust, will brave all for Christ. May she have grace to do so, for she will have a tremendous struggle, not so much perhaps with her husband, as with bigoted Catholic relations. Then a sort of half-sister of hers has just cast aside all her Romish trash, and is humbly and prayerfully searching the Scriptures. And, lastly, six persons from the surrounding mountains have been attending our services for some time past, and are now saying, "We will go with you." So here are nine souls we hope soon to gather into the fold of Christ.

The members of the church, too, are more united, manifest a better feeling, and show more brotherly love than perhaps has been the case since the unhappy residence of Lilavoix amongst them. Indeed, I have scarcely preached of late—at least for some Sabbaths past—without bitter, almost audible, weeping accompanying the preaching.

It is not often now that strangers attend our services, unless they have some remote idea of one day casting in their lot with us, the result, in great part, of



a systematic course of persecution the priest of the town has for some time past adopted. Still, this even will pass off. The people will not be always led astray. Just now the awful Chili accident is engaging attention, and causing serious reflection; whilst, even before that, a remarkable spirit of enquiry had arisen in the minds of many of the people, partly, no doubt, on account of our large distribution of Scriptures and tracts during some eighteen years. These will some day bear precious fruit.

#### AWFUL CANNIBALISM.

An awful case of cannibalism has just come to light here, in connection with the practices of the *Vaudoux*. At Bizoton, about two miles from Port-au-Prince, there resided two wretches, a man and his woman, calling themselves human beings (!), who stole one of their own nieces, a girl of about eight years of age, for a human sacrifice to their god the Snake; strangled her, flayed her, cut her up, cooked her, and then devoured her, burying only the hair and the bowels, and offering the blood to their god!

Happily, another girl of fourteen, stolen from the high road to Port-au-Prince, and destined for another similar feast on Twelfth Day, escaped from them, and getting to Port-au-Prince, divulged the whole affair. The uncle and aunt, and six accomplices, four men and four women, have therefore been arrested, tried, condemned, and shot, whilst their dwellings have been burnt to the ground. I fear, from all we hear, that there is a good deal of this sort of thing in the country, imported from Africa in the time of slavery, and since handed down from father to son. I could divulge some awful secrets from notes made in Soulouque's time, but they are almost too harrowing to bear the light, and would hardly be believed. It is, however, but just to say that the populace of Port-au-Prince would have torn these wretches in pieces could they have got at them, and had not Government executed very summary punishment upon them. Since then, the *Vaudoux* are hiding their heads, trembling in their shoes, and anxiously looking out for what may transpire next. Their practices, too, are being energetically put down by the Government, whilst their drums, collected in large numbers, have been burnt in the streets of Port-au-Prince. It is, indeed, a good sign that Geffrard and his Government feel themselves sufficiently powerful to carry these and similar measures into effect. Happily, too, such occurrences only render the Government, if possible, still more favourable to the propagation of the Truth by Protestant missionaries. The priests, in the island papers, are openly blamed for tolerating, if not encouraging, various superstitious practices amongst the people. Indeed, perhaps many, did they dare say as much, would admit that the Gospel is the very remedy for this very sad state of things.

#### A VISIT TO RAGGED ISLAND IN THE BAHAMAS.

BY THE REV. J. DAVEY.

I have paid a visit to Ragged Island, the most remote island of my charge, being about 220 miles distant from Nassau. The island is small, and its population is rather on the decrease. It was only 272 at the last census, with that of the adjacent cays included. I obtained a passage in a schooner which was going there for a cargo of salt, and so had a safer vessel than some in which I am frequently obliged to make my out island visits; but she was not very comfortable. Having been built about thirty years ago for the fishing trade on the North American coast, she had the galley in the cabin, which made it much too warm for a sleeping place in these latitudes. The captain was "raised," as he expressed it, in North Carolina, but had for the last two or three years lived in

New York. He did not like the war, because it was to set free the negro. Though a Southern man, he had never owned a slave; was favourable to emancipation, but not to the war as a means of effecting it; thought that the North would not submit to a conscription, and held the opinion that the resistance to the draft last summer failed through the conduct of the worst portion of the population. In endeavouring to converse on spiritual matters, I found that he had some knowledge of the Bible and of Christian doctrine; was ready to admit the excellency of Scripture precepts, but had not yet submitted his heart to them. The mate was a native of Holstein, and complained very much of the conduct of the Danish government in forcing the Danish language and institutions upon the Duchy, and in taking the peasantry for soldiers and sending them to Copenhagen. Two before the mast were Prussians, who had travelled almost all over the world, and were strongly opposed to an aristocracy. One of them was rather sceptical, but open to conviction. I distributed a few copies of *Old Jonathan* among them.

Having reached the island after a tedious passage of five days, in consequence of head winds, I spent a week with the people, visiting them in their homes by day, and preaching to them at night. They are a very industrious people, and when not engaged about their salt or in their fields, employ themselves in plating. From the palmetto leaf torn into narrow strips they make hats, mats, and screens, of which latter article they sell a great many to persons trading to Cuba for sugar. Most of the inhabitants belong to our Society, and at present no other denomination has any church in the island. The Episcopalians had a church there, but the roof was blown off about eight years ago, and has never been replaced. During my stay in the island, almost every individual whom sickness did not prevent was present at the services, and I trust that their attendance was not altogether in vain. All parties tried to make me as comfortable as they could during my stay among them.

No teacher has ever been sent to this church from Nassau, but the services are conducted by two young men of the island, named George Gibson and Charles Maycock. The old teacher, William Cacussey, died in the early part of the year. He was an African, who obtained a knowledge of the truth in Nassau, and going to Ragged Island to settle, made known to the people what he had learned of the Gospel, and was made the honoured instrument of founding one of the most interesting and intelligent of our out island churches. He died happy in the Lord, and by the request of the people a notice of his death was inserted in the *Nassau Guardian*.

I went one day in company with Brother Gibson to Raccoon Cay, where we have a few members. It is distant from Ragged Island about nine miles, and as the wind was fair, we had a pleasant sail in our little boat both going and returning. There are but four African families in the Cay, and these talk of leaving it, at which one cannot be surprised, as they have scarcely any educational or religious advantages. Yet that the place should be entirely abandoned is to be regretted, as there is a good salt-pond on the Cay of about ten acres in extent, yielding on an average 18,000 bushels of salt per annum. The land in some parts is very good, and produces excellent potatoes and corn. I suggested that some one should visit them from Ragged Island on Sundays when the wind is fair. In consequence of the smallness of the Cays, and the sparseness of the population, it is very difficult to keep up an effective supervision. Happily the people are religiously disposed, and never refuse a religious tract; and though in voyaging from New Providence to Ragged Island one meets with Cays in which but a single family resides, one never meets with a house in which there is not a religious book.

I returned home in a small schooner, belonging to the island, deeply laden with salt, and as the weather was rough, we had the sea on her deck for a good part of the voyage, besides which she had a leak, which required the use of the pump every twenty minutes to keep under; but through the good Providence of God I reached home in safety.

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## THE FIRST OF AUGUST IN NASSAU.

*(From the Nassau Guardian.)*

On Monday last the 1st inst., in the course of an evening ramble, I strolled up East-street, and, when I had arrived at the Baptist Chapel, I was agreeably surprised at seeing a considerable assemblage of respectable black and coloured people within the space of the enclosure of the Mission house, in a state of evident, but temperate hilarity. Social happiness is infectious. I caught it at once, and stopped to contemplate the groups before me. Upon enquiry into the cause of the festivity, I was told it was the Baptist celebration of the Anniversary of Emancipation.

The rationality, piety, and good taste of this mode of observing the day, struck me as very superior, in every point of view, to the drunken, and frantic orgies with which I have seen many other anniversaries, of an equally important nature, deplorably desecrated.

Double lines of tables, placed under the shade of the large almond tree in front of the Mission house, were covered with very extended tea equipages and the usual adjuncts of that social evening meal. The teachers and children, elegantly and tastefully dressed, were seated at the tables. So far as I am myself concerned, I consider good taste in dress as an aspiration in the right direction. Any class of society in which luxury of apparel has become a necessity, must be far advanced in civilization. We gradually become what we assume to be, and full dress creates dignity, augments consciousness, and enforces distance.

I could not help feeling internally proud that I belonged to a nation which, if it had done wrong in ever permitting slavery, had also by one munificent act, unparalleled in the history of the world, made atonement by bidding

“The sorrowers cease to weep,”

and raising millions from the abasement of a crushing bondage, to the noble position of a free people.

I was no indifferent spectator of the festive scene, pleased to see the social feelings called into exertion as auxiliaries to Religion, and pleasure exalted and sanctified by alliance with a reverent and grateful purpose.

The cheerful aspect of the varied groups gathered round the “cups that cheer, but not inebriate,” were likely to afford more lasting gratification to a reflecting mind, than the more elaborate displays of ball-rooms, the reminiscences of which are generally as worthless as the faded flowers and tarnished frippery flung aside by exhausted dancers in the morning.

While the Baptist community conduct their festivities and anniversaries with such good feeling and propriety as were manifested on this occasion, every one must concur in thinking them worthy of the great boon of freedom which they have turned to such good account.

It would not be just to close this brief communication without adverting to the zealous and successful labours of the Rev. Mr. Davey amongst his congregation. Much of what was admirable in all I saw on the evening of the 1st inst. must, I am persuaded, be attributed to his precepts and example, aided by the refining influence of his amiable lady.

## EDUCATION OF NATIVE CHRISTIAN YOUTH.

We have received from our highly esteemed brother, Babu Goolzar Shah, the pastor of the native church in South Colingah, Calcutta, the following interesting account of an attempt to elevate the native Christian community. We most cheerfully give it a place in our pages and commend it to our readers as a

spontaneous and praiseworthy effort of our native brethren. The Committee of our Society have already expressed their sympathy with it, by a contribution of ten rupees a month. It has also received the hearty commendation of our missionary brethren in Calcutta.

It is now generally admitted by those who have thought seriously on the subject that we must look to the agency and influence of the Native Christian Church as the great means of extending the Kingdom of Christ in this land.

Hence it becomes a matter of very great importance that the youth of the Native Christian community should receive a sound Christian education, such an education as will fit them not only to fill respectably the position which they now occupy and to maintain worthily the ordinances of Christianity amongst themselves, but also to exert a salutary and Christian influence on their fellow-countrymen.

In view of the present general advance of intelligence it is a grievous thing that the Native Christian community should be left in ignorance, and thus rendered unfit even to understand the great work which the Church of Christ has before it in India.

The apostolic exhortation, "do good to all men, especially to them who are of the household of faith," surely requires of those who have the power that they should seek to lead on Native Christian youth to that condition of intelligence in which they may by God's grace become, by their conduct and their active efforts, lights in the surrounding darkness of heathenism and unbelief.

The difficulty, if not impossibility, of meeting the present urgent demand in all directions for efficient native preachers and teachers, is in itself an indication that we have been hardly alive to the important duty of training our youth for the work of Christ in this great country.

Deeply impressed with these considerations, the undersigned has been induced to attempt something, however feebly at present, in the way of raising the Native Christian community of the neighbourhood of Calcutta to a condition more worthy of the Christian name and enterprise than that state of lamentably deficient education which is seen in our Christian Churches and families in the villages South of Calcutta.

He has accordingly decided on bringing to Calcutta some of the most promising of the christian youth of those villages, for the purpose of giving them a good education in a Christian Institution, whilst he intends himself to watch carefully over their moral and religious training.

With this object in view the undersigned has already built a house at his own expense on the premises of the Colingah Baptist Chapel.

Fourteen lads have come and are attending daily at the Christian Institution, Intally.

Their parents, who are anxious for the better education of their children, have promised to pay a certain sum monthly, but their means will not enable them to bear more than a fourth of the necessary expenditure. Therefore, the undersigned appeals to those who have at heart the welfare of the Church in India for help in this humble effort towards preparing the youth of the Church to take an efficient part in that struggle between truth and error which is now only beginning *in this his native country.*

The number of boys at present on the premises is 14.

The present monthly expenditure is about 60 Rupees.

Donations will be very thankfully received, but as the expenditure is monthly—monthly subscriptions, however small, will be especially helpful.

GOOLZAR SHAH.

MISSIONARY MOVEMENTS.

SERAMPORE COLLEGE.

As the result of the first year in which the pupils have had to pay fees for tuition, the School Department has contributed £158 17s. 0d. and the College Department £81 3s. 0d., a total of £240. It appears to be the opinion of the brethren that the frightful event at Juggernath's festival was an accident.

DACCA.

The young man mentioned in this year's Report continues his studies at the College. Mr. Robinson has a class of six thoughtful students, meeting in the Chapel vestry on Saturday afternoon for the purpose of reading the Testament. The question arose as to opening the meeting with prayer. Those of Brahmist tendencies objected to prayer through Jesus Christ, and at length it was decided that each should pray in his own heart for enlightenment. This done they open their Bibles to read.

MONGHYR.

Mr. Edwards has been engaged in visiting from house to house with much acceptance. He has met with several persons reading the Scriptures regularly, who do not attend the public service. The visits also of female Christians are very welcome to the people.

BRITTANY.

The work of God here continues to give much encouragement. A Breton member of the Church has offered himself for service as a colporteur, and will most likely enter on that work. The priests of Quimper have translated and printed a portion of the Society's Report, in order to awaken the fears of Romanists at the progress of the truth. At St. Brieuc a fortnightly service has been commenced, two widows generously throwing open their parlour for the purpose.

TRINIDAD.

Mr. Gamble reports that at Fifth Company three persons have been baptized. The new Chapel at Montserrat is covered in, and the Pastor hopes to have it finished for opening next dry season.

HOME PROCEEDINGS.

The missionary meetings during the month of September have been numerous, and so far as intelligence has reached us, both interesting and very satisfactory. The following table will best show the districts which have been visited, and their respective deputations:—

PLACES.	DEPUTATIONS.
Worcestershire - - -	- Revs. F. Trestrail, T. Evans.
Suffolk - - -	- Rev. J. P. Chown, Dr. Underhill.
Birmingham and Coventry -	- Rev. T. Evans.
Hampshire - - -	- Revs. Dr. Thomas, W. A. Claxton.
Manchester - - -	- Revs. D. Kattersns, J. P. Chown.
Plymouth - - -	- Hon. and Rev. B. Noel, Rev. E. White.
Lincolnshire and Barnsley -	- Rev. W. Teall.
Cornwall - - -	- Revs. C. Vince, J. Diboll.
Nottinghamshire - - -	- Revs. F. Tucker, J. Robinson, W. T. Roseveare.
Norfolk - - -	- Revs. J. Robinson, J. T. Brown.
Pembrokeshire - - -	- Rev. R. Bion.
Huntingdonshire - - -	- Rev. W. G. Lewis.
Somersetshire - - -	- Revs. W. Walters, J. Robinson.

Besides these brethren, who were specially deputed to represent the Society, the meetings have been attended, and the deputations assisted, by a large number of the brethren resident on the spot. To the very efficient aid of the auxiliary secretaries by whom the arrangements were made, and to the services of the local brethren, we are greatly indebted for the success of the meetings. May these labours, and the gifts of His people, be largely blessed to the advancement of His cause by the Head of the Church.

The next Quarterly Meeting of the Committee will be held (D.V.) on Tuesday, the 11th of October, in Birmingham, at eleven o'clock.

We have pleasure in inserting below some notice of the useful and efficient labours of our esteemed missionary, the Rev. T. Evans, from Dr. Prichard, of Llangollen.

From Madras has been forwarded to us a very interesting account of the service held by the church to bid farewell to the Rev. A. Sturge. It is with very great regret that the church with which he has so successfully laboured, part with their beloved pastor through domestic affliction. A purse of 800 rupees was presented to him as a testimony of their affection and esteem.

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#### DEPARTURE OF MISSIONARIES.

A deeply interesting farewell service was held on the evening of Wednesday, the 21st ult., at Bloomsbury Chapel, to take leave of the brethren, the Revs. A. Saker and Q. W. Thomson, proceeding to the mission on the Cameroons River, Western Africa. The Rev. W. Brock presided, and after introductory worship, made some appropriate observations. Dr. Underhill then gave some account of the Society's labours in the island of Fernando Po, and on the coast of the continent; after which Mr. Thomson and Mr. Saker gave expression to the views and feelings with which they are looking forward to the work of God among the miserable savages of Africa. Mr. Thomson spoke of the Apostle Paul as the model of missionary life; while Mr. Saker dwelt on the degraded condition of the people, and the successful efforts made to give them in their own tongue the Word of God. Both brethren earnestly pleaded for the sympathy and prayers of the Lord's people in their arduous work. The Rev. C. M. Birrell followed with a very impressive address to the missionaries, founded on the words, "The Lord Jesus Christ be with thy spirit." They were then commended to the care and blessing of God in prayer by the Rev. G. Gould, of Norwich, and the meeting closed.

On the following evening the church at Inskip, in Lancashire, over which Mr. Thomson has presided as pastor for the last year, met to bid him farewell, at the same time presenting a valuable testimonial of their love for one whose ministry has been so largely blessed among them. The Rev. W. F. Burchell presided, and addresses were delivered by Rev. S. G. Green, B.A., Rev. Fred. Trestrail, and the deacons of the church. The brethren sailed from Liverpool on the 24th ult. Mrs. Saker and her three daughters also accompany our highly valued missionary brother, Mr. Saker.

On the 17th of last month, the Committee also had the pleasure of sending Mr. T. S. Roberts to the assistance of the Rev. D. J. East, of Jamaica. Mr. Roberts will assume special charge of the Normal School department of the Calabar Institution, for which his attainments eminently fit him, and will also render to our long-tryed brother, Mr. East, all the assistance he can in the other work of the Institution.

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## THE REV. THOMAS EVANS' VISIT TO NORTH WALES, JULY AND AUGUST, 1864.

BY THE REV. DR. PRICHARD.

Our dear brother having completed his laborious, interesting, beneficial, and successful journey through our churches, I feel it my duty, as a member of the Committee, to say a few words on the subject.

The general sympathy felt by our ministers with the cause of missions, secured for Mr. Evans large congregations and welcome reception everywhere. His long residence in India, his comprehensive and minute observation, and his superior talents of speaking clearly and impressively, with the love of Christ and of souls burning in his soul, created the most lively and extraordinary interest in missions in general, and the East India mission in particular. After describing at considerable length the hindrances in the way of the Gospel, from the enmity of fallen human nature to its holy nature; the effect of *caste*; the blindness of the Hindoo mind as to what sin is, and its awful evil; the figurative language required in addressing a Hindoo congregation with any effect; their attachment to the false and destructive religion of their ancestors, with the pernicious depraved lives of Europeans, considered by the natives of India as Christians, the whole congregation looked aghast; and one of our oldest ministers cried out, "It is a *miracle* of Divine power and grace that *one* Hindoo has been brought to leave all for Christ." Hearing of the wisdom of God overruling the late Indian mutiny,—using the Sepoy army to destroy for ever the blind and misguided East India Company, and in the end that army itself,—we saw once more "the wisdom of an Ahithophel turned into foolishness," and the enemies of Israel destroying one another, and helping God's Israel to triumph! In hearing that Divine grace, with perfect wisdom, puts everything under tribute for the salvation of the inhabitants of Hindostan,—changing the laws, undermining the cruel customs, promoting education, even of females, the instructors of mankind, the distribution of religious tracts and Bibles, preaching the everlasting Gospel,—we rejoiced, and had a soul-reviving glimpse of the idolatry of India vanishing away like snow on the Snowdonian range before our summer sun, and producing healthy streams to fertilize our beautiful valleys. Our minds had frequently fainted at mountains higher than the Himalayas standing in the way of Gospel truth in the East. The speaker reminded us that HE who died under mountains of sin and reproach is exalted above all the heavens, and has all power and influence given Him. He *shall not faint* till He brings judgment unto victory. Though many of us had read much, and had heard much on the Indian mission, Mr. Evans having been an eye-witness of the promising field, told us much more than we ever read or heard, so that we can use the words of a queen on another occasion, "Behold the half was not told us!" The lucid speeches and powerful addresses of our beloved brother have won many hearts to be interested in the salvation of the heathen that never felt before, and prepared our congregations to think more seriously of the dark and cruel places of the *idol*, and *pray* more fervently for the spread of that Gospel which is the only remedy for human woe, and to contribute more willingly and more largely for its prosperity. Mr. Evans left with thousand prayers for blessings on his ministry to bring souls to Christ, to holiness, and to heaven.

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## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1864.

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

DONATIONS.		£ s. d.	HAMPSHIRE.		£ s. d.	Tipton, Princes End, Zion Chapel—		£ s. d.				
"Alfred," "A Thank Offering" .....	2	0	0	Portsmouth Auxiliary—		Collection .....	8	15	5			
Do. for T. ....	1	0	0	Contribs. on acct. ..	50	0	0	0	1			
C. S. T. ....	10	0	0			Less expenses ...						
Dickes, Mr. W. ....	10	0	0	HUNTINGDONSHIRE.				8	5	4		
Spurgeon, Rev. C. H., for Rev. F. E. Bouhon's Scripture Reader ....	1	1	0	Kimbolton—	2	0	0	West Bromwich Bethel—	4	6	0	
V. C. for India .....	5	0	0	Contribution, Special				Willenhall, Calvary—	8	3	8	
								Contributions .....				
LONDON AND MIDDLESEX.			KENT.			SUSSEX.						
Hackney Road, Provi- dence Chapel—				Chatham, Zion Chapel—	19	6	11	Tilgate—				
Contribs. Sun. School by Y. M. M. A. ..	5	5	5	Contributions .....	0	9	6	Contributions .....	1	10	0	
Newington, Ebenezer Sun. School—				Less expenses ..								
Contribs. for India by Y. M. M. A. ....	2	6	1		18	17	5	WILTSHIRE.				
Vernon Square—				Woolwich, Queen Street—				Woolton Bassett—				
Contribs. Sun. School by Y. M. M. A. ....	8	8	6	Contribs. Sun. School by Y. M. M. A. ....	3	0	0	Contribution .....	1	1		
								YORKSHIRE.				
CORNWALL.			NORTHAMPTONSHIRE.			Burlington—						
Redruth—				Brayfield—	1	8	6	Contributions .....	12	11	11	
Contribs. for N. P. ..	0	10	0	Contributions .....	2	6	4	Do. Sun. School ..	1	0	3	
				Northampton, College St.				Do. for China .....	0	12	0	
DORSETSHIRE.			Contributions .....			1	0		14	4	2	
Gillingham—				Thrapstone—				Less expenses ..	0	10	6	
Contributions .....	10	0	0	Contributions .....	1	0	0		13	13	8	
				West Haddon..				York—				
GLOUCESTERSHIRE.			Contributions .....			0	7	0	Contributions .....	10	0	0
Avening—				Less expenses ..	6	1	10	SOUTH WALES.				
Collection .....	0	17	10		0	13	6	GLAMORGANSHIRE.				
Eastcombe—					5	8	4	Llansamlet—				
Collection .....	1	13	0	NOTTINGHAMSHIRE.			Contributions .....			0	10	0
King Stanley—				Southwell—				FOREIGN.				
Contributions .....	15	11	0	Contributions .....	0	9	7	SOUTH AUSTRALIA.				
Do. Sun. School ..	5	10	8	STAFFORDSHIRE.			Angaston—					
Do. do. for China ..	2	10	10	Coseley, Providence Chapel—				Rev. J. Hannay's Bible Class .....	1	5	0	
Do. do. for N. P. ..	1	0	0	Contributions .....	14	1	5	Melbourne—				
Shortwood—				Less expenses ....	0	6	5	Collins Street Chapel				
Contributions .....	20	11	11		13	15	0	Ladies' Soc., by Mrs. C. E. Gibbs, Treas., for Rev. J. Smith's				
				Do. Ebenezer—				N. P., Delhi .....	12	0	0	
Less expenses ....	47	15	3	Contributions .....	9	10	0					
	2	1	0									
	45	14	3									

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.



# IRISH CHRONICLE.

OCTOBER, 1864.

## THE OPERATIONS OF THE BAPTIST IRISH SOCIETY.

BY A MISSIONARY IN IRELAND.

(Extracts from a Letter by REV. W. S. ECCLES, recently published in the "Freeman.")

### "AGENCY.

"Very little is known in some quarters respecting the amount of agency at work in Ireland.

"Our progress is hindered at every step by difficulties peculiar to the country; but, under a management as earnest as it is judicious, there are now seventeen principal stations, and upwards of one hundred sub-stations, while, in addition, by many occasional services, the Gospel finds its way into the regions beyond. Thus, regularly, by more than one hundred channels, does the true light penetrate the surrounding darkness. Who can calculate the worth of this agency?"

### "RESULTS.

"The spiritual results, also, are very cheering. In highly-favoured England, ministers have every advantage as compared with those who labour in Ireland. Yet the increase in the Irish churches does not fall below the average increase in England. In the years 1860-1862, inclusive, four hundred and sixty-two persons were received to the fellowship of eleven churches, giving, as an average, fourteen to each church. In 1863, ten churches reported an increase of ninety-four—an average increase of more than ten for each. These results appear still more satisfactory when it is borne in mind that our churches are generally far distant one from another, small in numbers (principally through emigration), and the members poor, worldly interests being all on the other side.

### "NEW CHURCHES.

"New churches are formed year after year. The church in Banbridge is hardly yet four years old. The prospects at first were most discouraging. Many a tear has the pastor shed over the apparently impracticable nature of the field, yet there are now a rather numerous church, a good congregation, and an interesting Sabbath-school; and this, though a considerable number have been compelled to move elsewhere in search of remunerative employment. Its influence for good is being widely felt. Some of its members are missionaries in London and in other parts of Great Britain; some have entered the ministry; and some are studying with a view to it.

"The church in Portadown, younger still, is healthy, united, and vigorous. It is entitled to a good degree for great boldness in the faith, and bids fair to be, in a few years, powerfully operative on all the neighbourhood.

"The church in Carrickfergus, not yet twelve months under the fostering care of the committee, is hard at work, and making progress.

"The church in Tandragee, existing only since last year, is progressing rapidly. The brethren find their place of meeting too strait, and are already enlarging it.

"In Closkelt, also recently adopted as a station, the hand of the Lord has been peculiarly manifest. Brother Macrory informs me that he has already fifty on his list of members; and were the chapel completed, he believes many more would immediately make application.

"Last year, also, the committee adopted Grange, county Antrim, and already the wisdom of the decision is evident. Brother Bourne obtains a good hearing, and many have been baptized.

"In Ballymena a great work was in progress, when Brother McVicar retired from the chapel, taking with him the greater number of the church. Those who remained in the beautiful and commodious new chapel sought and obtained the continuance of the Society's help. Such a breach is always more or less injurious; still the Gospel makes way, and the out-stations are very successful. The temporary difficulty will be overcome, and bright days are in store for Ballymena.

"The cause at Rathmines, so advantageously situated, has also had its share of trial. There is no reason to doubt that this church will exercise much influence on the future of Ireland. It has already contributed largely to the lands of the heathen. Brother Piggott, of Ceylon, and Brother M'Mechan, of China, went forth from Rathmines. What are thousands of gold and silver in comparison with the gift of these devoted brethren?

"Thus, then, in about four years, eight new stations have been occupied; eight churches fostered into healthful and vigorous activity. Those who know Ireland may well exclaim, 'What hath God wrought!' The mission that is thus pushing ahead, and doing so great a work, is entitled to hearty and efficient support.

"But the results that are undenominational are greater still. There are neighbourhoods where hundreds, who, for special reasons, have not joined the Baptist body, freely admit that the preaching of your missionary has been to them 'life from the dead.' Our schools, our visits from house to house, our evangelistic excursions, have been the means of producing convictions in many—convictions concealed for a time under the terrors of Irish espionage, but avowed and acted upon when these parties found the means of emigrating to America. Accordingly, it is affirmed by the Rev. R. Mullen, Roman Catholic priest in New Orleans, in a letter to the priests in Ireland, and published in the *Tablet*, with a view of arresting the tide of emigration—that, in the United States, one million nine hundred thousand Romanists, mostly from Ireland, had, in the space of twenty years, been lost to the faith of Rome. The bread that had been cast upon the waters in Ireland was found after many days in America! Our missionaries laboured; others entered into their labours; but our work is with the Lord! . . . . .

### "IMPORTANCE AND SUCCESS OF THE IRISH MISSION.

"And now, in conclusion, the importance of the Baptist Irish Mission is not sufficiently felt by many in Great Britain. Here, distance does not 'lend enchantment to the view;' nor is this needed. Considering its peculiar difficulties, and the limited nature of its funds, one may be excused in mentioning, not boastfully, but in gratitude to God, the number of its stations, the impression they produce upon the country, the numbers converted year after year, and the amount of evangelical effort constantly put forth. Who will not rejoice to know that, within less than five years, more than five hundred souls have, by means of our mission, been 'delivered from the power of darkness, and translated into the kingdom of His dear Son?' And who shall tell how many others have received a blessing of whom we know nothing?

"The constant tide of emigration is, indeed, a powerful source of weakness to our churches. But the brethren carry with them the truth that made them free. Though removed from us, they are not lost to the cause. The good seed is only scattered a little more widely. The Great Day only shall reveal what other countries owe in this way to the Baptist Irish Mission.

“Far be it from me to question the claims of other missions. India, China, Africa, &c., have their claims. But Ireland also has claims—claims stronger still than theirs. I refer not now to the wrongs of past ages; I speak only of Ireland as an integral part of the empire, of its spiritual wants, and of the success that now crowns our efforts—success that, under similar circumstances, is not, perhaps, exceeded anywhere. Should distant need absorb all our means of aid, while we neglect the cry of distress at our very doors? Is this the province of charity?”

“Never was the mission in a more encouraging state than now. Churches prosper, souls are converted, new fields present themselves on all sides. Everywhere one may observe a vigorous activity: and the spirit of prayer that prevails indicates that the time to favour Ireland, even the set time, is at hand.

“As Baptists, we have a peculiar call in Ireland. I say this, though our efforts are evangelical rather than denominational. Our one grand aim is to lead sinners to Christ. But our views, as Baptists, of the personal and spiritual nature of religion, give us special advantage in the struggle with the Popery either of Romanists or of Protestants. Besides, we do not ask the Romanist to retain some traditions while he discards others. He sees that ‘the Bible, and the Bible alone, is our religion;’ and he respects us, for he believes us to be sincere. Few in numbers, and humble in position, we are strong in our principles; and by the blood of the Lamb, and this Word of our testimony, we shall overcome.

“The founders of the mission, where are they? On whom have their mantles fallen? Let me implore you, Christian brethren of Great Britain, at this interesting time, to come up promptly and earnestly to our help. In last year’s Report there is an affecting entry—‘An Old Disciple’s last mite.’ Our opportunities are passing rapidly away. The effort this year may, to some of us, be the ‘last.’ ‘What, therefore, the hand findeth to do, let us do with all our might’ for God and His Gospel in Popery-cursed, poverty-smitten Ireland. Soon we shall hear Him say, ‘Well done!’—soon receive from His hand the conqueror’s crown! And can we now be weary in well-doing?”

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Mr. BOURNE, of Grange, Co. Antrim, writes:—

“At the request of a Christian brother, I visited Dunnymoo, Co. Derry, on the 16th of last month. Although informed that a goodly number would favour me with their company, I was surprised to see the barn in which I preached so closely packed that some of my congregation had to remain outside. After receiving the warmest thanks of several, and pressing invitations of others to visit them again, I promised that I would, as soon as possible, comply with their request.

*Special Services on Lord’s-day Evenings.*

“A few weeks since it occurred to me that it would be well to suspend the evening service at Grange for a short time during the summer months, so that I might have an opportunity of visiting several places to which I had been invited. Some of our brethren were afraid that I should not succeed in gathering large congregations. I, however, took a different view of the matter, and now have reasons for believing that I

did not err. The first special service was conducted in the house of one of our deacons, who resided about an Irish mile from the Meeting-house. The attendance was large, and all present appeared very attentive to the words which were spoken. On the 19th of June I preached in Ballymontna School-house, which, although a large building, was crowded. This place is between two and three English miles from Grange. On the 26th of June I went to Anghnagdeagh, which is between eight and nine miles from Grange. The School-house in which I preached, although a large one, was filled to an uncomfortable degree. A deep and solemn feeling appeared to pervade the whole meeting while I expounded the parable of the Prodigal Son. On the 3rd of the present month I preached at Straid, which is about three miles distant in another direction. The large barn in which we were assembled was crowded to excess. All present were very attentive to the discourse—on the Source, Ground, Medium, and

Evidence of a Sinner's Justification. Last Lord's-day evening I went to Tully, which is within two miles of Portglenone, where the congregation was so large that we had to adjourn to the open air. If all is well, I purpose preaching in Ahoghill next Lord's-day evening.

"Believing that many of the friends of the Mission are, like myself, inclined to think that in all Mission enterprises it is absolutely essential that aggressive measures should be adopted, I hope that they will rejoice with me that such wide and effectual doors have been opened; and further, that they will pray for God's blessing to rest upon the seed sown.

"Some cautious friends may, in the face of all that I have stated, ask, 'But what about Grange? Is it wise to scatter? Is it not better to concentrate all the forces at command?'

#### *Home Duties not Neglected.*

"It may be well, for the satisfaction of such, for me to say that Grange is not neglected. The morning service there lasts from two hours and a-half to three hours. I may add that the good work is going forward. God is with us.

#### *Help Required to Remove a Difficulty.*

"The greatest difficulty we have to contend with is the want of room to accommodate our congregation. Are there no kind friends in England who will help us to enlarge, or rebuild, our Meeting-house? We do not want a building erected to attract a congregation; but we do require a building sufficiently large to accommodate the congregation already gathered. The cry for years was, that money had been spent in vain in this country; but now, alas! it is withheld, when God is granting the Mission greater success than at any former period of its history.

#### *The Good Work Prospering.*

"In my letter of December 15th, 1863, I stated that I believed the supporters of the Mission would heartily approve of the course pursued by the committee in adopting Grange as a station. Now I am convinced that such will be the case when they see what God has accomplished. He has done great things, for which we are glad. In

furnishing you with a few particulars respecting the Lord's work here, it is that brethren elsewhere may rejoice with us, and unite with us in praising God, as well as be encouraged to go forth sowing the seed of the kingdom.

"On Wednesday evening last I had the pleasure of baptizing three persons who had previously given evidence of their being new creatures in Christ Jesus. I purpose, all being well, to baptize again next week.

"During the eleven months I have been at Grange, the Lord has added to our number twenty-six persons, some of whom have been from other churches.

"In a previous communication I intimated my intention of preaching in Ahoghill. I have done so fortnightly from that time, and, on the whole, have been pleased with the attendance, especially when taking into consideration the opposing influences which are brought to bear against us.

"It must be borne in mind by Christian friends in England, that the measure of success which is granted us in this country is not secured except by cautious and persevering efforts on our part, and in the midst of much opposition.

#### *An Interesting Case.*

"At one of my meetings, about five weeks since, a little girl, thirteen years of age, was very much wrought upon by the words spoken. The subject that evening was 'Man's Deserts; God's Gift; Death and Life.' The poor child was affected in a similar manner to the stricken cases during the Revival of 1859, and came to the meeting hoping to receive comfort. She left with a far lighter heart than she entered, and is at present singing for joy, as a sinner saved by grace. I was told by a Christian brother that at another meeting the Word was blessed to a young man.

"Surely we have every encouragement to persevere in well-doing.

"Before concluding, I must say that I am at a loss to know how it is that appeals for tracts and cast-off clothing have not met with a single response. Not a single tract or article of wearing apparel has been sent me since I came to Ireland. I do hope that my mentioning these things will not be in vain."

#### *Contributions received on behalf of the Baptist Irish Society, from Aug. 19th, to Sep. 20, 1864.*

	£	s.	d.		£	s.	d.
LONDON—				Kettering, by Rev. T. Wilshero	7	13	0
Alfred, A Thankoffering	1	0	0	Lancashire, by Rev. T. Berry, on account, including Cloughfold, per Rev. W. C. H. Anson	39	16	8
Hackney, Mare-street, by G. B. Woolley, Esq.	11	10	0	Liverpool, Myrtle-street, by J. Golding, Esq.	15	0	0
Cambridge—St. Andrew's-street, by Messrs.				Lockwood, by Mr. G. Shaw	1	10	0
Johnson and Gardner	15	1	0	Kingstead, by Rev. W. Kitchen	2	5	0
Cardiff, by Rev. Rees Griffiths	6	1	8	Tring, New Mill, by Mr. J. Burgess	0	10	0
Cheltenham, C. S. T.	5	0	0				
Coate and Buckland, by Rev. B. Arthur	3	6	6				
Faringdon, by Mr. Reynolds	1	2	7				
					£109	16	6

THE  
BAPTIST MAGAZINE.

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NOVEMBER, 1864.

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THE AUTUMNAL SESSION OF THE BAPTIST UNION, AT  
BIRMINGHAM.

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As it is not improbable that some of our readers have but an imperfect acquaintance with the constitution of the Baptist Union, and the objects contemplated by its existence, before adverting to the recent session held at Birmingham it may be well to give the following statement which contains a very succinct definition of the purposes contemplated by this confederation of the churches of our denomination :—

- 1st. To extend brotherly love and union amongst those Baptist Ministers and Churches who agree in the sentiments usually denominated Evangelical.
- 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular.
- 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom, and the world at large.
- 4th. To prepare for circulation an annual report of the proceedings of the Union, and of the state of the denomination.

During nearly thirty years, the larger portion of the results attained by the Baptist Union have been com-  
VOL. LXV.

prehended under the third and fourth clauses of this admirable programme. To such an extent is this the case, that we believe the prevalent opinion of the functions of this Union has been that it was a kind of Statistical Society, to report annually the numerical force of the churches. Without disparaging the value of the periodical accounts which have recorded and published the rise and fall of our Church numbers, it is evident that by far the more important sphere of labour is that designated in the first and second clauses of the above extract.

By some honoured brethren who have had long experience in our denomination, and who have been engaged in not a few efforts to promote greater union of feeling and of action among us, it has come to be a conviction that our isolation is almost invincible. The ramifications of doctrinal sentiment are so numerous—the differences of belief and of practice on Ecclesiastical questions are so tenaciously held—jealousy of anything that wears the semblance of interference with the liberty of individual churches is so

strong, that it has seemed to be Utopian to project schemes of combined action, and futile to strive after more manifest expressions of union. If, indeed, *uniformity* rather than *unity* be the object of desire, we grant that the case is hopeless—and we rejoice in the fact. We had better be atoms—subject to no universal law, incapable of cohesion, and driven, each in his own frolicsome career, far from contact with any central uniting force—than monotonous machines, united because compelled, and consentaneous because bereft of life. But as the Almighty Creator has planted deep down amongst the invisible glories of His world-work one law which controls all existences, so underlying all diversities of conviction and feeling there is a mighty law of attraction to the Son of God which dwells in every renewed soul, and is, moreover, ever struggling against all impediments to find its affinities in other souls. The desire for greater oneness, whether in the limited area of a denomination, or in the wider circle of discipleship to the Saviour, is an outgrowth of a Divine law, and a signal evidence of spiritual life. We accept it, therefore, as a favourable sign that there are in our own body yearnings after brotherly co-operation “in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular.” While, on the one hand, we view it as a token of the Saviour’s love—that His followers should be drawing more nearly together; on the other hand, the signs of the times are premonitory of a state of things which will inevitably compel the absorption of all minor differences in the defence of the essential truths of our salvation. Our joy over the recent gatherings in Birmingham is not founded merely on the largeness of the attendance, the heartiness

of feeling which prevailed, or the excellence of the papers read and the sermons preached, but on the distinct and repeated recognition of the primary objects contemplated by the founders of the Baptist Union.

In many respects, the large towns of our country are more suitable localities for such conferences than the metropolis. At the time of the annual meetings in London, the attention is divided amongst so many objects, and the week is so completely occupied with public engagements, that there is little opportunity for the calm deliberation demanded by such subjects as those which were included in the business of the recent session of the Union. We venture to suggest to the Committee, that in their future arrangements it will be wise to assign a larger space of time for inquiry and discussion than their programme allowed at Birmingham. Much valuable information might thus be contributed to that supplied by the writers of the respective papers, and evidence given from all parts of the country would lead to practical issues as the result of the discussion. The Quarterly Meeting of the Committee of the Missionary Society contributed much to the encouraging attendance. It would be ungenerous and ungrateful not to mention the munificence with which the honoured Treasurer of the Missionary Society entertained a large number of gentlemen connected with the Nonconformist Churches of the town, in company with the members of the Committee. The prompt and generous hospitality of our friends resident in the town and its neighbourhood, together with the indefatigable labours of the Chairman and Secretaries of the Local Committee, have left an impression on the minds of their visitors which no time will efface.

The opening address of the Chair-

man (the Rev. J. P. Mursell) was a charming specimen of his brilliant eloquence.\* After graceful reference to the departed worthies who once laboured in the pulpits of our churches in Birmingham, he proceeded to enforce the importance of Christian combination, and the necessity for enlightened caution in its maintenance, so that the liberty, and especially the spirituality, of the churches may be increased, and not impaired. A few sentences of wise deprecation of numerical display, an enumeration of some practical objects which might worthily employ the resources of the Union, and an earnest protest against exclusiveness and sectarian temper, were followed by a grateful recognition of the Divine goodness as exhibited in our denominational progress, and an affectionate appeal, which could not fall short of the hearts of his brethren who were present, to seek increased personal godliness. We cannot omit the following fine peroration:—

“Gentlemen and Christian brethren, we have a brilliant heraldry and a noble descent. We belong, however unworthily, to that long line of men who have, during successive ages, protested with unfaltering voice against corruption and tyranny both in Church and State; who have summoned generations to pause and think; who have, through evil report and good report, advocated saving truths and simple ordinances. But ‘the fathers—where are they? and the prophets—do they live for ever?’ It shall be our ambition to act as becomes our illustrious ancestry—an ancestry before whose celestial attributes coronets and crowns wane and decay. We will, in our passage to the grave, resolve to emblazon, with firm and modest hand, our armorial sign on the old and sacred escutcheon, to hand on the trust committed to us improved, or at least unimpaired, and to leave

\* It was our intention to have published Mr. Mursell's paper in this number of the *Magazine*; but it having already appeared in the *Freeman*, and being in course of republication by the Committee of the Union, we have thought it unnecessary to produce it in a *third* form.

to those who succeed us some additional inducement to be faithful to the principles we love, and the practice we approve. Onward, brethren, onward under the eye of the great cloud of witnesses, and the smile of the Divine Lord! Some of us are destined before long to retire from the conflict, and to quit the field. As the scene of life closes around us, and the portals of the tomb open before us, who, oh! who, but must envy that great and inspired creature who, as he loosened his sandals, and laid aside his staff, could exclaim, in accents as classic as they are divine, ‘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 in that day; and not to me only, but unto all them also that love His appearing!’”

Any ordinary production must have fallen flat and insipid upon the ears of the assembly stirred to the soul by Mr. Mursell's thrilling address.

Such, however, was not the destiny which awaited the paper by the Rev. George Gould, which is contained in this number of the *Magazine*—“Rationalism and Romanism in relation to Baptist Principles.” The erudition displayed in this composition, its vigour and spirituality of tone, and the earnest manner in which it was delivered, held the large assembly in breathless interest. The bearing of the subject on the state of religious belief in our country at the present time, leads us to hope that this invaluable treatise may be circulated by myriads of copies.

The Rev. W. Underwood, as the representative of the General Baptists, read an elaborate paper on the history, doctrinal views, and present position of that body. The closing portion of the address referred to the practicability of union between the Particular and General Baptist bodies, but the impression which it left on the minds of many present was, that no complete fusion

of the two sections in the Union can be brought about at present. Mr. Brock's sermon on the relation of Baptism to salvation was heard with the deepest interest by a crowded congregation, and terminated a day of twelve hours' continuous employment in the business of the session.

The second day's proceedings included addresses from the Rev. C. M. Birrell, J. P. Chown, and the Hon. B. W. Noel.

Mr. Birrell's topic was "The Influence of the Present Time on Personal Religion"—a subject that could be surpassed by none for its importance, and that could scarcely have been entrusted to more appropriate or more able hands. We hope that the grave counsels addressed by Mr. Birrell to Christian men of business on the perils incident to great commercial activity, and the warnings wisely given by him to Christian parents on the amusements provided for their families will be prayerfully pondered by many readers.

Mr. Chown's paper, on "Church Work in Large Towns," while full of the hearty, zealous, and outspoken spirit for which he is everywhere beloved, appeared to us too diffuse in style and wanting somewhat in directness of application.

Mr. Noel, in his address on "Individual Effort for the Conversion of

Sinners," as also in his sermon at the close of the proceedings, addressed the Union in that affectionate and impressive yet simple manner which is characteristic of all his public efforts.

We have not space to enumerate the less important details of the session, nor to record the names of the delegates; but we must not altogether omit a reference to the petition to the House of Commons for inquiry into the influence exercised by the ecclesiastical establishments of the country, which was introduced by the Rev. W. Robinson, of Cambridge, amended by a sub-committee, and unanimously adopted. Happy will be the day when our legislators shall arrive at the conviction it expresses, "that the entire separation of things ecclesiastical from the sphere of statesmanship would be an inestimable blessing, not only to our country, but to the world."

The impressions left upon the minds of all present at this session of the Union could not fail to be of the happiest kind, and the brethren returned to their respective flocks refreshed in spirit, and hopefully prayerful that future assemblies of the denomination may, by the favouring providence of the Most High, be as full of spiritual advantage, and as tributary to the progress of our principles, as the autumnal session of 1864.

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## ROMANISM AND RATIONALISM IN RELATION TO BAPTIST PRINCIPLES.

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A PAPER READ BEFORE THE BAPTIST UNION, OCTOBER 12, 1864, AT  
CANNON-STREET CHAPEL, BIRMINGHAM,

BY THE REV. GEORGE GOULD, OF NORWICH.

THE subject which I have been appointed to introduce to your notice is so surrounded with difficulty that I should have shrunk from it but for the confidence I have in your can-

dour, and in your readiness to allow for mere outlines of thought in this paper, which only a formal treatise could fully develope.

Although we are to consider the



growth of Romanism and Rationalism in connexion with the principles which we hold as Baptists, I do not for one moment imagine that the members of our Churches are in special danger from either of those systems of error. I am not aware that any of our ministers, or of the members of our body, have become converts to the Papal Church, or sought to evacuate the records of Revelation of doctrines which transcend the wisdom of man. It is not, therefore, that we are in dread of any such secessions as imminent, or to be looked for in some future time, that the question demands our attention; but because our principles have stood the test hitherto, it is seemly that we review them—if for no other purpose, to guard against everything which might tempt us to forget their importance.

The changes which have taken place in the religious history of our country during the present century, and especially during the last thirty years, have gravely affected the religious condition of the world. The revival of evangelical teaching amongst Episcopalians and Nonconformists, as it roused Christians to missionary labours at home and abroad, and, by creating a demand for the Scriptures, led to the formation of the British and Foreign Bible Society, evoked the hostility of all those who were either content with things as they were, or perceived the incompatibility of their ecclesiastical systems with the Gospel of the grace of God. The result has been, that whilst missionaries have been employed to evangelize distant nations, and have striven to reproduce amongst them the most elevated types of Christian knowledge and character they have been familiar with at home; controversies have sprung up in this country between those who equally lay claim to the title

of Christians, not so much occasioned by details of practice as they have disturbed the foundations of our faith. Multitudes have become obedient to the faith on the one hand, and, on the other, the report of our controversies has been borne on the wings of the wind to every land, so that the forms of opposition to the Gospel have been increased, and many have been hardened against the truth as it is in Jesus. The conflict of opinion still continues, and as the adherents of either party are pressed back—however slightly, and for however short a time—a prodigious effect must be produced on their reputation and consequent influence amongst all classes of our countrymen, and in the most distant fields of missionary labour. As a Christian community we have our own ground to maintain against all comers; and as our fathers were honoured of God to be in the van of modern missions, so we, if faithful to the principles we avow, may show to our fellow-believers how they may most surely contend against that combined attack of Romanists and Rationalists which has already been made upon them.

It is much to be deplored, though not to be wondered at, that the principles of the Reformation were not allowed, from the first, to develop themselves freely. In all countries which entertained them, they became convenient watchwords for political parties, so that in a little while the forms assumed by the Protestant Churches were as different as national and political interests could make them. Our own island became conspicuous for the contrast between the Churches of Scotland and England. To the north of the Tweed, Calvinistic Presbyterianism rose in its solemn and rigid forms, and made the Court and Parliament do homage to the religion accepted of the people; whilst in

England, Lutheranism was patronized and espoused by the Court and Parliament as a religious bulwark against the pretensions of the Papacy, and the indomitable energy of the dreaded Anabaptists.

The political subserviency of the Anglican Church to its Supreme Head has naturally affected the development in its pulpits of the religious doctrines held by the clergy within its pale; but our Constitution has, in the main, provided checks upon all rash innovations, by requiring that formal changes in ritual and doctrine should be ratified by Parliament. Thus, though the Primers of Henry VIII. were followed by the Liturgies of Edward VI., and these also in their turn by the Book of Common Prayer issued with the consent of Parliament in the reign of Elizabeth, and still in use by the same authority, as amended by the Convocation of 1662; everyone knows that the public teaching of the leading Anglican divines has always reflected the opinions and bias of the monarch for the time being, so that in their writings we can see that the Lutheranism of Edward VI. was succeeded by the Hierarchical Calvinism of Elizabeth, and *that* by the Patristic Arminianism of James, and that the way was thus laid open for the Sacramentalism of Charles. Ever since the Restoration, the history of the Establishment has followed the same rule. The High Church theories of Charles and James were succeeded by the Low Church theories of the Revolution, but recovered their influence in the reign of the third George, chiefly through the political apprehensions of that monarch; and the leading divines of these several reigns are the representatives to this hour of the Church teaching patronized by the successive sovereigns, as necessary for their position as Heads

of the Church no less than of the State.

The revival of the Evangelical party, therefore, in the Church of England, during the latter half of George III.'s reign, called attention to the question of Church-authority, upon which they so greatly differed from their fellow-clergy. It was soon discovered that the old theories which had been put forth by the representatives of the two parties in former days were utterly irreconcilable; and it became necessary, if possible, to devise a new platform on which they might meet. This was done in a sermon preached before the University of Oxford, by Dr. Hawkins, the present venerable Provost of Oriel College—of which I may be permitted to say that, so far as my knowledge goes, no discourse delivered in the present century has been productive of equally vast results. According to this theory, the Church is the divinely-commissioned teacher of Systematic Truth, which is to be proved to be "The Truth" by the fragmentary allusions made to it in the sacred Scriptures; and in a short space of time, the skilful method in which it was set forth attracted some of the most subtle, and acute, and religious minds in the University, and secured their adhesion to it.

Forthwith everything was changed. The Church was extolled and magnified, and evangelical preaching was discountenanced amongst the clergy. As usual, political considerations were not wanting to confirm the decision of the new leaders of theological opinion. The accession of the Liberal party to power, following so soon as it did after the removal of the Test and Corporation Acts, and the repeal of Catholic disabilities, was oil thrown on the flames of their zeal; but the abolition of the ten Irish bishoprics filled them with fury. Evangelical Dissenters had

been the main instruments of securing the success of the Whigs, and it was therefore decided, "without one if or but," that no one holding and teaching what were then, as now, known as Evangelical doctrines could be a good Churchman, and that the Church ought to be rid of the leaven of their teaching as soon as possible.

The astute advisers of the Papal See observed all these facts as they successively transpired. They were in no hurry, however, after the Reformation, to reconstitute their own Hierarchy in the country, for they saw that the very constitution of the Anglican Church was a compromise, and that, in a little while, the antagonism of the principles it sought to blend would be evident to all men. They waited, therefore, nearly forty years after the death of the last Bishop of the old Hierarchy before a Vicar-Apostolic was appointed for temporary services.\* They then waited sixty years again before Innocent IX. formally appointed one Vicar-Apostolic† for England; but, as they found that no formidable opposition was raised to his mission, three years afterwards the Pope appointed three others to act with him in the same capacity;‡ and then they waited upwards of 150 years before they made any further change. But in 1840 Gregory XVI. divided England into eight Vicariates-Apostolic; and in 1850 Pius IX. partitioned it into dioceses, and appointed one archbishop and twelve bishops to their several sees.

Let us trace, as far as we may, the

\* Watson, Bishop of Lincoln, died Sept. 27, 1684; and Bishop, the first Vicar-Apostolic, was consecrated as Bishop of Chalcedon June 4, 1628.

† Leyburn, consecrated Bishop of Adrumetum, Sept. 8, 1685.

‡ Leyburn was then assigned to the London District, Giffard to the Midland, Smith to the Northern, and Ellis to the Western.

consequences of these more recent acts. Happily we have full information to guide us.\* In 1830 there were 4 Vicars-apostolic and 434 priests; in 1840, 8 Vicars-apostolic and 557 priests; and in 1863, 17 Bishops and 1,250 priests. In 1830 there were 410 Romish chapels; in 1840, 469; in 1863, 907. In 1830 there was no Monastery or Community of Religious men; in 1840 there was 1; in 1863 there were 56. In 1830 and 1840 there were only 16 Convents, or Communities of Religious women; in 1863 there were 173. Such indications of increase as these returns afford ought not to be slighted by any man; and Cardinal Wiseman has taken care to set them in the strongest light by comparing them with the increase of the population as shown in the Census tables. From 1831 to 1841 the population increased 14 per cent., and the Romish priests 25 per cent.; from 1841 to 1851 the population increased 13 per cent., and the Romish priests 45 per cent.; from 1851 to 1861 the population increased 12 per cent., and the Romish priests upwards of 37 per cent. There is no reason to doubt that the ratio of increase continues in similar proportions to the present day.

In the United Kingdom, at the close of last year, there were 56 Prelates of the Papal Church—35 resident in Ireland, 4 in Scotland, and 17 in England. There were also 4,521 priests, of whom 3,097 were

\* I have given these numbers as far as possible on the authority of Cardinal Wiseman. They are set forth in his "Address on the Religious and Social Position of Catholics in England," delivered at Malines, 1863, and published by him during this year. The rest are taken from "The Catholic Directory . . . for the year 1864, *Permissu Superiorum*," published by Burns & Lambert; and Battersby's "Catholic Directory, . . . by the Very Rev. Canon Keogh, P.P., for the year of our Lord 1864."

distributed throughout Ireland, 174 in Scotland, and 1,250 in England. At the same date there were 170 Nunneries in Ireland, and 86 Convents, or Communities of Religious women; in Scotland 13 Convents; and in England 173. In Ireland, also, there were 91 Monasteries; in Scotland none; in England 56. In Ireland there were 37 Colleges or Seminaries for the training of youth of the Upper, and of the wealthier portion of the Middle classes; in Scotland 2; in England 10. The ramifications of the Papal system, you will thus perceive, are wide-spread and deep.

Returning, however, to the progress of the Papacy in England, it may be seasonable to remind you that, during the last sixteen years, grants of public money have been made in favour of schools exclusively Catholic, amounting to upwards of £270,000; and that, within the last seven years, Chaplains have been appointed in the army and navy, and also in the "penal prisons" of the country. The recent Act permitting the appointment of Chaplains for county and city gaols will probably be followed by a similar measure for all the Unions in the country; but as to all these incidents of modern legislation, I will only say that, so long as public money is voted for similar purposes to the priests of the Anglican, or the presbyters of the Scotch Churches, it is but justice and fair play to deal even-handedly with the Papists also.

There is, however, one remark which I wish to make upon these statistical returns before dismissing them from your consideration—namely, that we must not conclude from the increase of the priesthood and chapels that there has been a commensurate increase of converts. The Romish Church has had to provide for the very numerous immi-

grants into England from Papal countries,\* and has also been enabled, through the liberality of many wealthy persons who have entered it of late years, to supply wants which had been felt for a long time, and which the poverty of its members could not meet; but there is *no* reason to believe that the increase referred to has been otherwise caused, or, least of all, that it is to be

\* The best evidence of this statement is to be derived from the Census tables for the years 1841, 1851, and 1861, and these give the numbers of Foreigners and of persons born in Ireland, then resident in England and Wales, as follows:—

In 1841	there were	39,234	Foreigners &	289,404	Irish.
" 1851	"	50,289	"	519,959	"
" 1861	"	84,090	"	601,634	"

But it must be remembered that all the children born between these periods, of Foreign or Irish parents resident in England, would be enumerated as English children equally with those born of English parents, so that these Census tables only guide us to a proximate estimate of the true number of immigrants.

It is manifest, however, that the increase of the Roman Catholics in England is to a great degree, if not principally, to be ascribed to immigration.

Since this paper has been sent to press, my attention has been directed to a very valuable paper on this subject by W. G. Lumley, Esq., one of the Honorary Secretaries of the Statistical Society, published in the "Journal" of that Society for September, 1864. I am glad to be confirmed in my own conclusions from the above data by the researches of Mr. Lumley, and content myself with one quotation from his admirable paper. "There is not," says he, "the smallest ground for any real alarm as to the progress of the Roman Catholic faith among the English people, or that the English nation is about to return to the spiritual control and subjection from which their ancestors released them three centuries ago."

Mr. Lumley shows that in 1851 the Catholics of England and Wales were 4·2 per cent. of the population, and in 1861 they were only 4·4 per cent. It is curious to find that the Irish residents at the same periods were—in 1851, 2·9 per cent., and in 1861 3·0 per cent. of the population, thus revealing the secret of the apparent increase of Romanism in the country.

ascribed in any great degree to accessions from the Protestants of the country. The rank, and learning, and wealth, of many of the English converts have served, beyond doubt, to attract those who wished to be found in their company; but the bulk of the population—whether from conviction, or prejudice, or habit—may be pronounced nominally as Protestant as ever.

To account for the secessions which have already occurred, it is necessary to examine the religious training which these persons have been accustomed to. It is beyond question that for the most part they were members of the Anglican Establishment, and, as a body, opposed to the evangelical doctrines which many earnest and pious ministers of that Establishment habitually preach. The leaders were clergymen who had accepted the Articles and Book of Common Prayer, and the Ordinal, as the legalized dogmatic and ritualistic teaching of the Church; whilst the laity who followed them were chiefly influenced—as was natural under the circumstances—by the Book of Common Prayer. Each of them believed, and was trained by the Church in the belief, that the ministry of the word and sacraments was to be restricted to those who received Episcopal ordination, and that *that* ordination conveyed, or conferred, the Holy Ghost for the office and work of the ministry, and invested all priests with power to remit or retain sins in the Name of the Father, and of the Son, and of the Holy Ghost. Each of them believed that “the sacraments ordained of Christ . . . be certain sure witnesses and effectual signs of grace, and God’s good-will towards us, BY THE WHICH He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him;” \* or, in other words,—as the

\* Art. xxv.

Catechism defines a Sacrament,—they believed that Baptism and the Supper of the Lord were “generally necessary to salvation,” because each of them is “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means WHEREBY we receive the same, and a pledge to assure us thereof.” Accordingly, they regarded their baptism as an outward and visible sign “WHEREBY” they experienced “a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are HEREBY”—said they, in the words of the Catechism—“we are HEREBY MADE the children of grace.” In like manner they “received” bread and wine in the Lord’s Supper, but “the inward and spiritual grace given” by those “means” was “the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord’s Supper;” so that “the benefits, whereof,” they said—in the prescribed words of the Catechism—“we are partakers THEREBY,” were “the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.” They were thus dependent on the validity of a human priesthood, authorised to dispense sacramental grace. Apostolical succession, baptismal regeneration, the benefit of auricular confession in cases of sickness, the power of the priesthood to absolve the penitent from all his sins by the authority of our Lord Jesus Christ committed unto them, the Real Presence in the consecrated bread and wine of the Eucharist, and their cognate dogmas, were cordially received by them as explicitly, or implicitly, taught in the Liturgy, and consequently involved in, or at least in no sense contradictory of, the Thirty-nine Articles; and for a

while they were content to remain in the Anglican Establishment, because it asserted and implied these, so-called, Catholic truths.

By degrees, one and another sought refuge in the Church of Rome; but the great body of those who clung to these doctrines, as the teaching of the Anglican Establishment, remained in its communion, and manfully strove to vindicate their position. Some were startled and detached from their old connexions by the Gorham judgment; others, who were shocked by it, hoped that, in the celebrated case of Archdeacon Denison, they might receive comfort from a judgment in favour of his teaching as to the Lord's Supper; but when that case was settled, or rather set aside, on a technical ground, they reconciled themselves with marvellous dexterity to their position,\* and now that the judgment of the Privy Council has been pronounced in the case of the "Essays and Reviews," they all are still content to remain—and to remain as long as they can—in the pale of the Establishment. Without presuming to sit in judgment on the conscientiousness of these two bodies of men respectively, I think there can be no doubt amongst the members of our body that they who have joined the Romish Church have acted with logical consistency, and with an

honourable regard to the interests of truth.

The increased tenderness manifested by Englishmen in their estimate of Romish doctrines and practices is not, however, to be accounted for solely by the teaching of the clergy belonging to that party in the Church which I have referred to, nor by the zeal of those men in priestly offices of all kinds, but must be attributed in a great degree to various concurring influences, such as—the fascinating beauty and seductive charms of "The Christian Year," which everybody reads, and everybody professes to admire—the revival of taste, especially shown in fondness for Gothic architecture and its befitting decoration and symbolism for places of public worship—a desire to make the public service of God as artistic and finished as the performance of an Opera or an Oratorio could be, and the consequent mimicry in Protestant sanctuaries of the arts of the Romanists in these respects—the increased regard for ritual amongst the Evangelical clergy as well as their neighbours—the importance attached to early communions, that the Lord's Supper might be received fasting\*—the general custom amongst ladies of wearing the cross as an ornament, and the use of the same symbol as a bookbinder's embellishment of Bibles and books of devotion—the formation of Sisterhoods, and Confraternities,†

\* "The exclusion of Transubstantiation as a mere philosophic error (!) is indeed enforced by the letter of the [xxviii<sup>th</sup>] Article, but the fact that no one dares to prosecute the large class of clergymen who hold with the Archdeacon of Taunton, shows that a doctrine which theologially contains the truth of which Transubstantiation is a coarse and unphilosophical expression, and which the Reformers would have been horrified at, and which Burnet and Tillotson could not distinguish from Transubstantiation, has a very extensive hold in the Church of England."—*Christian Remembrancer* for October, 1864, No cxxvi. p. 368.

\* "It must be borne in mind that the Church of England has never repealed the law which binds her priests and people, in common with the rest of Catholic Christendom, never to communicate otherwise than fasting."—*Communicate Fasting*, edited by a Committee of Clergy, p. 11.

† Amongst these, the "Association for the Promotion of the Unity of Christendom" deserves especial notice. It has been formed to secure "a Corporate Re-Union" of the Roman Catholic, Greek, and Anglican Churches. "The daily use of a short form of prayer, together with one 'Our Father'—for the intention of the Association—is the

and Guilds for Church purposes, each member being pledged to use the Lord's Supper with a special "intention"—the leavening of the minds of the children taught in the National Schools of this country, with a dependence on Sacramental grace as

only obligation incurred by those who join it; to which is added in the case of priests the offering, at least once in three months, of the Holy Sacrifice, for the same intention." It was formed in 1857 by 34 persons: it now numbers more than 7,000 members, of whom "the great majority are members of the Church of England; but there are nearly a thousand belonging to the Latin Communion, and about 300 members of the Eastern Church. . . . The Association has been approved in the highest ecclesiastical quarters, both amongst

(a) "Sermons on the Re-Union of Christendom. By Members of the Roman Catholic, Oriental, and Anglican Communions." Preface pp. 10-11, 12-13.

I cannot refrain from quoting the Dedication prefixed to this volume as a curiosity worth notice:—

"Beatissimo, et Sanctissimo in Christo Patri, PIO, Divina Providentia, PAPÆ NONO, S. Sedis Apostolicæ Episcopo; necnon Beatissimo et Sanctissimo in Christo Patri, SOPHERONIO Archiepiscopo Constantinopolitano, NOVÆ ROMÆ PATRIARCHÆ ECUMENICO; sed et Honoratissimo et Reverentissimo in Christo Patri, CAROLO THOMÆ, Archiepiscopo Cantuariensi, Totius Angliæ Primati, in spem unionis futuræ Gregis Christi, heu! tam diu in seipso partiti, et in expectatione universalis fidei Catholicæ per totum orbem diffusionis, quem concedat Dominus Deus Omnipotens. Amen."

The Preface is signed "F. G. L."—the initials of a well-known clergyman, who is Secretary to the Association.

"Can ye not discern the signs of the times?"

I do not cancel the foregoing note, although, since it was written and corrected for the press, a Papal Rescript has been received in this country against this association. One of the organs of the High Church party thus refers to the fact, and comments upon the document:—

"Of all the insane, preposterous, suicidal, self-stultifying blunders ever perpetrated by the Holy See, the issue of the Rescript against the Association for Promoting the Unity of Christendom is the most con-

spicuous for its utter folly, if not for its deliberate wickedness . . . Rome has never been sparing of her anathemas, but it is incredible that she should knowingly select the A.P.U.C. for a target. But this plea does not avail for the ambitious, querulous, and meddling ecclesiastic who, from his

unquiet home in this country, has juggled his superiors in the very "home of infallibility" into the unheard-of folly of denouncing the peace-makers throughout Christendom. Dr. Manning is less famed for aptness as a logician than for boldness of statement . . . and we are much mistaken if this Rescript—the fruit of his courageous mendacity—commends itself to the approbation of the enlightened body of Roman Catholics in this country—Bishops, priests, and people—all, in fact, who have not come under the blighting influence of that school of theologians . . . who . . . find a comfort in believing that the Church in which they were baptized . . . is a miserable sham, and that their most solemn ministrations at her altars were an empty parody."

The writer of the foregoing extract has evidently felt the significance of the Rescript, and writhes under it. But the Church of England is openly treated at Rome as "a miserable sham," and it is mere consistency to carry out that policy in England. The Pope can give his blessing to a scheme that aims at reuniting *Anglicans* to the Roman See; but that is quite a different thing from uniting the Anglican Establishment as a *sister church* to that see. Is it not his boast that—*Securus judicat orbis terrarum?*

Latins, Anglicans, and Greeks. The Holy Father [the Pope] gave his blessing to the scheme when first started, and repeated that blessing with a direct and kindly commendation to one of the English secretaries, who was more recently granted the honour of a special interview. The ex-Patriarch of Constantinople and other eastern Prelates have approved of the Association, and so likewise have several bishops, both Anglican and Roman Catholic, in England, Ireland, and Scotland, as well as on the Continent and in America." (a)

are the causes which have sometimes *given*, but more frequently *increased*, a bias towards Romanism in a large part of our population, by softening the most repellent characteristics of the system, and by preparing the public mind to tolerate more and more all Romish doctrines and usages.

Meanwhile, this fact stares all Englishmen in the face—that the clergy in the Establishment need not so much inquire whether their teaching of doctrine be *true*, as whether it is *legal*. It is *legal*, for example, for Dr. Pusey to affirm, and for Dean Goode to deny, spiritual regeneration in baptism, though each of them, having baptized a child, thanks God that it “HATH pleased” Him “to regenerate this child with water and the Holy Ghost!” It is *legal* to teach the Real Presence of Christ in the Eucharist, and to speak of “the due receiving of His blessed body and blood under the form of bread and wine,” and to teach that the consecrated elements are but the memorials of His passion. It is *legal* for the clerical writers of Essays and Reviews to deny the inspiration of various portions of the Holy Scriptures, and for Bishops and others—as the unauthorised and powerless Convocation of the province of Canterbury did, in both houses, by a miserable majority—to affirm the contrary. So far as their position in the Establishment is concerned, the clergy need not now be troubled by scruples as to whether they teach the *truth* in such matters; their only care must be to keep within the meshes of the law! Such is the present condition of the Anglican Establishment; so that it needs no great insight into the future to prognosticate the results which must follow when the “authority” of such a Church is contrasted with that of

the Church of Rome. English Churchmen have been, and still are, trained by their clergy to condemn Evangelical Dissenters, and to treat them as schismatics and corrupters of Catholic truth; they must henceforth be modest enough to remember that their boasted Establishment *legalizes* the teaching of contradictory doctrines on the same topics, and that there is no power in their so-called Church to decide what is the truth of God, and to require the clergy to preach it only. In honourable contrast with such a state of incoherent and inconsistent doctrinal teaching, Rome offers her dogmas as *true*, and anathematizes all who affirm the contrary. The controversy is, therefore, at once altered in form and somewhat narrowed between the two communities; and, pending its decision, English Churchmen are called upon to choose between legal interpretations of their formularies and the Divinely-appointed supremacy of Truth. If they seek the latter where they have been trained to look for it—in an Hierarchical Church, and in that only—what is to arrest their conformity to the Church of Rome? For have they not been systematically taught that their choice *can* only lie between Anglicanism and Romanism?

The inevitable tendency of such facts is manifest on all hands. New customs are being gradually introduced into public worship, and an organized effort is being made to compel, if possible, the Anglican Prelates to ascertain the limits of legal indulgence in the Establishment. Altars are being dressed for the greater and lesser holydays of the year, in various colours; priests are to be seen attired in copes and chasubles and albs; incense is burnt in the time of Divine service, and especially at the Eucharist; candles are lighted, and crucifixes set up on the



altars of many churches throughout the country; the Lord's Supper is spoken of as the Holy Sacrifice; and, according to Dr. Littledale\*—no mean authority, for he is one of the learned advocates of the practice—"the ceremony of the elevation of the paten and chalice, which takes place in the Canon of the Mass . . . has made its appearance in many of those Anglican shrines where the ritual movement of the last quarter-century has made itself prominently felt." In a word, the Lord's Supper is now spoken of as a sacrifice for the living and the dead; and in a Book of Devotions largely used and highly esteemed amongst the clergy, priests are taught to *pray* before celebrating, in these words: †—"Now, O Lord, mindful of Thy venerable passion, I approach Thine altar, to offer Thee that sacrifice which Thou hast instituted and commanded to be offered in remembrance of Thee for our well-being. Receive it, we beseech Thee, O God Most High, for Thy holy Church, and for the people whom Thou hast purchased with Thy blood. And since Thou hast willed that I, a sinner, should stand between Thee and this Thy people . . . let not, through my unworthiness, the price of their salvation be wasted, for whom Thou didst vouchsafe to be a saving Victim and Redemption . . . I pray Thy clemency, O Lord, that on the bread to be offered unto Thee may descend the fulness of Thy benediction, and the sanctification of Thy Divinity. May there descend, also, the invisible and incomprehensible Majesty of Thy Holy Spirit, as it descended

of old on the sacrifices of the Fathers, which may make our oblations Thy Body and Blood. And teach me, an unworthy priest, to handle so great a Mystery with purity of heart and the devotion of tears, with reverence and trembling, so that Thou mayest graciously and favourably receive the sacrifices of my hands for the good of all, living and departed." And, *after* celebrating, they are taught to say\*—"Almighty and Everlasting God, the Preserver of souls, and the Redeemer of the world, very favourably regard me Thy servant, prostrate before Thy Majesty, and most graciously accept this sacrifice, which, in honour of Thy name, I have offered for the saving health of the faithful living as well as departed, as also for all our sins and offences." In perfect consistency with such pretensions, Auricular confession is encouraged, † and Priestly absolution is given to penitents; and prayers for the dead—which, by the way, Sir H. Jenner, in "*Woolfrey v. the Vicar of Carisbrooke*," judicially declared to be "not contrary to the Articles or Canons of the Church of England"—are offered, as a collection of such "Prayers . . . for the use of the members of the Church of England," first published nearly twenty years ago, abundantly serves to prove. By these means the people of England are being led step by step towards the Church of Rome, and are being prepared to receive the entire cycle of her doctrines. At present, no Bishop has given a sign of interference, and it would seem as if the entire bench were content that things

\* The Elevation of the Host: A Liturgical Essay. By A. F. Littledale, M.A., LL.D., Priest of the Church of England. p. 3.

† The Priest's Prayer Book. Edited by Two Clergymen. Second edition, revised and enlarged. pp. 9, 10.

\* The Priest's Prayer Book, p. 14.

† "Confession is distinctly recognized, and very extensively practised, in the Church of England, exactly after the pattern and in the very words of the Roman method."—*Christian Remembrancer*, Oct. 1864, No. cxxvi. p. 368.

should take their course! Perhaps they feel, as travellers in the High Alps sometimes do, that silence is the condition of their safety; since a word might disturb a few of the atoms around and above them, and these, gathering momentarily, might roll down in a thundering avalauche and whelm them in destruction. But even so, they must be declared guilty before God and man of being content to receive these things and their opposites as equally *legal*, without troubling themselves to pronounce them *true* or false. They register and act upon the judgment of the State to which they belong; but they either cannot or do not interpret and enforce the decrees of "another King, one Jesus!"

But Church-authority in matters of faith has never been assented to universally; and whenever it has been specially insisted on has invariably provoked a reaction in the direction of Rationalism. The history of this century merely supplies a new illustration of the law that priestly assumptions make men credulous or infidel: in the one case, a vicarious officialism is made the guarantee of everlasting life; in the other, the historical basis of Christianity is denied. The tendency towards Rationalism, however, has been fostered by the circumstances of the age scarcely less than by the condition of the Establishment. The infidelity which could be met only by Evidences of Christianity, employed the thoughts and labours of some of our best writers for many years, and thus stimulated inquiry into the grounds upon which the doctrines of the Gospel rest. As these were laid bare, and seen to be historical occurrences for which the necessary evidence was forthcoming, there were two courses thrown open to the student—either he was bound to accept the interpretation put upon

them by the Church, or to interpret them for himself with such aids as lay within his reach. In the latter case it rested with him whether to interpret them according to the ordinary meaning of the words in which they were narrated, or proceed upon the assumption that a "Higher Criticism" might evolve a new series of philosophical or religious truths out of them. It must not be concealed from our minds that in Germany many professed divines and ministers of the Gospel, who had for a long time ceased to believe in, or to preach Evangelical doctrines, eagerly caught at the historical criticism which Niebuhr and others used upon classical documents, to rectify, as they said, their position as Christians; nor that their learning and daring made a marvellous impression upon those Englishmen, and especially those English Churchmen, who came into personal contact with them, or were able to read their productions. Translations of their works gradually crept before our countrymen, and under cover of the delusion that what one man may hold and teach, another may believe and act upon, another authority over the faith of men was substituted for that of the dreaded Church. To be on the side of these learned and brave spirits was to be on the side of—what should they say?—of Truth? Such boldness in investigation and such acumen in detecting the real meaning of events could not fail, forsooth, to be the conditions of knowing "The Truth!" And thus, under pretext of true criticism, the functions of criticism were misdirected and misapplied, and a free handling of the writers of Scripture was gradually substituted for a reverential study of their statements.

The drift of the new school of theology thus started was not hard to dis-

cover. Had it not been for what St. Paul styled "the offence of the cross," these learned men would have found little reason to use their new-fangled science of interpretation. Their purpose was, and is, to explode all belief in a Divine Redeemer, who by the grace of God tasted death for every man; and to leave us our Bibles as a compilation of myths and poems, of incredible histories and bewildering prophecies, in the midst of which philosophic souls might haply discover a scheme of morals and religion fitted to make a Deist glad. The boldness of these critics has been made sufficiently notorious by the clerical writers of the volume of *Essays and Reviews* already referred to, and by the publications of Bishop Colenso—members, be it recollected, of the Anglican Hierachy, although according to *their own* theory, they have no Divine grace to exhibit, and, therefore, can have none to give to the children of men! They have already had, and may still be expected to have, humble imitators in various directions; for all men can see that—either we must revert to the spiritual Christianity of Apostolic times—or submit to a sacramental system administered by a human priesthood tracing an uninterrupted succession from Fathers and Doctors of post-apostolic times—or abjure the very idea of a revelation from God.

How, then, do we, as Baptists, stand in relation to the issues thus raised?

There are many things which we hold in common with the Christian Churches around us, and which will ensure our hearty co-operation with them in the controversies that are raised—such as the Inspiration of the Scriptures, and those truths which are compendiously styled by all Evangelical Protestants the

doctrines of grace, and the like; but what we are in search of is the speciality of our theory of Church-organization and of Christian life. We may find it in three particulars.

1. We hold that no one is to be accounted a Christian until he believes with his heart in the Lord Jesus, and makes confession of Him with his mouth; and on this account we have always refused Baptism and the Lord's Supper, as the ordinances of Christ, to those who have not offered us credible evidence that they are Christ's. In other communities, in which the doctrine of Sacramental efficacy is denied, there is—either a transmission, asserted or assumed, from one generation to another, of a right to membership in the Church of Christ, and to any sign or signs by which that membership may be recognized amongst Christians;—or such a connexion is declared to exist between all men and Christ, that the right of all to baptism, as recognizing that connexion, is maintained;—or else baptism is administered as the symbol of a connexion established and ratified thereby between the baptized and the Church for all purposes of Christian instruction and discipline. We stand alone, therefore, amongst the professed servants and disciples of the Lord Jesus in thus drawing a line between those who are the children of God by faith, and all others,—though they be bone of our bone, and flesh of our flesh,—who do not believe on the name of the Only Begotten Son of God: for we feel bound to distinguish in this way between them that differ.

The consequences of this fundamental proposition are numerous and important. Thus, to enumerate some of the more prominent—we provide against the notion of Sacramental efficacy, and consistently teach that

Baptism and the Lord's Supper are signs to all men that we, in using them, are new creatures in Christ Jesus, who depend on Him, once sacrificed for us, for spiritual nourishment and strength. We are baptized because we *are* Christians, not to be *made* such, or to *become* such; and we "eat the Lord's Supper" to declare our communion with all who are in Christ by faith in the life and grace which incorporation into Him secures. We thus trace spiritual life back to the quickening of the soul by the Holy Ghost of His own Divine and immediate power; and we make the Church of Christ to consist of *individuals*—not of families or races—each of whom is born of God, and may, therefore, be fitly spoken of as belonging to the family of God. We therefore need no priestly acts to secure our participation in the kingdom of Christ and of God, for the Father Himself has translated us out of the kingdom of darkness into the kingdom of His dear Son, and hath made us meet to be partakers of the inheritance of the saints in light. As the Church, therefore, consists of those only whom God hath thus quickened, and whom He hath called to the fellowship of His Son by the Gospel, the pastors and teachers whom He gives to that Church can have no dominion over the faith of their brethren, but may be the helpers of their joy; for the ultimate salvation of the members of the Church is not dependent on the agency of others but on their holding fast the beginning of their personal confidence in Christ steadfastly unto the end. "By grace are we saved through faith, and that not of ourselves, it is the gift of God!"

Thus then we escape the errors of Popery and Rationalism, and effectually guard against them. We are neither *made* Christians by sacra-

ments, nor by the intervention of human agency; and we do not become Christians through our own wisdom, or by the exercise of our critical skill. By the grace of God, and by that alone, are we what we are; and by that grace do we stand.

This position, deliberately taken up by our forefathers, and maintained by ourselves, frees us from the embarrassment which the upholders of Roman and Anglican, and, let me add, of all Pædobaptist theories of Church-unity, feel and confess. By restricting Christian ordinances to those who profess their faith in the Lord Jesus, we give emphatic prominence and unambiguous expression to the idea that union with Him is the sole ground of Church-membership, and that the Unity of Christians is to be realized only in the domain of faith—even the unity of the faith of the Son of God. With perfect consistency, therefore, do we regard as our brethren beloved in the Lord, all who in former times as well as in our own have believed in His name, for we declare that the condition of the Unity which the Church of Christ *has* always had, *has now*, and *will continue to have* until that which is perfect is come, is *not* identity of conviction or sameness of practice, as to the true and logical statement and coherence of the doctrines, or as to the ritual of Christianity, but faith in the Christ of God. "He that hath the Son hath life," and in Him "there is neither circumcision nor uncircumcision, Barbarian, Scythian, bond, or free, but Christ is all and in all." Uniformity is not Unity, nor is it always even a decent counterfeit of that mark of the Church; but a life possessed by believers in common, and hidden with Christ in God, has always ensured and still ensures their oneness in

Him. They are brethren, in spite of all the differences which may appear amongst them; and neither bad tempers, nor ungenerous thoughts, nor passionate words, nor railing accusations one against the other, can get rid of the fact that they are all the children of God by faith that is in Christ Jesus. We must needs deplore the "divisions" which keep those who have the "like precious faith" estranged from each other; but we are bound to recollect that, as a genuine faith in Christ is compatible with many imperfections of judgment and action, the Unity of the Church is compatible with them also. And we must always guard against everything which even *seems* to overlook that consideration; for we do not thereby make the differences amongst Christians of no account, or represent them as of trifling consequence, or refuse to trace them to the power of sin: but we rebuke all strife amongst brethren, and pave the way for conference on a common ground; whilst we thus bear testimony against the crime of weakening the bond of faith, under pretext of using some other means of making manifest the Unity of the Church.

2. We hold the sufficiency, completeness, and supreme authority of the Holy Scriptures for all the purposes of the Christian life. We neither take Scripture and the tradition of the Fathers as co-ordinate authorities; nor regard the Fathers individually, or when convened in Council and framing their canons, as having any authority to foreclose inquiry into the meaning of the revealed will of God by pronouncing their judgment upon it. We do not admit that we are bound to interpret the Scriptures as Clement, Ignatius, Polycarp, Cyprian, or any other of the earliest writers on Christian truth and usages

did; for their words have no more authority with us than the words of interpreters of our own time, and we use them, accordingly, merely as witnesses of what they believed to be the truth—witnesses who are to be heard with all the respect which their qualifications to form a sound judgment should command. They are not our masters, they are our brethren!

In every case, then, we ask, What saith the Scripture? We hold and avow that the words in which it has pleased God to communicate His will to our forefathers, to us, and to mankind at large, are to be taken in their plain and current sense; so that whenever the ordinary meaning of a word can be determined, we are always bound to abide by it, unless it be manifestly inconsistent with the scope and design of the passage in which it occurs:—for we refuse to adopt any other rules of interpretation in the case of the Bible than those we use in the translation of other writings in foreign languages, and of our own or former days. And therefore, whilst we freely use all the helps which the learned can supply to determine for ourselves "what is the mind of the Spirit," we do not feel bound to copy their example or to subscribe to their conclusions. A man may be a good linguist, but a bad logician; he may interpret correctly, but may be slow to act upon his interpretation—nay, more, he may strive to evade the plain meaning of the words before him; and the first as well as the final appeal which we recognise as Baptists is, What saith the Scripture? Show us the meaning of the Scripture, and *that* is the meaning we confess to be binding upon our consciences.

The consequence of this position is, that we refuse to be trammelled by Creeds and Confessions of faith, and admit them merely as state-

ments of what those who framed them believed to be the meaning of the Scriptures as to the subjects with which they deal; but in no sense whatever do we receive them as ruling the judgments of other Christians. We have no "Standards" by which to measure the orthodoxy of our pastors or members; no "Articles" which they must subscribe, to avoid differences of belief; no "Creed" which must be recited as a condition of being accounted Christian. It grieves us that we are not perfectly joined together with our brethren of other bodies in the same mind and in the same judgment; but we dare not acknowledge any other authority over our consciences than the written word of God. And though the most learned theologian of the Oxford movement, a few years since, denounced such a procedure as a wicked "Anabaptist" tenet, against which good Christians should be, of course, on their guard, we glory in the fact that, from the first, our body has consistently maintained against all comers that there neither is, nor can be, any authority over the faith and conduct of Christians co-ordinate with, or superior to the Scriptures of God. As against the Romanists, this principle is destructive of their entire theory of Church authority: as against Anglicans and Pædobaptists of all kinds, it is antagonistic to their theories of the authority of tradition, whether based on real or supposed apostolic precedent: as against the Quakers, it is a disclaimer of the sufficiency of the inward light as determining our duty: whilst against the Rationalists, it is the assertion of the principle that Revelation must determine our thoughts, and not our thoughts determine Revelation.

3. We hold that the Holy Ghost is the Witness, both to the faithful in Christ and to the world at large, of the

truth contained in the Scriptures; so that, as it is His function to teach us all things, and to enable us to discern their spiritual uses, by His perpetual presence in the Church of Christ, He is the One but All-sufficient guarantee of the diffusion of the truth, and of its final supremacy over the consciences of all men. And, therefore, our expectation of the ultimate union of all true believers, and their cordial co-operation meanwhile in all things wherein they are agreed, depends on the grace which He conveys from the Father through the Son. We shall consciously become one with each other as we live in the Spirit and walk in the Spirit; and the consciousness of our perpetual dependence on Him will not only serve to endear His ministry to us, but to stimulate our desires that all who name the name of Christ be also filled with Him. A life of such holiness and love will outlast the cavils of a hostile world.

The Communion of the Holy Ghost, then, realized by each member of Christ's body, the Church, we hold to be the condition of that Church's purity, and strength, and triumph; and it is for us, my brethren, to assert that truth. "He that believeth on the Son of God, hath the witness in himself." "Ye have received, not the spirit of the world, but the Spirit which is of God, that ye may know the things that are freely given you of God." "HE shall reprove the world of sin, and of righteousness, and of judgment."

Rome points to her wide-spread communion, her external observances, and a continuity of usage, as proof of the existence of the Church of Christ according to His promise; others betake themselves to the same class of (miscalled) evidences that the Church has not failed, and cannot fail; be it ours to point to the

operation of the Holy Ghost in the hearts of the faithful as the only true sign of the continued existence of the Church, and as the only earnest given them of the ultimate ascendancy of the truth, and of the accomplishment of those promises on which we have been caused to hope. For

our Lord's words concerning the Comforter fall on our ears to-day as a promise and a prophecy,—“ HE shall glorify Me.”

May HE evermore keep us in the lively recollection of the fact that “if any man have not the Spirit of Christ, he is none of His !”

## MUSIC IN THE CHURCHES.

*Concluded from page 654.*

We have before us the Weigh House series of Congregational Church Music, designed, as the title states, for “the service of song in the house of the Lord.” The Weigh House congregation, as some of our readers are aware, has been identified, ever since the commencement of the last century, with the laudable attempt to improve the quality of the singing in the worship of the sanctuary. This is not the first occasion on which a collection of music has been made for the use of the congregation worshipping there. In 1730, it appears from the preface to the present work, a tune-book was published containing 200 tunes, besides anthems and other pieces, and dedicated “to the gentlemen who support the Friday lecture in East Cheap, and for a course of years have encouraged psalmody.” It is pleasing to find that the same interest which was taken in the good work by the congregation in the days of old, appears to be manifested by the worshippers in the neighbourhood of East Cheap now. The Rev. Mr. Binney, to whose personal influence we imagine much of the credit of the undertaking must be attached, has taken a warm interest in its success, and in the preface to the pre-

sent edition states in the following words the principle upon which it has been compiled:—“That is the truest and best music which most efficiently and to the largest extent unites all in calm, solemn, public praise.” We cordially indorse this principle as the only sound and proper one on which to proceed. The average musical capacity of our congregations must be accepted *as a fact*, and the quality of the music used should be adapted to that capacity. We have no right to make congregational praise *practice*, musically speaking, for the congregation. The practice ought to be gone through elsewhere, and its results be acknowledged and provided for in the music introduced into our worship.

The new edition which has just issued from the press contains 300 tunes, 46 chants, and 44 anthems, and is published in vocal and instrumental scores.

We heartily recommend this work to the notice of our readers. The music appears to have been compiled mainly upon the principles maintained in this paper. The devotional spirit has been preserved; there is a fair variety, and most of it is practicable enough for all ordinary congregations. We certainly could have

wished that the compilers had aimed at procuring some specimens from the highest order of composition. As we before remarked, this would not necessarily involve any difficulty in their execution. It seems a common impression, that the better the music the harder is it to sing; but by those who are acquainted with the higher class of musical works this impression is known to be an erroneous one. The *Dona Nobis* from Mozart's Twelfth Mass is a most beautiful composition, but it is the very acme of simplicity; and there are other strains from the same mass, and from others of Mozart and Haydn, which might easily be adapted to metrical hymns. But while regretting that in place of some of the *new* music inserted, and a few of the old traditionals (Wells, for instance) which might well have been spared, the composers did not think it right to aim higher, and procure the very best music that was to be had under the conditions which they had themselves laid down, we cheerfully admit that they have done their work remarkably well, and have produced a book containing very few meaningless and unperformable tunes (we mean in the sense of their not being likely to be performed); and this, though only a negative advantage, is a positive blessing, compared with what we find in most of the collections now current. The character of the music generally is *good*; the psalm tunes comprise many of the old favourites, and some new ones above the average; and while the anthems and chants are unequal in their character, some of the former may be ranked very high as musical compositions, while of the latter there are so many good ones that there need be no excuse for any congregation which adopts the series ever being obliged to listen to a bad one.

And now, in referring to the manner in which the music can best be sung, we shall start with the remark that a great deal must depend upon the leader. Whether he be a precentor or an organist, much of the responsibility of the success or failure of the service of song, rests upon his shoulders. He has the choice of the tune; with him lies to draw it through, or tear along with it; he must indicate the loudness or softness of the tone in any particular verse; and, if he be a precentor, his peculiarities of voice or expression, especially if they happen to be bad ones, are sure to be caught up and imitated by the bulk of the congregation. No man ought to lead the praises of any people who is not an educated musician; one who understands music, and who is not, in addition, able to *express* with his voice what he knows in his mind. We think this matter has not had sufficient attention in our dissenting places of worship. Anybody who can bawl out a tune loud enough to be heard at the other end, and will be content with a limited number of pounds per annum, has been thought good enough to take upon himself the office of chief musician, and lead the praises of the sanctuary. And, as it is an established principle that no idolator ever rises above the ideal of the god he worships, so is it true that no congregation rises above the level of the precentor they appoint; and the result is, what we witness *now* occasionally even in this great metropolis, and what, a few years ago, was more often witnessed still, the song of praise converted, or perverted, into a succession of discordant noises and unmusical sounds, exercising a repellent influence on any chance comer who may stroll into the House of God out of curiosity, and disgraceful to the church in which they are heard. Why cannot



the authorities in our dissenting places of worship understand that noise is not music, and be induced to search out for this most important office of leader some one who comprehends its duties, and can discharge them efficiently. If it be replied, that it is very difficult to find such men, we answer that the supply would certainly follow the demand; and we believe that the great reason why we have had so many years to put up with such an indifferent body of precentors is because the great mass of our congregations, as represented by their ministers or deacons, have been willing to put up with mediocrity, or worse, when, by a little exertion, they might have secured the services of a superior body of men. Sometimes a man is continued in the position simply because he *is in it*, and nobody likes to be the first to move in turning him out; at others, some worthy deacon notoriously unfit for the post, has offered to take it, and nobody would think of saying no, and so offend his deaconship, because he is such a nice man, and a good Christian. People forget that a man may be a very good Christian, and a very wretched singer; in fact, we may state as a result of our experience, that the two characters are generally joined in one man. A little moral courage and firmness in the executive, and a resolute determination to appoint (except temporarily), none to the office who were not properly qualified both by nature and education for it, would soon cause a revolution in the fitness of our leaders. They would do in this department of science, what they have to do in every other department, viz., fit themselves for the discharge of the duties belonging to it, by the expenditure of a little time, attention, and labour.

The advantages of an organ in church music, are many and ob-

vious. In the first place, it supposes the possession of some considerable amount of musical knowledge for a man to be an organist at all, and you have, therefore, a guarantee that he has the necessary qualifications for a leader, which you do not possess in the case of a precentor. Then, of course, that dropping of the voice is avoided, which produces such a dismal effect in our worship of praise, so noticeable when there is no instrument to sustain the sound. Further, it adds *that* to the melody which would otherwise often be omitted altogether, viz., its proper corresponding harmony. And the last thing in its favour we would mention is, that it is much easier for a man playing an organ to keep the right time and tune in opposition to all the mistakes and perversities common to congregations, than when he has nothing but his voice to trust to. And it is to these advantages among others, we must attribute much of the superiority of the singing in the churches of the Establishment over that of our Dissenting congregations. There can be no doubt that, as a rule, this superiority does exist; and we really think it is time the Nonconformists as a body turned their attention to the matter. Many people are attracted to and retained in a place of worship by the excellence of the music performed in it; and, although this is not *the* great object of praising God in His temple, yet, when we reflect upon the known difficulty of inducing the great mass of our population to attend regularly a place of worship at all, it must be admitted to be an object worth making an effort to secure. Many have been drawn to God's house to listen to the music, who have ended by joining heart and soul in singing His praises themselves. It must be more Christian-like, more wise, too, to make the worship of our King attractive rather

than repelling to the stranger who comes within our gates.

Much of the beauty and accuracy of the performance must rest with the congregations themselves. We wish we could impress upon all who attend a church or chapel the vast importance of doing this good thing well. They will take pains to make themselves proficient in their business, or in the management of their household; they may be adepts in all sorts of cunning work in embroidery or fine linen; they will toil to make their children as wise as themselves in all that is necessary to bring them on or push them forward in the *world*. Why cannot they devote a little time and attention to make themselves proficient, and bring their children forward, in things which concern their interests and God's interests in the *church*. Almost the only part of the service (in Dissenting congregations at least) in which the people *can* join, is the psalm, or anthem, or chant, and this single thing they take little or no pains to do properly or well. Is it not a melancholy fact that many of our Christian brethren and sisters never see their music score, except when they want to use it in their places of worship. And there is an injury done to themselves by this neglect. Every person ought to know his part so well before he attempts to sing it in the House of God, that he will be able to join in the praise without making an effort in reading it. If he does not, he is very apt to miss the spirit of the language while he is struggling with the difficulty of the music. We have ourselves heard most painful mistakes made by one Christian friend, in his vigorous attempts to sing his part at sight—mistakes we mean in the words,—such as substituting “sin” for “peace,” and “woe” for “joy”—in such a manner as plainly to

prove, that although he had been able to conquer the music, all his mind and soul had gone into *that*, and there was none of them left to join in the *praise*. We think it of great importance to practise out of the church all the music we are likely to sing in it. It is worth, spiritually considered, all the time, and trouble, and study, any of our readers may give to it; and if there be any too long fixed in their old habits to conquer them, or to learn, after having for so many years had their own way,—well, good friend, don't be offended at the suggestion, but have you no children, or younger friend, whom you can exhort to be more industrious than you have been, whom you can induce to begin the study and practice of sacred music? Train up your children in the way they should musically go, and when they are old, they will not depart from it.

But perhaps the greatest improvements to be looked for in connection with congregational singing, must be expected in connection with the Sunday School. “The poor ye have always with you,” must be true (in this dispensation at least), to the end of the history of the Church, as of that of the body politic. And who is to instruct the poor in music, while this accomplishment, even among the middle classes is looked upon not as an essential part of every child's education, not included in the daily round of duty, but regarded as one of the articles described as “*extras*,”—that is, an extra demand upon the pupil's time and the parents' purse. How are the poorer classes in our churches to learn to sing? We can but suggest the Sunday School as affording the best field for this most desirable consummation to be effected. It is well known that the great majority of church and chapel worshippers is composed of those who received their first impressions in

religious things in the Sabbath School; and it is probable that if the organists and precentors would make it a point of duty to give an hour or so every week to the scientific instruction of the children in music, they would be doing more to effect an improvement in the future of congregational singing than by any other means, ready to their hands, they could possibly achieve. It would even be worth while for the authorities to pay a small sum weekly to some competent person, where the usual leader could not spare the time, to attend and give these lessons; and younger members of the musical profession might, if they could induce a few schools to adopt the practice, make this a very acceptable addition to their income. Children, as a rule, learn music easily; and, when once learned, it is a science they rarely forget.

From what has been said, we must not be supposed to assert that things

are as bad as they were twenty years ago. No doubt there is great cause to rejoice over the fact, that a considerable improvement has taken place of late in the matter of public praise. But neither is there room for question that much more is to be done, especially in our dissenting places of worship, before congregational singing can be regarded as what it ought to be. We do long to see the day when in all our churches all shall feel alive to the vast importance of this portion of our worship; when all shall be able to take their several parts in the music effectively and well; when none shall mar, by discordant noises or unseemly silence, the soul-elevating effect of the hymn of praise, but the churches on earth shall emulate the glorious example of the church in heaven; and with one heart, and one soul, and one *voice*, sing the praises of God and of the Lamb.

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## OUR FATHERS.

BY B. EVANS, D.D.

THE period over which this notice will extend was one of protracted struggle and conflict. Society had risen from a depth it is difficult for us fully to realize. Liberty had gained many hard-fought battles—first from Fudalism, then from Imperial despotism. Commerce had enlarged her boundaries, and met the growing wants of the nations by exploring other lands, and returning laden with their wealth. Literature and the Arts were refining the taste, and purifying the various sources of enjoyment; whilst Religion was emancipating herself from the gravecloths in which she had been bound

for centuries. The Tudor dynasty, though wielding the most despotic power, could by no means check the rising spirit of liberty. The seeds were sown during the reign of the last of these, which, not only germinated, but grew with some rapidity under the first of the Stuart line, and the harvest of which was so disastrous to his successors. A succession of able men had filled all the departments of the State—Wolsey, Cromwell, Burghley, Walsingham, and others—who, however hateful their diplomacy and despotic their authority, were still men of no ordinary character. Later still there

was a higher and nobler class, the contemporaries of the early founders of our body. The statesmen of the Civil War and of the Commonwealth were men to whom Englishmen may point with the purest and loftiest satisfaction as the founders of England's liberties, and as shedding a lustre on our national history. Their principles, their actions, their noble sacrifices, their perils in resisting royal hypocrisy, and the tyranny of a heartless monarch, laid the foundations of that structure of civil freedom, in which we can now repose without the slightest feeling of alarm.

But our business is mainly with the domain of mind and morals. Vast as the importance of political liberty may be, this is not the place, however tempting the topic may be, for its discussion. Contemporary with "Our Fathers," in the middle and latter part of the period over which this sketch has led the reader, were men of the very highest mental power and moral worth. With these they had to mingle. In the academic hall they were trained together—in the field of controversy and in the various walks of literature and social life they often met. Not merely one, rising like some mighty mass of granite in the midst of a vast plain, alone in its solitary majesty—but in all the departments of thought there were many. It was an age of true greatness. For a moment we detain the reader with a sentence or two before we enter on the staple of this paper. In mental science, Bacon, Boyle, Locke, and others, had opened new fields of precious and abundant wealth in the world of Mind, and smoothed the way to its possessions. In the regions of poetry, the master-minds of English verse had shed the splendour of their genius. Shakspeare had written; "the old man eloquent" had sung the woes of "Paradise Lost" and the grace and glory of "Paradise Re-

gained;" whilst Ben Jonson and others had produced those wondrous specimens of poetic power which lose no interest by age, and which will challenge, and easily secure, the admiration of future generations. Walton and Lightfoot, Castello and Poccocke, Usher, Selden, Poole, and others, had greatly enlarged the circle of Biblical Science by their rabbinical and linguistic studies. Barrow, Taylor, Hall, Sibbs, and a host of devout men in the Anglican community; and Owen, Howe, Baxter, Bates, Charnock, and a long list of illustrious men in the Nonconformist bodies, had invested the pulpit with sanctified power, and by their many and varied works had enlightened the nation on all the vital questions which can touch the interests of both worlds. Our obligations to these men can never be over-estimated. Over a wider and still wider circle their influence is extending. Their works are an imperishable monument of sanctified learning. Their failings were those of the age. We can overlook them in the massive grandeur of their thought, and the moral beauty of their teaching. Being dead, they yet speak. Indeed, the spirit of the truly great never dies. It is ever re-acting on us, moulding our characters and regulating our lives. None were more ready than "Our Fathers" to recognize their claim, whilst they cheerfully paid no niggard tribute to their greatness and moral worth. Nor would the tone of modern theology be deteriorated, nor the power of the modern pulpit be impaired, if the rising ministry would hold more frequent and intimate converse with these "old Masters" in the Church of Christ.

In all the elements of moral greatness, the Fathers of our body would bear a comparison with the noblest and best of the men of this remarkable era. Not a few of them

were men of severe mental culture and rich and varied attainments. In all the learning of the times they had been fully initiated. Trained from their earliest youth in the schools of Oxford or Cambridge, they drank deeply at the fount of sacred and classic lore, and carried away with them the approbation of their tutors and the honours of the senate. In the pulpit and in the camp, in the world of literature and in the thorny field of controversy, their power was acknowledged and their influence felt. Some, it is true, rose from the lower circles of life, and struggled to overcome their own conscious deficiencies by hard study. They were not so cultivated as some, but none of them were ignorant. They might want polish, but they had massive power. The graces and refinements, which only early and protracted culture can secure, might be wanting, but they unfold in their works and character all the elements of Christian manhood. With more light, and possessing of more knowledge of the Saviour's kingdom than the most illustrious of their contemporaries, they were the vanguard in religious progress, and with the loftiest heroism bore the hostility of saints and sinners from fidelity to their deep convictions. The all but inspired genius of a Bunyan, the laborious productions of a Keach, and the saintly purity and inflexible principles of a Kiffin, surround their names with a halo of no pale lustre.

Their religious experience was of the deepest and most solid kind. The origin and growth of their spiritual life was marked by more of the storm and the earthquake than the gentle and the calm. It had, in many instances, all the elements of the grand and the terrific. They had to pass through suffering and trial of no ordinary character. The internal conflict was often protracted and in-

tensely severe. Was it the result of circumstances, as more or less it was the characteristic of that age? Was it not in harmony with God's moral government? In all ages has He not by discipline fitted His servants for their special work? So here. The test of their sincerity and the power of their consistent example were to be uncommon, and the infancy of their spiritual life was to fit them for it. They were to be giants, not dwarfs: men of noble bearing, not shrinking at shadows, or wailing, like spoiled children, over the loss of trifles: the living examples of the power of Christ's truth to sustain and elevate, in the prison, in the pillory, or at the martyr-stake. "The Pilgrim" of Bunyan is only the embodiment, in many respects, of the "Grace abounding." The cry of "the wrath to come" was heard by many ears, and the thunder of Sinai penetrated and echoed in the deep recess of many hearts. They knew the terrors of the law. They felt the power of the world to come. Religion with them was a reality. Heaven and hell were terrible or intensely attractive things. They all but saw, and certainly felt, their influence. An ever-present God was always seen. Around them they saw the hosts of darkness. Under every attraction they saw danger lurking, and spiritual life with them was a real conflict. The immortal dreamer was only the exponent of the experiences of others when he said: "*Oh, the diligence of Satan! Oh, the desperation of man's heart! Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, with great guilt and fearful despair. Then getting out of my bed, I went weeping into the fields, but God knows with as heavy a heart as mortal man, I think, could bear; when, for the space of two hours, I was like a man bereft of life, and as past all recovery, and*

as bound over to eternal punishment." "Sometimes I have thought I should see the devil, nay, thought I have felt him behind me, pull my clothes; he would be also continually at me in the time of prayer to have done: 'break off, make haste, you have prayed enough, and stay no longer,' still drawing my mind away." A more striking case he mentions in the same work, and says, "I have not yet, in twenty years' time, been able to make a judgment of it; I thought then what here I should be loath to speak. But verily, that sudden rushing wind was as if an angel had come upon me."\*

It would be easy to fill pages breathing a similar spirit, and unfolding the same spiritual conflict. The solution of this some may find in an excited fancy or a morbid imagination; to us it indicates the vivid conception they had of eternal realities, and the intense earnestness with which they sought to realise them.

The basis of all their moral excellencies may be traced to their attachment to the Divine word. Bowing implicitly to its authority, they felt its sanctifying and elevating influence pervading their whole nature, and moulding their life. Drawing their holiest and loftiest inspirations from this sacred fount of spiritual life, they were invigorated by its verities, whilst the glowing promises of Christ shed light upon the darkness with which they were frequently surrounded, and gave joy and peace in the hour of severest trial. In their dreary dens they could say, "*Though I may be rolled into dust, yet there is a promised approaching glory that God will most certainly bring forth out of these great deeps with which we are now encompassed.*"† Bunyan, too in his damp prison-

\* Works, vol. v., pp. 19, 27. 1855.

† A. Chere in Jail. Works, p. 176. London. 1668.

house, said, "*I have had sweet sight of the forgiveness of sin in this place. O, the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God the Judge of all. I have seen here what I never can express. I have felt the truth of that Scripture, 'whom having not seen ye love,' &c.'*"\* "The Oracles of God" ever sustained them. Enriched plenteously by its glorious truths, they could smile whilst their enemies were infuriate; they could be happy in the pillory or the stocks, "seeing Him that is invisible."

Nor was this all. In everything which had to do with religion in its public aspect and external form, the Book of God was their only rule. With them, Councils and Fathers had no weight, Convocation and Synods no authority. To the law and to the testimony they ever appealed. In this they were above their fellows. Their separation from all other religious organizations was based on this. Adherence to it exposed them to the fury of monarchs, the wrath of pampered prelates, and the senseless denunciations of various sectaries in their struggles for power. In the fullest sense, in one higher and more true than when used by its first utterer, the Bible, and the Bible alone, was the religion of Baptists. In their Confession of Faith, in their public ministry, it stands alone as "*the man of their Council and the guide of their feet.*" Judging from the specimens which have been handed down to us, their sermons were very rich in scriptural illustration. It would be an easy task to select from their works an admirable practical exposition of many portions of the Old and New Testaments. Criticism is not abundant, but the teaching of inspired Scripture is clear and impressive. "Show us that your practice, your

\* The Pilgrim, Intro. p. 54.

church polity, your teaching, is in harmony with the Scripture," they said to their opponents, "and we will believe." True it is, they did not always interpret its pages aright; but the mistakes into which they fell, and the practices which some of them adopted for a season, sprang from their deep, their intense reverence of Holy Scripture. In some instances the letter rather than the spirit, the accident rather than the essence, was enforced. But in all these they were enforced as the teaching of inspired men. Upon traditions they would suspend nothing. The practices of the past had no weight only as they were invested with the authority of Jesus. Upon this rock they stood, and with a calmness, the result of the deepest conviction, proclaimed the sole authority of Christ, in His Church and His Word, as the only rule of faith and godliness.

Inseparable from this, indeed, as logically springing from it, was the doctrine of "soul liberty." With conscience they allowed no interference. Freedom of thought, the unrestrained utterances of religious convictions, was their boast. For this they ever pleaded; for its maintenance they suffered. The authority of monarchs, union of Church and State, and the baptism of babes violated this cardinal truth, and hence they reprobated them. Their connexion was unholy, and injurious to the Church of Christ. The latter was a voluntary association, the result of deep and intelligent conviction of the truth of the Saviour's mission, and the equity of His claim on their individual homage and service. It marked their teaching from the first. The doctrine of "soul liberty" was a novelty; its enunciation shocked the Episcopate, called forth the thunder of the Presbytery, and aroused the anger of the secular

Government. It impeached every ecclesiastical system, and subjected to reform the teaching of all sects, doubted the right of Government to punish error, and of the civil magistrate to enforce the observance of both tables. The boldest reformers admitted the right of the monarch to interfere with the Church. It was his place to guard the truth and to punish error. It was held by Separatists as well as Romanists; by the Nonconformist as well as the Episcopalians. Only from the hiding-places—the upper rooms, the woods and the glens to which our forefathers were driven was the cry for liberty of conscience uttered. To deny their claim is only to betray the profoundest ignorance of the simple facts of history. Before Williams wrote his immortal pleas denouncing the "bloody tenet of persecution"—before Milton or Locke had shed the splendour of their genius around the domain of conscience—before Bishop Taylor had pleaded for the liberty of prophesying, or Barber, Bouchier, and others, had issued their indignant protest against religious persecution, and urged the examples of Turkish and heathen magistrates on Christian Governments, as breathing a spirit of toleration they would do well to imitate, it had been promulgated by the early founders of our body. Despised, hated, hunted from place to place as men whose principles were dangerous to morals and destructive to society the truth has been recognised as the only one consistent with God's claims and human obligations. It is true, that the descendants of men who disowned them are now recognising their claim as the great benefactors of the Church, and as having placed within their hands a principle before which spiritual despotism cannot stand.

But that which gave beauty, consistency, and power to all this was

their eminent *prayerfulness*. True it is, the public services, during a part of the time over which this notice extends, was marked by this. Prayers for an hour, on ordinary occasions, were common; on extraordinary ones, longer still. Into this practice, no doubt, they were drawn in common with others. It is their inner circle specially to which we refer. There it was an element of their daily life. There was a breadth, an earnestness and power about it, which made them great. Everything was sanctified by the word of God and prayer. It was not a cold, formal thing—correct but lifeless, clear as the iceberg, and as destitute of life—but a burning fire, which diffused its light and heat around them. With them it was a mighty power, rousing all the energies of their spiritual nature, and leading them to repose with unshaken confidence on God. In its efficacy they had no doubt. Hence, to the Throne of Grace they ever repaired. Counsel was sought there in all matters. When troubled or alarmed from apprehended dangers, they found refuge there. From the closet they came forth glowing with hope, and strong in holy confidence, to meet their enemies, and enter on this world's conflict. Could it well be otherwise? Did not the circumstances in which they were placed lead to this? Cut off from the fellowship of others—isolated from the fellowship of the professed Church—insult, suffering, imprisonment awaiting them everywhere—their only refuge was God. Prosperity, the affluence of this world's good, is more dangerous to spiritual life than the opposite. Persecution has slain its thousands, but worldly pleasure its tens of thousands. The storm that howled around them only gave vigour to their faith, and led them to more entire dependence on Christ. From man they retired to repose

with all the entire earnestness of their nature on the promises and truth of their exalted Lord. Examples of this intenseness have already been noticed; and no one familiar with the life and practical writings of our Fathers can fail to feel that they regarded this duty or privilege with a fervour which nothing could cool, discharged it with a constancy which nothing could interrupt, and found in it a comfort and a joy which trial and imprisonment did not weaken, but rather augmented. Happy would it be for the Church if this spirit was realized now!

Perhaps we cannot better describe most of these men in a single sentence than by saying that they were men of one object. It filled their minds, absorbed their affection, and gave a character to their whole lives. From it nothing could turn them. The sneers, the abuse, the hostility of the world never moved them. In the stocks and in the dungeon, in the family and in the sanctuary, it rose with commanding majesty above everything else, and coloured, with its own celestial grandeur, their social and public life. Upon some matters they differed in opinion—various shades marked their ecclesiastical platform—but on this there was no discrepancy. Their union was complete. To make known the Saviour, in all the unutterable dignity of His nature and the glory of His person; to unfold the completeness of His sacrifice and the fulness of His love; to bring the guilty to His feet for pardon, was the great end of their life. In Bunyan it glows with all the ardour of a seraph. Without the liberty of making known the Saviour, personal freedom was not desirable. "At the end of three months, if you do not submit and go to church," said his persecutors, "to hear Divine service, and leave your



preaching, you must be banished the realm; and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, you must stretch by the neck for it." "As to that matter," said the heroic sufferer, "I am at a point; for if I were out of prison to-day, I would preach the Gospel to-morrow by the help of God." Like Paul, they felt that a dispensation of the Gospel was given to them, under an untransferable obligation they were laid. The public ministry of most was full of Christ. With equal fulness, if not with equal burning power to that of the great dreamer, you will find the work of Christ the staple truth in the ministry and practical works of Blackwood, Collins, Dell, Keach, Kiffin, Chare, and others. Around the Cross their sympathies gathered—over everything else they raised it; behind it they ever retired, that not a single ray of its glory might be weakened, much less obscured. As with a giant arm they smote every stronghold that exalted itself against Him. They follow the sinner through all his windings; into the dark recesses to which he has fled they carry the light of truth, and leave him not till, trembling, helpless, and penitent, they place him before the Cross and say, "*Behold the Lamb of God, which taketh away the sins of the world.*" That this should be so excites no surprise. "Where much is forgiven, they will love much." To the operation of this principle may be traced the intenseness with which many entered into the civil war. It nerved them in moments of danger, and inspired them with that indomitable courage which scattered the chivalry of England like the chaff of the summer thrashing floor. With them it was a holy war—not a struggle for political power—as for God and His Church. Anglican despotism had

been crushing. The dark shadows of Popery were looming in the distance. The tendency of the Government was manifest. The reign of terror had begun. Virtue, patriotism, and true holiness, were consigned to the gloom of the Tower, or to suffer fines and exile. The rising spirit of civil liberty was the dawn of hope. Around it they gathered; for the holiest purpose they entered into the struggle. The saintly Kiffin, as captain or major, could lead his troops of praying and preaching soldiers. "The holy" Major-General Harrison could enter the thickest of the fight from the circle of subordinates gathered for prayer, and with the voice of the Psalmist, "Let God arise, and let His enemies be scattered." The recognition of this fact will throw light upon many phases of their character, and give a solution to much that may otherwise be obscure. Their own experience had enthroned the Saviour in the high places of their affections. They had felt His preciousness, and with quenchless zeal they lived and laboured to extend His triumphs, and widen the empire of holiness, and righteousness, and truth.

Of the lives of some of these, history has preserved but little. It is only of small moment. The sources of the most potent agency are often the deepest hidden. The agencies which convulse nature are unseen: so these have stamped the impress of their own nature on the national thought and feeling. Upon the Church and its teaching their influence has been elevating; and though no chronicle records their names, or marble monuments perpetuate their fame, still they live, and the circle of their influence is daily extending. The harvest of holy and spiritual fruit is ripening. Every year will augment this. Only will their triumph be complete when the

secular power shall relinquish its hold on the sceptre of Christ, when the Church of the living God shall deter from its fellowship all but professed

disciples, and when the supremacy of the Saviour and the word of His truth shall be owned to the exclusion of all others.

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## AN EPISODE IN ULRIC ZWINGLI'S LIFE.

A PAPER FOR THE YOUNG.

*Continued from page 677.*

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### CHAPTER III.

MIDNIGHT is past! The great bell begins to send its deep tones through the still calm air. Soon the other bells join in solemn chorus, as they usher in the ceremony of the "Angels' Consecration." The wide portals of the church stand open, and the delighted crowd is inundated with floods of light, as it pours into the sacred edifice, and surrounds the altar of the Virgin. Unlike the wife of the humble carpenter of old, *this* Mary is arrayed in golden robes, a crown of diamonds glitters on her brow, and at her feet a pile of precious gifts from kings and princes dazzle the eyes of her worshippers. The building is illuminated by thousands of coloured lamps, whilst the pictures upon the walls and ceiling appear endued with life in the flickering light. Many a well-known banner floats from the galleries, which seem in danger of breaking down under the weight of the illustrious guests, and the aisles are speedily filled with thousands of pilgrims.

Ave Maria! Ave Maria!—Oh! humble Virgin, if thou canst look down from heaven, wilt thou not veil thine eyes in sorrow? All voices praise thee—the worship is all thine! Yet not quite all. There is a mark on the steps leading to the altar, where it is said that our

Saviour left the prints of His fingers, and thousands of hands are now thrust into these mysterious indentations, and thousands of hearts derive vain comfort from this act of mere idolatry.

The Prince Abbot ascends the steps; his snow-white tabard is embroidered with silver, and the pilgrims gaze with admiration upon his noble form. The great organ, combined with numbers of other instruments, pours forth a solemn peal, whilst the voices of the choir float sweetly from yonder gallery. All influences unite to charm and impress the senses! The waves of music roll majestically through the vast vaulted building—the clouds of fragrant incense rise, whilst the priests bow before the altar—and the crowd, almost overpowered by the scene, prostrate themselves on their knees, and beat their breasts! The mass is celebrated.

But now follows a solemn pause; each bosom draws a new breath, and every eye is raised to the pulpit, which has just been ascended by a simple Benedictine monk. His face is deadly pale, but beams of almost supernatural light emanate from his solemn eyes. A whisper runs through the church. Who is this man? It is Ulric Zwingli, the new preacher to the pilgrims. But listen! Is

this the language of a worshipper of Mary?—

“God is a Spirit. Those that worship Him must worship Him in spirit and in truth!

“Cease from vain sacrifices! The sacrifice of God is a broken heart and a contrite spirit.

“Why pray ye to the Virgin? There is none other name given unto men, under heaven, whereby they may be saved, but the name of *Jesus Christ*. The Son of Man *alone* has power to forgive sin. *He* is your great High Priest—*He* daily intercedes for you within the veil—*He* is the way, the truth, and the life!

“Away with your costly gifts! Give them to the poor, and ye have given them to Christ. *He* asks your hearts, and not your gold. No money can *purchase* your salvation—it is free—it is offered without money and without price. None can give it but the Son of God alone, and He can give it everywhere.

“Return to your homes! Behold He is with you always—He is your only and all-sufficient hope on earth and in heaven!”

Thus gushed forth the inspired words like streams of light from the preacher's lips. Higher rose the holy strain. Deeper the man of God descended into the depth of love and truth revealed on Calvary; and what God's Spirit had shown to Zwingli in the long night watches—what the voice of nature had whispered to him on the mountain top—he now proclaimed, fearless of sneers and frowns, —fearless of bondage and death, for the Spirit of God spoke through him.

Never had the walls of Our Lady's Church echoed such language! The

very air seemed to hold its breath! No breeze stirred the banners—every sound was hushed! The people forgot to handle their rosaries—the irksome heaving and waving, which so often deprives the Catholic worship of its most solemn attributes, had ceased. No foot stirred—no voice was audible save that of him upon whom every eye was rivetted, and from whose lips dropped the joyful tidings of, as it were, a new Gospel, and who uttered words of eternal life.

And Zwingli's words fell upon good ground. The first stone was laid for the temple of true worship—the first spark was kindled—the people began to *think!* Many were startled by this new doctrine, so unlike that of their fathers. Many began to wonder whether, after all, pilgrimages and fastings, costly gifts and dearly-bought scraps of paper, were able to save *immortal souls*. Many carried their offerings out of the church, sold them, and gave the proceeds to the poor; whilst numbers returned to their homes, saying, “God is everywhere, and can *save* everywhere. We need not come from afar to find Him!” And though envy and hatred raised their heads in proportion as truth and light triumphed, still the good work was begun, and was to be sealed by God.

When the evening was come—and the crowd had dispersed—when the sun had set, and the silver moonbeams glittered on the waters of the fountain—then the abbot took down the board from over the church portals, and whispered, “I thank Thee, oh, God! for this day Thou hast consecrated thy church afresh!”

## CHAPTER IV.

NOTWITHSTANDING, however, the broad daylight which streamed down upon the convent, and for a time illumined the souls of its inmates—notwithstanding Zwingli's preaching and example—Einsiedeln remains to this day dedicated to the worship of the Virgin Mary. There is much in the mysterious providence of God which we cannot understand. Perhaps had Zwingli remained at the convent for a longer period, he might have broken its golden chains for ever; but God had destined him for a wider sphere of labour, and had placed him there only for a time, to gather strength for the coming battle, and then he was removed to the Cathedral of Zurich.

There, in the old minster built by Charlemagne, whose statue still gazes from its towers upon the lake and the lovely valley of the Limmath, Zwingli first reared the torch of the free Gospel. Zurich, beautiful Zurich, is the cradle of our Swiss Reformation. There, with a firm, though gentle hand, he removed one by one the strongholds of superstition, replacing them by a purer system of worship. There he opposed the covetous monk Samson, who came from Rome to sell "indulgences," and having amassed a *cartload* of golden crowns, now approached the gates of Zurich. But Zwingli presented himself before the Council, and his eloquent pleadings prevailed against the vindictive man, who, invoking the plague from heaven upon the town, left it without having sold a scrap of paper.

The plague came!—not in answer to the monk's impious prayer, but as a natural consequence of the neglect of sanitary precautions.

Zwingli remained at his post. Day after day, night after night, he

spent in visiting the sick, and by his very presence carried hope and comfort to the hearts of the sufferers. He bent over the dying, bidding them trust more to the Christ of Heaven than to the sacrament which he administered to them—bidding them rest their anxious souls on the Saviour's promises—till they died with a smile!

At last his strength gave way. When the plague began to abate Zwingli lay down, as he believed, to die! But the champion of the cause of God could not be spared as yet. The Angel of Death passed him by, but laid his cold hand on Andreas, Zwingli's youngest brother, his joy and pride, one of the loveliest youths of Switzerland.

From the balmy heights of his mountain home the loving Andreas had descended to nurse his brother; and when his work of mercy was complete—when health and strength began again to course through Zwingli's veins—Andreas bowed his head, and died.

But the Lord, who took to Himself this beloved brother, provided Zwingli with a new and sweet comforter—a noble, loving wife.

At the sick-bed of her child, he first met with Anna Reinhard, widow of Hans Meyer, of Knonau, one of the most beautiful and highly-accomplished of women. Zwingli had long thought of endeavouring to set aside, by his own example, the enforced celibacy of the priesthood; and when he beheld the gentle face of Anna Reinhard, bending with a mother's anxiety over the little bed—when he gazed upon those beautiful eyes, now wet with tears—a new feeling rose in his heart, and he felt that he had *found* the woman of his love.

Nor were his sentiments unanswerd. Anna had long looked up to him as her ideal of a Christian man, whilst her little son Gerold loved Zwingli with that ardent admiration which has such a mighty and beneficent sway over the young soul; and ere long the word was spoken which bound them together for ever. In the garden of the Convent "Seldenau," where Anna often visited the holy sisters, and joined her rich pure voice to those of their choir—in a green bower, overshadowed by honeysuckle—Zwingli offered her his hand and heart. He was accepted, for Anna Reinhard possessed abundant courage and energy to surmount the trials and difficulties which such a step entailed; and henceforth she had but one joy, one sorrow, and one heavenly hope with him.

On the 2nd of April, 1504, the old cathedral was the scene of a spectacle never before witnessed within its walls. The man who preached so eloquently from that pulpit, stood at the bridal altar to take the hand of his lawful wife. There were doubtless many who cavilled at this act of bold defiance of established rules, but they were by far the minority. The greater number thanked God and rejoiced. The poor nuns, many of whom had been shut up sorely against their will in those sad graves of youth and love, drew a long breath as hopes of coming deliverance came floating, like spring breezes, to their pining and imprisoned hearts. Many a good priest soon followed the example of the courageous leader, and took to himself a wife. *The first* dawn of a more pure and happy life for the clergy rose above the horizon on that morning when the bells rang so merrily for the marriage of Ulric Zwingli and Anna Reinhard. In the same year the monasteries in the canton of Zurich

were abolished, and the poor victims of captivity given back to life and its nobler duties.

Poor Anna! when she laid aside the gentlewoman's cloak for the simple garments of the preacher's wife, she at the same time took up the cross! Still it was happiness, unspeakable happiness, to be *his*, even though each smile of joy was soon dimmed by tears. Their married life was a beautiful illustration of the principles for which Zwingli laboured, and many a doubting mind was convinced of the truth on beholding this loving couple, and their pure happiness in each other.

In the same year the cathedral witnessed another jubilee. Zwingli there celebrated the Lord's Supper with his congregation, for the first time, in its primitive form; and when the cup passed from hand to hand—when *each* tasted of the symbolic bread, it seemed to the grateful souls of these emancipated Christians that they only now heard the joyful tidings that Christ had died for *them*.

Manifold were the dangers by which Zwingli was surrounded on all sides; but the sword of the assassin, the dagger of the midnight murderer, were drawn in vain. The Lord Himself was his shield and buckler. Once the poisoned cup was already raised to his lips, a moment more, and his doom would have been sealed—but the Lord employs humble and despised instruments as well as great ones to do His will: a *spider*, which fell into the cup, betrayed, by its immediate death and swollen body, the presence of a lurking poison, and thus saved the life of the great reformer. Vain is the craftiness of men if the Lord of hosts be on *our* side.

The priesthood raged and plotted for Zwingli's downfall. Traps were laid, and evil reports were wafted in all directions—still he went steadily

forward, and the Angel of the Covenant went before him and cleared the way. The true light from heaven began to flood the dark church, and to pierce every hidden recess and shady corner, revealing the corruption which had been accumulating for centuries; but now the spirit of evil also rose, and with a busy hand sowed tares amongst the wheat.

Hitherto Zwingli's weapons had been only those of the spirit, but alas! the *one great* error which

dimmed his glory, and paved the way to his ruin, already began to project its forboding shadow over his career. Acts of violence and oppression began to sully the dawn of the reformation, when the churches were stripped of their ornaments, the images thrown down, and even the fine organs shattered to pieces; and thus the good done was soon outweighed by bitterness and hatred, and the seeds of oppression promised a plentiful harvest.

## CHAPTER V.

THE five inner or original cantons, Uri, Schwyz, Unterwalden, Zug, and Lucerne, whose inhabitants consisted chiefly of ignorant herdsmen, who were entirely under the control of the priests, obstinately refused to receive the Reformation. That Schwyz, where Zwingli's celebrated sermon at Einsiedeln had been preached, now turned its back upon light and truth, and made common cause with the others; and, like Israel of old, the Lord hardened their hearts, so that, even to this day, they see, but do not believe.

This religion, without images or ceremonies—this simply spiritual worship—displeased the childish minds of the Alpine population, and, unfortunately, the conduct of many Protestants did not prepossess them in favour of their cause. Many deeds of oppression had been committed, to Zwingli's great sorrow, and the priests eagerly seized every opportunity of pointing out the failings of the hated new system, or rather the sins of those who debased, but did not illustrate it.

Evil influences from abroad helped to fan the fire of discord from within, and soon the religious conflict altogether changed its character. It became a mere political struggle between the larger and smaller cantons.

On the one side there was a dogged determination to receive *no* advice, and to comply with *no* propositions; whilst, on the other, there was love of power—and, alas! here Zwingli's star began to pale, and the whole political horizon grew dark with the threatening aspect of the coming storm.

Zwingli's motives remained pure as ever. For himself, he would accept nothing; he laboured only for his church and country; but his burning zeal overpowered his discretion in the choice of means; and when he, unhappily, used harsh measures, and permitted cruel sentences to be passed upon the rebellious cantons, he chose the path of destruction for Zurich and himself. It is useless to relate all the convulsions of that agitated time. The most correct and ample description may be found in D'Aubigné's "History of the Reformation." Suffice it to say, that the Protestant cantons threatened to cut off all supplies from their refractory brethren, and the Catholics entered into a treacherous alliance with Austria, who promised to defend their liberty and religion. These steps hastened the outbreak of hostilities, and at last the sword was drawn.

Three miles from Zurich is a verdant plateau, where an ancient Cister-

tian convent once stood; and this plain, which is called Cappel, and lies on the frontiers of Zurich and Zug, soon beheld the approach of armies, once united under one banner, but now bearing fratricidal arms. This was in the year 1529. But the loving and much-respected Landamman Apply of Glarus stood like an angel of peace between the two armies, beseeching them with tears to refrain from dyeing their hands in each others' blood, and asking but a few hours' respite, as, under God's blessing, he still hoped to bring about an honourable peace.

Zwingli, who accompanied the Zurich forces as chaplain, looked sadly upon the good and zealous mediator. None knew better than he the kind intentions and earnest purpose of the Landamman; but there were others in the camp who combined the cunning of the fox with the voracity of the wolf. However, time *was* granted, and the troops encamped to await the issue of the negotiations.

During this first campaign, a little episode occurred which wipes away many of the blots which stain Swiss history, and plainly shows how deeply love of their brethren was rooted in the soldiers' hearts. The sentinels of both armies were placed so close to each other that they could converse. No sword had yet been drawn, but the harmless arrows of wit and jest flew swiftly to and fro. Presently the sentinels of Zug brought forward their white milk-pails to prepare their evening meal; but, alas! they had no bread to eat with it, for there was none to be found in these five unhappy cantons. The Zurich outposts had plenty of it, but no milk.

A bright thought flashed through the brain of one of the soldiers of Zug. "Let us," said he, "cross over, and allow ourselves to be made pri-

soners; *I know* they will not hurt us, and we may prevail upon them to give us a morsel of bread." The proposal was received with a shout, and carried out at once. They were not mistaken! The Zurich sentinels made them prisoners, but permitted them to pay their ransom—in milk! which they consented to do, on condition that the Zurichers should furnish bread sufficient to admit of their partaking together of a friendly meal of "milk soup." Very soon several pails of the richest milk were placed upon the landmark. The Zurich sentinels brought loaves on the points of their halberds, and the impromptu feast began.

"This is the boundary!" shouted one, drawing a line with his spoon across the thick cream; "you are not to cross it—neither shall we." "Agreed!" cried the rest; yet many a morsel was slyly ladled from the forbidden side, and many a rap on the knuckles, accompanied by shouts of mirth, punished the audacious trespasser. As they sat thus, eating like children of one family, sharing one common repast, the angel of peace might have looked for a moment with joy upon the scene—alas! too soon to veil again his face.

Had these troops but been governed by wise rulers, the spark of brotherly love still burning in their breasts might once more have been fanned into a generous flame; but it was not to be: and the hand which now dealt harmless blows in play, in a few years more was but too ready to bury the sword in his neighbour's heart.

The stratagem of the Catholic leaders succeeded. In vain did Zwingli warn and beseech;—pity for the distressed Catholics outweighed every motive of prudence, and blinded the eyes of the reformed rulers, so that they perceived not the cunning of their enemies. Peace

was concluded—but a peace which bore the germs of still greater dissensions, and Zwingli was sad at heart as he retired with his army. *He* saw farther; *he* knew that they had let slip a golden opportunity for settling the weightiest matters, and that henceforth words and pens could never suffice to unloose the gordian knot. That must be severed by the sword alone!

They had stripped the plant of rebellion of its leaves, but the root was left in the ground, soon to spring up again, and throw out stronger shoots. Sadly, like a vanquished general, Zwingli rode back to Zurich.

And now another and deeper sorrow overcast the heart of the brave reformer. Luther, the servant of the same master, the champion of the same king—Luther, who ought to have been one with him, was against him! His party opposed the reformed Swiss, and slandered their noble leader; whilst the Lord's Supper—that feast of love instituted by the Saviour to be a strong tie binding soul to soul—became the apple of strife and discord. And this at a time when it was of the utmost importance that the labourers in the cause of Christ should be united, for the whole world appeared arrayed against them.

The noble Philip of Hesse, whose upright soul yearned to see the two greatest men of his time working together hand in hand, invited Luther and Zwingli to a disputation at Marburg; and thither Zwingli accordingly repaired in October, 1529. There they met; there for

three days they argued together, whilst Zwingli employed every power of his great soul and loving heart to win over his stern antagonist, and to persuade him to make common cause with him. But all in vain! Zwingli's soul had caught the spirit of that freedom whereby Christ makes us free; he saw but the symbol, where Luther found the real body. Luther could not throw off all remnants of the monkish garb in which he had suffered so much; he would not part with it, although his more spiritual fellow-labourer besought him with tears!

"This is—*not* signifies—the body of Christ," wrote Luther with chalk upon the table, and to this doctrine he was determined to cling to the last. No proofs from Holy Scripture availed with him. Firmly as he had defended the cause of truth in every other point, he now advocated his error, and bitter words were his only answer to Zwingli's loving invitations to join him in holy brotherhood. No! Luther had no need of Zwingli's friendship. He preferred to stand afar off! he determinedly shut his eyes to the occasion for offence which this disunion would give the world; he *would* not see how it injured the cause of that Master for whom *both* were willing to lay down their lives. After three days, fraught with deep anguish, Zwingli returned almost broken-hearted—alas! only to meet with fresh trials, and, during the two remaining years of his short career, to drain the cup of bitterness to the dregs.

(*To be continued.*)



## Reviews.

*Case as to the Legal Force of the Judgment of the Privy Council In re Fendall v. Wilson. With the opinion of the Attorney-General and Sir Hugh Cairns. And a Preface to them who love God and His truth.* By the Rev. E. B. B. PUSEY, D. D. London: J. H. & J. Parker.

It must always be an occasion of deep sorrow to a Christian to find himself compelled to give up hope concerning a system to which he has turned as the means of upholding the truth of God amongst men, but it by no means follows that he proves himself entitled to the sympathy of bystanders when he has made the sad discovery. He may not only have hoped against hope, but against the most astounding array of facts; and his cherished dream may have appeared to all other people nothing better than a wilful delusion.

Such are our feelings in regard to Dr. Pusey's "Case, as to the Legal Force of the Judgment of the Privy Council *in re Fendall v. Wilson*, with a preface to them who love God and His truth." He is grieved, indignant, and astonished, that the Anglican Church can no longer speak her own mind, but is merely the echo of parliamentary and judicial decisions as to what may be taught by the clergy to the people of England. He has suddenly discovered what all Nonconformists have always proclaimed as a principal reason of their Nonconformity, that let Anglicans do what they will in Synod or Convocation, their decisions are worthless, and their projects cannot be carried into effect until ratified by the authority of the State. And his grief is rendered distressing and poignant, because he has also discovered that the State claims the right of defining for all legal purposes the meaning of the documents which it has endorsed, and to which it has given currency.

Hence this "Case" which we have read with due care, and with every wish to look at the several points raised in it through the eyes of Dr. Pusey, but which we have laid down with the conviction that it proves how unworthy of our sympathy is Dr. Pusey, as a clergyman of the Church of England.

The differences between Dr. Pusey and ourselves are most momentous in their nature and influence. We do not wish to disguise our solemn conviction, that he, and all others, who teach the doctrines associated with his name, mislead the souls of men. They say, "the Lord saith," when the Lord hath not spoken; and they would have us vacate our places at the feet of Jesus, that we may listen to the jargon of Councils, and accept their decisions as to what we should believe and do. We are not about to follow them, for we see that themselves being witnesses, we should have continually to account for our deviation from the plain meaning of the written Word of God. But our disbelief of their tenets only makes us feel the more anxious to do them justice, and to show them all possible consideration, short of calling bitter sweet, and sweet bitter.

"The Church is in danger" cries Dr. Pusey, and he intimates that this "will again be a strong rallying-cry." He calls upon Churchmen to "league themselves for the protection of the faith," and says, "the peril is not of some miserable temporal endowment, but of men's souls;" and—when we ask the reason why—he points us to the Judicial Committee of the Privy Council, which he describes as "a court which has in principle declared God's Word not to be His Word, and eternity not to be eternity!" Of course our readers will observe those very convenient words "*in principle*," because, *so far as words go*, the Court has *not* de-

clared anything of the sort. Its members have simply given judgment upon certain issues raised before them as the final Court of Appeal in Causes Ecclesiastical, and have decided adversely to those who hoped to obtain a penal sentence against two prosecuted clergymen. This is the head and front of their offending. Dr. Pusey would not have found any fault with them as a court if they had only decided the case as he wished: his quarrel is caused by their pronouncing a judgment in directly the opposite sense. How can "those who love God and His truth" have sympathy with him, when it is manifest that he does not *on principle* object to the Court altogether?

"The Church is in danger," quoth he. In danger of what? Of losing her *spiritual* power? She bartered *that* away, when she became the ally of the State! It is nonsense for Dr. Pusey to try to make Englishmen believe that "the Church," *as a spirituality*, has had any inherent and recognized independence from the time of Henry VIII. or Elizabeth; for the ecclesiastical statutes of the realm, with which he is, beyond all doubt, familiar, settle the question. "The Church" has never had any inherent authority to frame "Articles of Religion," or "Canons Ecclesiastical," from the time of its union with the State; but has obediently proceeded to do the bidding of its supreme head in both respects from time to time. There is no "danger," therefore, of its losing a spiritual power, which it surrendered in the hour that it became "the church established by law." For whatever pretensions to the exercise of "godly discipline" have since been made in the various ecclesiastical courts, have rested absolutely upon the will of the civil power, and have always been subject to the supervision and control of the courts of law, according to the theory and spirit of our constitution.

If, then, "the church" is not "in danger" in *that* respect, what is the "danger" which has now overtaken it? Dr. Pusey says it is "not [the loss of] some miserable temporal endowment," though these words sound strangely in

our ears, as we recall the language used in recent times respecting the measures of Parliament and the Crown. We cannot but congratulate him, however, on having learnt the salutary lesson, that the revenues of "the Church" are an "endowment," and not *the property of* the Church. They are, therefore, subject in their very nature to the control of their civil ruler, and must be administered according to the trusts which are the condition of their use and enjoyment; so that any attempt to displace a clergyman from his benefice, and thereby deprive him of the emoluments assigned to it, resolves itself into a question of trust, upon which the civil magistrate must pronounce. It is ridiculous for men like Dr. Pusey to maintain that such a question should be determined by bishops, for the simple reason that neither bishops as such, nor bishops and clergy combined, finally settled the trusts upon which the revenues of "the Church" were assigned to their several offices and cures; these trusts were settled by the King, Lords, and Commons in Parliament assembled, and can therefore only be adjudicated upon by the ordinary courts of law, or by a special court which King, Lords, and Commons may think fit to constitute for that purpose. The bishops have no more claim to jurisdiction in such matters than an equal number of cobblers would have. An "endowment" falls naturally under the control of judges learned in the law; and the settlement of causes which affected the rights of two clergymen to the "endowments" of their respective benefices, could not, therefore, involve "the Church in danger." The ecclesiastical legislation of the country has *always* involved that jurisdiction, and by no fair use of words could it be described as a new "danger" in our times.

Dr. Pusey falls into the very common error of confounding "the faith," as taught in the Holy Scriptures, with "the faith" defined in the Articles of his own communion. Now, it is quite possible that a man might hold and teach "the faith" of the Anglican Church, and by doing so deny "the faith" delivered unto the saints in the Scrip-

tures. Dr. Pusey may be so far deluded by education and the associations of his life, as to think that Anglican doctrines are the doctrines taught in the Scriptures, and that to controvert or deny them is to "deny the faith" of God; but, by this time, he ought to have been undeceived. The Judicial Committee of Privy Council, like the Court of Arches, is not constituted a court to interpret Holy Scriptures, but simply to interpret the legal documents of the Church of England established by law, and to administer justice accordingly. For all that appears, it may be a matter of astonishment to the members of that Committee, that any clergyman should be able to persuade himself that the dogmas on which the judgment of the Court has been called for are scriptural; but that was not the point they were entitled to pronounce upon. In the sense, then, in which Dr. Pusey evidently intends his words to be taken, it is misleading to call the solemn and legal interpretation of the formularies of the Establishment "this Anti-Christian tyranny of the State," and to insinuate, in forgetfulness of what he had said, "that it is *not* a question of some miserable endowment," that "the State *will not withdraw the temporals of the Church* from clergy who deny the faith." The Court has simply performed its duty in determining whether the clergymen arraigned at its bar had taught doctrines inconsistent with the formularies of the Anglican Church. Those formularies, to which Dr. Pusey has himself subscribed, *may be*, and we think *are*, a fearful engine of "anti-Christian tyranny" over the consciences of those who submit to them; but it is an abuse of language to call a legal interpretation of their meaning by any such name. We would have him remember that whatever be the teaching of the Scriptures, or the subjects embraced by those formularies which he has subscribed and pledged himself to use, he is bound to uphold the teaching of the formularies only; so that if it happened that the Scriptures pointed one way, and these legal documents another, he is voluntarily pledged to forsake the guidance of

the Scriptures and to follow the directions of the Church. May we not then fairly quote as applicable to himself and his brethren the words he uses of "those who, as he says, teach the people lies as to God, and preach another Jesus, who made no atonement for our sins, and another God, who will not punish," and brand his and their teaching alike, *so far as it is merely Anglican and not scriptural*, as "slaying the souls that should not die, by their lying to My people that hear their lies?" For Dr. Pusey knows that were he on his trial before *any* Ecclesiastical Court, to say nothing of the Judicial Committee of Privy Council, the judge would refuse to listen to any defence of his doctrines as scriptural, and would tie him down to the proof that they were in accordance with the formularies of the Anglican Church. To be in subjection to such human compositions, is to be under "Anti-Christian tyranny indeed; and from our hearts we thank God that we allow no such documents to have "dominion over our faith."

But "the Church is in danger!" "Of what?" we ask again. But we will this time answer the question frankly for Dr. Pusey's information. Meaning by "the Church," the Anglican Establishment, we say it is "in danger" of discovering that "every attempt to require that the clergy should not deny what [in the opinion of Dr. Pusey and his party] they profess to God and man that they believe must throw open a fresh Article of the Creed." It is "in danger" of absorbing into its bosom all the speculative unbelievers of the country, for they will be able to minister at its altars, and to use its forms of worship, without troubling themselves with the inconvenient question of—What saith the Scriptures? It is "in danger" of receiving constant accessions from the ranks of nominal Nonconformity, in the persons of all those who wish to be the associates of the fashionable and the aristocratic, and who are impatient of the restraints of spiritual religion. It is "in danger" of becoming more arrogant, as it thus becomes more comprehensive in its sweep—more worldly, as it is the natural resort and congenial

home of worldly men—more corrupt, as false doctrine and heresy become more and more characteristic of its teachings and teachers. It is “in danger” of being “given over to strong delusions” “that [its members] should believe a lie, because they received not the love of the truth [as revealed in the Holy Scriptures] that they might be saved!”

If our words could reach Dr. Pusey and his followers and friends, we would beseech them to ponder well his own true and solemn statements:—

“Many seem ready to sacrifice any principle (if indeed it is to *them* any sacrifice) to a supposed influx of numbers; as if men could do the work of the Spirit of God, and a motley crowd of worshippers, of discordant faith, or of no faith, could form a Church, the temple of the Holy Ghost. True, as they say, that a National Church ought to take in the nation. True, also, that the Christian Church ought to take in the world; but by winning it to the truth, not by becoming the domicile of its errors, an aggregate of all its unsanctified “opinions,” a Pantheon of all its idols. Accessions of members, which are won to the truth, are the glory of the Church—the fruit of the blood of Christ—the travail of His soul which He beholds with joy—the triumphs of His perpetual intercession. Accessions “of members unconverted—unwon to ‘the truth as it is in Jesus’—form but a house builded on the sand, ensuring its fall the more fatally by their accession—a Babel-multitude, collected only in order to be dispersed the more hopelessly.”

Because the Anglican Establishment already answers to this awful description we deliberately adopt the language of Dr. Newman, and say that “nothing short of a miracle” would make us believe that its “motley crowd of worshippers, of discordant faith, or of no faith, could form a church, the temple of the Holy Ghost.” And Dr. Pusey endorses the sentiment! Then why—oh! why?—does he remain one moment longer in communion with it *as a Church of Christ*? Can nothing unstop his ears, and the ears of all others

who concur in the conviction, that “a motley crowd of worshippers of discordant faith, or of no faith,” *cannot* “form a church,” to hear the Divine voice which is now pealing through England,—“Come out of her my people, that ye be not partakers of her plagues?” May God of His infinite mercy enable them to “hear, that their souls may live!”

NICHOL'S SERIES.—*The Complete Works of Stephen Charnock, B.D.*; with Introduction, by Dr. M'COSE. Vol. I. Edinburgh: J. Nichol.

Here is another in the goodly fellowship of the Puritan fathers, most accurately edited and introduced to the reader, in a style worthy of Charnock, by Dr. M'Cosk. The following extract from the introduction is wise and weighty:—

“No treatise of divinity can accomplish the high ends secured by the Word of God, with its vivid narratives, its typical events and ordinances, its instructive parables, and its attractive exhibition of God as living, acting, and loving—all suited to the heart and imagination of man as well as his understanding. A theological system, when compared with the Word of God, is at best like a *hortus siccus* when compared with the growing plants in nature, or a skeleton in reference to the living frame clothed with flesh and skin. The most useful and effective preaching must follow the Word of God as a model rather than bodies of divinity, and present God and His love in the concrete, and not in abstract form. Still, systematic theology has important purposes to secure, not only in testing and guarding purity of doctrine in a church, but in combining the scattered truths of God's Word, so that we may clearly apprehend them; in exhibiting the unity of the faith; and in facing the misapprehensions, mistakes, and errors which may arise.”

It always appeared to us that Charnock saw about as far as it was ever permitted to man in his mortality to see of the glories of the Divine character. It is in keeping with the depth and clearness of his acquaintance with God, that “his love was as large as his knowledge, for his benevolence was universal, and his love took in whatsoever person or thing had anything lovely in it.” Mr. Nichol has impaired the money value of some precious old folios on our shelves; but we condone this offence, because of the large benefit conferred by his publications on the larger number.

*The Bible in the Church: A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches.* By BROOKE FOSS WESTCOTT, M. A., formerly Fellow of Trinity College, Cambridge. London: Macmillan & Co. 1864.

A very useful, trustworthy, and handy treatise on one of the most important questions that could be raised amongst Christians. It will be found invaluable to our ministers as a text-book for their advanced Bible-classes, or for lectures to their congregations on the Canon of Scripture; and it will suggest reflections upon the authority of our Sacred Books which deserve the attention of all Christians, and especially of the members of our own body. These inspired writings have gradually won for themselves the pre-eminence which they now hold, and which the founders of our churches have always asserted on their behalf. A true historical criticism, as exhibited by Mr. Westcott in this book, only serves to confirm our testimony in this respect, and to equip our churches for the great controversies of our times.

*The Daughters of Mary.* London: Hunt, Duke-street, Manchester-square; Partridge Paternoster-row. Price One Penny. This

excellent tract contains a popular representation of truth excellently suited for distribution in localities where the Romanists are active. The melancholy human holocaust at Santiago is made the occasion of exhibiting the unscriptural and pernicious nature of the dogmas put forth by Rome in connection with the Mother of the Lord.

*The Conflict of Opinion.* An Essay by CHARLES CHAPMAN, M. A. London: Jackson, Walford, & Hodder. 12mo., pp. 95.

After pointing out some of the sources of that diversity of opinions which cannot but arise, seeing what man is, Mr. Chapman draws certain conclusions on the spirit and method in which controversy should be conducted. The essay is calm and thoughtful; and deserving of a wide circulation.

*The Earnest Missionary.* A Memoir of the REV. HOBATIO PEARSE. By the Rev. THORNLEY SMITH. London: Hamilton, Adams, & Co., 1864. 12mo., pp. 277.

Mr. Pearse was a missionary; and, for a time, general superintendent of the Wesleyan missions among the Kaffirs of the Port Natal district in Southern Africa. These duties he seems to have fulfilled with credit, industry, and success. Mr. Smith has brought together the chief incidents of a somewhat eventful life in an interesting manner; but has failed to produce a vigorous or effective portraiture of the man. We can, however, very well believe that Mr. Pearse was a sincere Christian, and, although in no sense a remarkable man, yet one of those earnest workers who do God's work in quietness, and then enter on their reward.

## Intelligence.

### MINISTERIAL CHANGES.

The Rev. W. Page, B. A., late of Regent's-park College, has accepted the unanimous invitation of the church at Truro.—The Rev. J. Sprigg, M. A., has resigned the pastorate of the church at Westbury Leigh, Wilts.—Mr. W. Jones, of Pontypool College, has accepted the unanimous invitation of the church at Tongwynlas.—The Rev. P. W. Grant, has resigned the pastorate of the church in Darlington.—We are

requested to mention that the address of the Rev. Dr. Hoby will henceforth be Broomfield, Caterham, Red-hill, Surrey.—The Rev. F. Edwards, B. A., late of Leeds, has accepted the invitation of the church and congregation to resume the pastorate of the Baptist church, Harlow, Essex.—The Rev. John Price, late of Amersham, has accepted the pastorate of the church at Alberton, Port Adelaide, South Australia, and will shortly sail for that colony.—The

Rev. W. Lewis, Moriah, Dowlais, has accepted the unanimous invitation of the church at Velinvoel, Llanelly.—The Rev. J. S. Jones, of Llanfair, has accepted an invitation from the church at Saron, Rhymney-vaie.—Mr. W. E. Williams, of the Baptist College, Llangollen, North Wales, has accepted the unanimous invitation to become the pastor of Hephzibah Church, Redwas, Mon.—Mr. John Minett, of the Rev. C. H. Spurgeon's College, has accepted the invitation of the church at Stantonbury, Bucks.—The Rev. G. Haigh has resigned the pastorate of the church at Bessel's-green, Kent.—The Rev. W. S. Chapman, B.A., formerly of Amersham, has accepted the unanimous invitation of the church at George-street, Nottingham.

#### ANNIVERSARY AND OPENING SERVICES.

CALNE.—The chapel at Castle-street was re-opened on Sept. 22nd, after considerable improvement. Mr. Hollyock, of Bristol College, kindly preached in lieu of Rev. W. G. Lewis, of Westbourne-grove, absent through illness. On the following Lord's-day, the Rev. C. J. Middleditch preached.

ZION, FESTINIOG, MERIONETHSHIRE.—Services in connexion with the opening of the above chapel were held on the 19th, 20th, and 21st Sept., the Revs. H. Morgan, of Dolgellau, R. Ellis, of Carnarvon, J. G. Owen, of Rhyl, and W. Morgan, D.D., of Holyhead, taking part in the services.

BRADFORD, YORKSHIRE.—The seventh anniversary of the formation of the church in this place was held on September 18th, and commemorated by the presentation of several handsome gifts from the church and congregation to their beloved pastor, the Rev. H. J. Betts.

WESTON-SUPER-MARE.—The new Baptist chapel in Wadham-street, in this town, was opened on Sept. 30th. The new edifice is erected on the site of the former building, which had become too small for the increasing congregation. The chapel is calculated to seat 750 persons. Two school-rooms communicate with the chapel by folding doors, and in cases of necessity can be used as a part of the chapel, and would accommodate 250 more at the least. The cost of the building, including the school-rooms and offices, was £1,100, of which sum about £700 had still to be made up on the morning of the opening. The sermons were preached by the Revs. N. Haycroft, and K. P. Macmaster, of Bristol.

#### ORDINATION AND RECOGNITION SERVICES.

WHITEHAVEN, Sept. 19th.—The Rev. F. A. Charles was publicly recognized as pastor of the church in this town. The Revs. S. G. Green, B.A., D. Kirkbride, J. Burns, and Arthur Mursell conducted the services.

WELLINGTON-STREET, LUTON.—Services in recognition of the Rev. H. Ashbery as pastor of the church were held on Sept. 26th. The Rev. T. R. Stevenson, of Union Chapel, and the Revs. T. Hands, D. Gould, of Dunstable, and Brewin Grant, B.A., of Sheffield, also delivered kind and appropriate addresses.

CHELTENHAM.—The ordination of Rev. T. Foston as pastor of the church at Salem Chapel took place on Sept. 28th. The Revs. Dr. Gotch, Mr. Haycroft, G. M'Michael, N. Haycroft, and other ministers took part in the proceedings.

HAY, Sept. 28 and 29.—The ordination of Rev. G. Rees (of Haverfordwest College) took place. The Revs. Dr. T. Davies, T. Hughes, G. Phillips, R. Lloyd, L. Jones, and C. W. Smith conducted the services.

TOTTENHAM-COURT-ROAD, LONDON.—A very interesting meeting was held on the 26th of September at Kingsgate Chapel, Holborn, in connection with the recognition meeting of the Rev. H. C. Parry as pastor of the Welsh Baptist Church meeting in Tottenham-court-road, London. The Rev. Jesse Hobson took the chair. Mr. Evans, senior deacon of the church, gave a very interesting statement of its history from its commencement to the present day. The meeting was afterwards addressed by the Revs. G. W. Evans, Upton Chapel; M. Evans, Moorfields; W. Lloyd, Aldersgate; C. W. Banks, and H. C. Parry, the recognized minister.

#### MISCELLANEOUS.

SOUTH KENSINGTON.—The Rev. S. Bird's congregation have erected an iron chapel upon the ground which has been secured with a view to the erection of a more solid structure. This temporary chapel was opened on Sept. 13th, when a sermon was preached by the Rev. C. Stovel, and a public meeting was held in the evening.

TORQUAY, Sept. 22nd.—The ninth anniversary of the pastorate of Rev. J. Kings was commemorated by the presentation of a purse of sovereigns as a token of affection from the church and congregation to their pastor.

GEORGE-STREET, NOTTINGHAM, Oct. 4th.—An interesting ceremony took place in

the presentation of a testimonial to the Rev. J. Edwards, late minister of the Baptist Chapel, George-street. When Mr. Edwards's resignation was made known, several friends thought that the faithful labours of nearly thirty-four years ought to be acknowledged in some suitable manner, and it was finally resolved to present the reverend gentleman with a purse of gold, to which has since been added a valuable gold watch. The testimonial was presented by John Heard, Esq. The testimonial consisted of a purse containing 100 guineas, and a handsome gold watch bearing the following inscription:—"Presented to the Rev. J. Edwards upon his retiring from the ministry of the Baptist Church, George-street, Nottingham, after thirty-three years' faithful service, by his numerous friends.—August, 1864."

LEEWICK CHAPEL.—The following contributions have been received:—

	£	s.	d.
Mr. S. Dusautory, Hampshire...	0	10	0
Rev. D. Crumpton, Salendine Nook.....	0	5	0
W. Shaw, Esq.....	1	0	0
Mr. W. S. Brook.....	0	5	0
Mr. John Y. Gourley, Sunderland	1	0	0
Mr. Edward S. Gourley.....	1	0	0
Mr. Richard Oliver.....	1	0	0
Mr. William Harty.....	1	0	0
Mr. Thompson Oliver, 2nd donation .....	1	0	0
Collection by Mr. Robert Coates, Bradford, second remittance ...	5	0	0
Mr. Geo. Sievwright, Aberdeen...	0	2	6
Mr. John Wallace, Orkney.....	0	5	0
<i>By Rev. J. Stock, Devonport—</i>			
Rev. W. Cloake, Beckington.....	0	5	0
W. L. Smith, Esq., St. Albans ...	2	0	0
J. S. Hicks, Esq., Looe .....	0	5	0
W. Hicks, Esq., Looe.....	0	5	0
Mrs. L. Blair, Rothsay .....	2	0	0
E. & R. ....	0	10	0
G. J. E .....	1	0	0
<i>Collected by Rev. D. Mills, Dundee—</i>			
Mrs. Nicholson .....	0	5	0
Mr. W. Scott .....	2	0	0
Mrs. R. MacIntosh .....	0	5	0
Mr. John Ewan .....	0	7	6
Mr. A. Balfour .....	0	5	0
Mr. Jas. Spankie.....	0	10	0
Miss E. Lamb .....	0	5	0
Mrs. Jas. Littlejohn .....	0	5	0
Mr. D. Mills, jun. ....	0	2	6
Mr. H. D. Mills .....	0	2	0
Mr. E. Mills .....	0	2	0
Mr. Joseph Ainslie.....	0	10	0
Mr. Thomas Hovell .....	0	5	0
Capt. R. Gibb .....	0	7	6
Rev. David Mills .....	1	0	0

Mrs. D. Mills .....	1	0	0
Collection in Rev. D. Mills' Church .....	6	16	2½
Collection in Sec. Baptist Church	1	2	4
<i>Collected by Rev. T. Oliver, Sunderland—</i>			
Mr. Martin Lorie .....	1	0	0
Mr. R. H. Potts .....	1	0	0
Mr. Henry Davidson .....	0	10	0
Mr. Edward Graydon.....	0	10	0
George Hodson, Esq. ....	0	10	0
Mr. John Armstrong .....	0	10	0
Two Friends .....	1	0	0
Mr. Peter Campbell, sen., Perth	1	8	0
Mr. J. Graham, jun., Magherafelt, Ireland .....	1	0	0
Mrs. James Graham .....	1	0	0
Miss Carson .....	1	0	0

Contributions will be thankfully received and acknowledged by the Rev. John Stock, Baptist Minister, Devonport; or by Mr. G. Henderson, Merchant, Dunrossness, Shetland.

CARDIFF.—August 16th, the memorial stone of the new Bethany Chapel, now being built in St. Mary's-street, Cardiff, was laid by Thomas Hopkins, Esq. The Rev. Rees Griffiths, the pastor, was assisted by the Rev. J. W. Lance, of Newport, and by some of the ministers of the town. We may intimate that the building is progressing rapidly, and will be opened early in the new year—we should be pleased to add free from debt.

HARLOW, ESSEX.—August 23rd, a public meeting was held in the Baptist chapel, Harlow, in connection with the resignation of the Rev. T. R. Stevenson, who for upwards of three years has filled the pastorate of the church worshipping there. The chair was taken by Charles Barnard, Esq., of Harlow Bury, and addresses expressive of esteem and sympathy toward Mr. Stevenson were delivered by the Rev. F. Edwards, B.A., of Harlow; W. Cuthbertson, of Bishops Stortford; J. Wood, of Sawbridgworth; and Mr. Whitaker, one of the deacons of the church. In the course of the evening a handsome drawing-room timepiece, and a purse containing £22, were presented to Mr. Stevenson.

ALDBOROUGH, SUFFOLK.—September 6th, meetings were held in Union Chapel, for the purpose of taking leave of the Rev. T. M. Roberts, B.A., who, after a pastorate of four years at Aldborough, has accepted a call to Newbury, Berks. Addresses were delivered by the Rev. G. Pope, late of Coltingham, Notts, by the deacons, Messrs. Lincoln, C. Smith, and Wills; and by Mr. R. Taylor, of Notting-hill. In the name of the church and congregation, Mr. Lincoln, the senior deacon, presented to the retiring

pastor a handsome tea service, together with an inkstand, in token of the affection of his late charge.

KINGSBRIDGE, DEVON.—September 6th, a meeting was held to take leave of the late pastor, the Rev. T. Peters, who has accepted an invitation to the pastorate of the church at Watford. J. Scoble, Esq., presided, when interesting addresses, abounding in expressions of esteem for Mr. Peters, and of regret at his removal, were delivered by various friends. A purse of £30, contributed by the church and congregation, was presented to Mr. Peters by Mr. Balkwill, as an expression of their affectionate regard and appreciation of his ministry.

BISHOP BURTON, NEAR BEVERLEY.—The centenary of this church was celebrated by sermons on September 25th, preached by Rev. G. C. Catterall, and a public meeting held on the 27th. The Rev. J. Dawson, the pastor, read an account of the history of the church. The chapel was opened in 1770, and Mr. David Kinghorn, the father of the Rev. Joseph Kinghorn, of Norwich, was the first pastor. There have been (including the present) ten pastors, two of whom held the office fifty-nine years; namely, Mr. Kinghorn twenty-nine years, and Mr. Berry thirty years. The meeting was addressed by Dr. Evans, of Scarborough; the Revs. G. C. Catterall, of Wakefield; L. B. Brown, of Hull; S. Brown, of Beverley; A. Bowden, of Driffield; and W. C. Upton, of Beverley.

HEMEL HEMPSTEAD, HERTS.—The third anniversary of Marlowes Chapel, Hemel Hempstead, was celebrated on the 27th September. Sermons were preached in the afternoon and evening by the Rev. James Mursell, of Kettering. Collections were made on behalf of the chapel-building fund.

## RECENT DEATHS.

### MRS. ANN FREEMAN.

THE Spirit of God has said, "Blessed are the dead who die in the Lord;"—and thus died Mrs. Ann Freeman, May 25, 1864, in the sixty-fifth year of her age.

For a long time the departed had been a disciple of Christ, and walked consistently. She first united in Christian fellowship with the Independent Church at Bromsgrove, but subsequently was baptized, and joined the Baptist Church at Winchcomb; and felt interested in the prosperity of the Redeemer's cause here. Her late husband had been one of the most pious and consistent members of the church, he left her a widow eleven years ago. For a long

time she had been declining in health, and for the last four months of her life was confined to her chamber, and mostly to her bed, waiting and longing to "depart and be with Christ, which is far better." She was anxious—perhaps too anxious—to leave the world, and felt *disappointed* at being detained so long in the body, wondering why the Saviour did not send some heavenly messenger to convey her home, praying, and longing, and hoping to "behold His face in righteousness." But just at the right time her desire was granted, and she took her flight, we doubt not, from earth to heaven, bidding adieu to mortal woes—to pain, and sin, and death.

Steadily she looked to Jesus, depending on His finished work alone; and the thought of what He *is* and has *done*, yielded her "strong consolation" on the bed of death. She had, indeed, but little, if any, fear of death, during the whole of her illness, and was very grateful to Christian friends for their little attentions, feeling the comfort of the presence and unremitting attention of a kind sister, who continued with her till she sweetly "slept in Jesus." Long had she felt that it must be "far better" to be with an immortal Saviour, sharing in His smiles, than to live here always exposed to death. And well might she and others exult in that saying—"Death is swallowed up in victory!"—as it surely will be, when He who is "the Resurrection and the Life" shall appear "in the clouds of heaven," in the last day. The thought that where Jesus dwells there is no more dying, suffering, sinning, is animating to the believer, and was to her. But she now lives to die no more—lives to bless Him for the displays of His providence and grace towards her; for His guidance and protection through life; and for His sustaining power in the hour of death, when flesh and heart failed. Peaceful was her end, and peace to her memory. "Let me die the death of the righteous!" But does the reader say so? then he must *live* the life of the righteous, which is a *life of faith on the Son of God*. "This is our victory, even our *faith*."

The pastor of the departed buried her "in sure and certain hope of the resurrection unto eternal life," and endeavoured to improve her death from Phil. i. 23:—"For I am in a strait betwixt two," &c.—so expressive of the state of her mind.

"Where thou art gone my soul would be,  
And faints my much-loved Lord to see!  
Earth, twine no more about my heart,  
For 'tis far better to depart."

Winchcomb.

ROBERT GRACE.



## Correspondence.

To the Editor of the BAPTIST  
MAGAZINE.

Dear Sir,—In the review of “The Biblical Liturgy,” by the Rev. S. Cox, in your last number, I find the following sentence:—“In the love of show, in display, in the management of their households, in their amusements, in their entertainments, there is a growing similarity between the members of our churches and the world; and we are not quite certain whether membership of a Baptist or Independent Church would be a greater guarantee for one’s piety than membership of the Church of England.”

The statements made in the first of these two sentences, are doubtless true, but not to the extent which the writer seems to suppose. The evils are not general, as those who best know the Churches can testify. That they do exist, and that the tendency to their indulgence is growing, are facts which all must deplore. But is this general application of such allegations likely to do good? Will it not pain the godly and devout? The writer so expresses himself as to convey the idea of an almost total abandonment of Church discipline, and the absence of all distinction between the Church and the world. Hence the sentence which follows, and against which I earnestly protest.

What constitutes membership in the Church of England?

*Baptism in infancy.* That is no guarantee, certainly, of piety. To say nothing of our Independent Churches, the members of Baptist Churches, with few exceptions, are baptized on a profession of repentance towards God, and faith in the Lord Jesus Christ, and then admitted to membership, the pastor giving the right hand of fellowship in the name and in the presence of the Church. Coupling this with the fact that previous inquiry is instituted into the religious character of the parties introduced, how can this statement of your

reviewer stand, unless the practice of our churches is “a delusion, a mockery, and a snare?”

If he mean only those whom he describes as “*professing* Christians,” he should have been particular in confining his statements to such. But he does not, for he speaks of “the whole aspect of Dissent”—“the whole body”—and “members of our churches and the world.”

Now, it may be said this is only the opinion of the writer of the article in question. Not so, for it comes forth with the prefix, WE! and must have passed under the Editor’s eye, and received his approval. Besides, the *Baptist Magazine* aspires to be “the organ of the denomination,” and I shall be glad if it prove more successful than ever in attaining such an honourable distinction. But this brings additional responsibility, and in proportion as it succeeds, far more weight will be attached to its statements. Besides, the changes which have been recently made in its proprietorship and management are intended to effect that object more completely. You cannot, therefore, gain this status among us without being prepared for the augmented responsibility accompanying it.

I am aware that it is not usual to admit criticisms on articles of review. Why? Because they are not supposed to be the production of one mind simply. They come under the protection and authority of the WE. Of this I do not complain. But if it be so, then the more need of care as to *what* is written, and *how* it is written—or the review must be known like any other *article*, and be regarded as an article only, and if signed by the writer, all the better. This is a change, however, which I by no means desire.

Admitting the truth of the first sentence, which is true only to a limited extent, I maintain that membership of a Baptist Church *is* a guarantee of piety, except in those cases where discipline

has been allowed to fall into desuetude, or where the novel and injurious practice has gained ground of admitting to the fellowship of our churches anyone who professes to be a Christian, without any previous inquiry into character, or evidences of conversion—throwing, as it is phrased, *the whole responsibility on the party making the application*. If that practice should become general, the statements of your reviewer will soon become true. But I hope our elder ministers will not sanction it, and I trust that our rising ministry will not be carried away by the apparent liberality of the thing, or by the statement of its being in accordance with apostolic practice and such like, for this is but a spurious liberalism after all. The purity of our churches as much depends on our care in admitting to membership as in maintaining the discipline of the church after admission. It is much more easy to admit questionable persons than to exclude unworthy members after they are admitted, unless their conduct be flagrantly wrong. May the recent meetings at Birmingham, at which so many pastors and deacons were present, and at which papers of such unusual excellence were read, and one bearing strongly on this very question, produce a conviction in all hearts of the need of a more careful cultivation of personal godliness. And I cannot but hope that if we are spared to have such another session, time may be given for the freest conference, and certainly no subject could be more suitable than the one now discussed; and if taken up in the right spirit, and taken up generally, not many years will pass away before it will be next to impossible for anyone to say, "We are not quite certain whether membership of a Baptist Church would be a greater guarantee for one's piety than membership of the Church of England."

Wishing to the *Magazine*, in which I feel a deep interest, all success,

I am, yours very truly,

FRED. TRESTRAIL.

The following is the explanation given by our reviewer [ED.] :—

*If, as Mr. Trestrail admits, "The*

*statements made in the first of these two sentences are doubtless true" to any extent, the inference drawn therefrom is not very unnatural. The "allegations" are in the first sentence, which Mr. Trestrail corroborates. The latter sentence is merely an opinion based on such allegations. The context shows that the obvious meaning of the words objected to is, that so far as this "growing" evil prevails, the "guarantee" of a public profession ceases to be of value. It is only by dividing the first part of the paragraph from the last that our esteemed friend can find matter for censure. Respecting the growing worldliness of our churches, admitted by Mr. Trestrail, statements much more severe than ours were contained in the papers read at Birmingham; and at a conference of Dissenting ministers and deacons, at which we were present a few days since, this growing worldliness was almost the sole topic of discussion. The question is not affected by numbers; but if in ever so few cases it be deemed compatible with honourable Church-membership, or even deaconship, to give card and dancing parties, or to attend oratorios and operas, then we contend that Church-membership alone is a very feeble guarantee for piety. The evils complained of we deeply deplore, and shall be devoutly grateful to God if our article call attention to them and in the slightest degree lessen them. It is our aim to acquire an honourable status in the denomination, not by compromising the truth, but by a manly outspokenness, in a Christian spirit, on things pertaining to godliness.*

To the Editor of the BAPTIST  
MAGAZINE.

Dear Sir,—On a visit to my daughter at Portsea, a member of the church in Kent-street, I had the happiness of enjoying some pleasant Christian conversation with her pastor, Mr. Davis, and several of their Christian friends, and also of attending the meetings of the deputation from our Missionary Society visiting Portsea at that time, which I am happy to say were very well attended. It is for the purpose of referring to the

sermon then delivered by the Rev. Dr. Thomas I take the liberty of troubling you with this. The three missionary sermons published in the *Magazine* must have interested your readers, and I should hope much increased its sale.

I think you would do well to publish the excellent sermon, heard with so much general satisfaction, delivered by Dr. Thomas on that occasion. Mr. Davis calling at my daughter's with Dr. Thomas (and it was no small pleasure to renew an acquaintance with him I had the pleasure of enjoying at my house so many years since, when he was a student at Stepney) gave me the opportunity of saying to him that I hoped he would consent to let you have it for publication, in which Mr. Davis concurred. Should Dr. Thomas be willing, I trust you will do so. I am sure the peculiarity of the subject itself, with the energy with which it was applied to missionary work, could not fail to make it interesting to many beside your general readers. Conscious that the imperfect manner and want of perspicuity that attaches to this, might well prevent its appearing with your correspondence in the generally acknowledged improvement of our *Magazine*, I leave its publication in your hands. But if I have not exhausted your patience, I would take this opportunity of thanking the conductors of our *Missionary Herald* for its improved mode in communicating its intelligence; it puts me back half-a-century or more, to the early "Periodical Accounts." And if they would allow a hint from one whose love for the mission has "grown with his growth and strengthened with his strength," and still increases, in the prospect, as he hopes, through sovereign distinguishing grace, soon to be united with the glorified spirits of those earliest pioneers of our mission—two or three of them personally known to him.

The hint I would suggest is, if an additional page or two was added to the *Herald*, and devoted to consecutive extracts from the earliest period of our Periodical Accounts. It was well remarked to me by a highly respected minister, "They resemble more a romance than a reality." The influence,

I am persuaded, could not fail to interest all our young friends interested in missionary work, and must be read with feelings of admiration and deep gratitude to God that such men were raised up by Him—sent forth—preserved in His providence—sustained by His grace—faithful to the end. Is it not to be feared that, for the want of such a republication, a large number of young Baptists are, if not altogether, but imperfectly acquainted with these labours of our pioneer missionaries?

I am, dear sir,

Yours very affectionately,

WILLIAM BOWSER.

7, Catherine-court,  
Trinity-square, E.C., Oct. 11.

Eighty-four years might well excuse all imperfections.

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#### THE "SILVER-TONGUED" PREACHER AND THE MODE OF BAPTISM.

*To the Editor of the BAPTIST  
MAGAZINE.*

Dear Sir,—In the March number of the magazine was an article on "Half-an-hour with an old Puritan." Since reading that paper, I have gone carefully through the Sermons of Master Henry Smith. They are a treasure of Gospel truth, expressed in homely, vigorous language. Some passages are of surpassing interest. Smith possessed great dramatic power, and was able to stir the passions as well as rouse the conscience. He paints the drunkard and his sin in the most vivid and revolting colours. The sins of the age are set forth, occupying the back ground of his withering denunciations. The other day, I was so fortunate as to get a glimpse of a portrait of this celebrated preacher. He is represented in the attitude of preaching. His hand is raised, and the separated fingers give you the idea of great nervous power. His head indicates great intellectual capacity. A thick beard, and full moustache, remind you of the preachers who

stood at the cradle of the Reformation, and of those grand Hebrew prophets who trod the heights of Carmel, or sheltered themselves in the clefts of Horeb. Quaintly, but I have no doubt, truly, does the facetious Thomas Fuller write of him who "*was but one metal below Chrysostom himself. His church was so crowded with auditors that persons of good quality brought their own pews with them—I mean their legs—to stand thereupon in the alleys.*"

In Smith's Sermons there are two passages which refer to baptism. They are interesting as setting forth his views of the proper mode of administering that ordinance.

"In this baptism," he says, "our bodies are *washed with water*, to signify how our sins are washed with Christ's blood; when our bodies are washed, they are *taken out of the water* again, to signify how we shall be raised from death to life by the resurrection of Christ, and how we should rise from sinne to righteousnesse. Thus we begin our life with a solemn promise to God before the Church to serve Him with our bodies and souls till death us do part."

Again, "The word baptism doth not signify only a *dipping*, but *such a dipping in the water* as doth cleanse the parts dipped: and for that the *Primitive Church did use to put the party baptized quite under the water*. Therefore, Paul, both to the Romans and the Collossians, useth these word: 'We are buried then with Him in baptism into His death: that like as Christ was raised up from the dead by the glory of the Father: so we also should walk in newness of life.' In the which words, the Apostle sheweth what resemblance there baptism hath with Christ, His death and resurrection."

Such is the view of the great Puritan

preacher, whose life began and closed in the reign of Queen Elizabeth.

In addition to the testimony of Henry Smith, permit me to refer to the writings of one whose learning, probably, was profounder than Smith's: William Tyndal's name has not received the honour due to it. British Christians are under the greatest obligations to him. We have forgotten him in the galaxy of great names of 1610. In Tyndal's "Pathway into the Holy Scripture" is the following passage, illustrative of his views of the right mode of baptism:—"And to know how contrary this law is to our nature, and how it is damnation not to have this law written in our hearts, though we never commit the deeds; and how there is no other means to be saved from this damnation than through repentance towards the law and faith in Christ's blood; '*which are the very inward baptism of our souls, and the washing and the dipping of our bodies in the water is the outward sign. The plunging of the body under the water signifies that we repent and profess to fight against sin and lusts, and to kill them every day more and more, with the help of God, and our diligence in following the doctrine of Christ and the leading of His Spirit; and that we believe to be washed from our natural damnation in which we were born, and from all the wrath of the law. . . . And hope to sin no more.*'"

Such was the view of the great man who laid the basis of our noble translation of the English Bible, and sealed the truth with his blood. His scholarship cannot be impeached.

Congratulating you on the improved character of the *Baptist Magazine*,

I am yours, &c.,

GILES HESTER.

Loughborough.

# THE MISSIONARY HERALD.

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LETTER FROM SIR MORTON PETO, BART., M.P.,

TO THE PASTORS AND CHURCHES OF THE BAPTIST DENOMINATION.

DEAR BRETHREN,—At our Quarterly Committee Meeting of the Baptist Missionary Society held at Birmingham on the 11th instant, the following letter from the Rev. J. C. Pike, the Secretary of the General Baptist Missionary Society, was read :—

*To the Rev. F. TRESTRAIL and DR. UNDERHILL, Secretaries of the Baptist Missionary Society.*

DEAR SIRS,—You are aware that in following what seemed to be the leadings of Divine Providence we have lately commenced a Mission for the benefit of the Khonds, in the hill tracts of Orissa. We had no idea at the time when we decided upon this extension of our borders, that, owing to the increased expenses of living in India, a considerable addition to the salaries of our missionaries would be necessary. The step was a venture, even under the old scale of expenditure, but with the prospect of a large increase, the case assumed a very serious aspect.

We should be exceedingly grieved to abandon the mission to the Khonds, almost as soon as commenced, and especially after watching for an opening to introduce the Gospel among that barbarous people for the past twenty years, and yet, in the present state of our finances, it is impossible for us to sustain both branches of the Mission,—viz., that in the plains, and this new one in the hill tracts. We have, therefore, determined to lay the matter before you, and to invite your counsel and co-operation. At an Annual Committee Meeting held at Boston, during the sittings of the Association, the following resolution was passed—Dr. Burns in the chair :—

“RESOLVED—That this Committee depute our Chairman, the Treasurer, and Secretary, to confer with the Committee of the Baptist Missionary Society, as to the possibility of obtaining their co-operation in the support of the Khond Mission.”

In accordance with this resolution, I beg to request the favour of an interview at as early a period as can be conveniently arranged. Meanwhile, it occurred to me, that a statement of the principal facts to yourselves might advantageously prepare the way for a conference on the subject.

Mr. Wilkinson informs me that he mentioned the subject to Dr. Underhill a few days ago, and that he wished for some information in reference to the cost of the Khond Mission. We have two missionaries stationed at Russell Condah—the Revs. J. O. Goadby and Thomas Bailey. Mr. Goadby is married, and has three or four children. Mr. Bailey is engaged to a very estimable and suitable young lady, who would have been sent out to him last year had our funds permitted.

The salary of a married missionary with us has hitherto been Rs. 1800 per annum, and Rs. 200 for travelling and incidental expenses; also Rs. 128 for each child under 16 years of age. The brethren tell us it will be necessary to raise their salaries to Rs. 2400. They also ask for further help towards the expense of sending their children to school to be educated. The expenses of travelling are greater in the hills than the plains. I think the following is a fair estimate of the cost of the Khond Mission as now established:—

	Rs.	Rs.	A.	P.
Rev. J. Goadby—Salary . . . .	2400	} 3212	0	0
Four Children. . . .	512			
Incidentals . . . .	300			
Rev. J. Bailey—Salary. . . .	2400	} 2700		
Incidentals . . . .	300			
Native Preachers and Schools, say . . . .	1000			
		6912	0	0

This would make in round numbers about £700 a-year.

We have a debt of £1600, chiefly incurred by expenses of passage for missionaries. This we are making an effort to pay off by the end of next month, and have over £1050 promised already.

Should you wish for any further information, I shall be most happy to furnish it, and with kind regards, remain,

My dear Sirs, yours, very truly,  
J. C. PIKE, Secretary.

In considering this application we were met with the preliminary difficulty, that the state of our funds did not permit of our entertaining it.

We began the year with a balance in hand of £2,700, and looking at the expenditure for the year, and the probable receipts, we do not see our way to a larger balance being left to begin the ensuing year, than from £400 to £500. The Committee, therefore, unanimously passed the following resolution:—

“That this Committee, having received from the Committee of the General Baptist Missionary Society a brotherly and important proposal respecting the mission for the benefit of the Khonds, regret to have to say in reply, that owing to the present obligations of the Society, and the prospective demands of their own missions, they are reluctantly compelled to abstain from entertaining the question brought before them. In communicating this decision the Committee wish to add, that they fully appreciate and reciprocate the Christian affection and desire for co-operation expressed in this proposal.”

I made a suggestion to the Committee, which was unanimously approved, that we should, as a Society, receive any contributions which any of our brethren might desire specifically to make to help in this difficulty. I have, therefore, simply to add that any amounts forwarded to me as Treasurer, addressed to the care of the Secretaries, 33, Moorgate-street, shall be forthwith handed to our brethren of the General Baptist body, and I shall be personally greatly gratified if this amount should reach a sum which will be a substantial help to them.

A further application, as detailed in the two following letters, was also made to the Society.—

To E. B. UNDERHILL, Esq., LL.D.

*Hamilton, N.Y., July 26th, 1864.*

MY DEAR BROTHER,—In reply to my application to be sent again to Burmah, the Corresponding Secretary of the American Baptist Missionary Union (Rev.

J. G. Warren, wrote me July 15th, 1864, that, "they (the Executive Committee) cannot go forward under the present darkness," referring to the high price of gold. I was hoping, before I received the letter of the Secretary, to be able to return to the mission field as early as October or November next. It is now more than 18 years since I sailed for Burmah with Dr. Judson, and my heart's desire still is, "if the Lord will," to labour among the heathen.

Having formed your acquaintance in Rangoon, and having renewed it at your own house in London, and knowing the deep interest the Baptists in England feel in foreign missions, I am, in view of the present condition of my country, and the high price of exchange for gold, induced to make known to you my wants; and if you can aid me in carrying out the great commission, "Go ye into all the world and preach the Gospel to every creature," your aid would be thankfully received. You probably know the history of the Shwaygheen Mission. It is almost three years since I left that mission to return to my motherless children. I have them with me here attending school, and have made arrangements for them so far that by leaving Mrs. Harris with them I hope to be able, if the way be opened, to return to Burmah soon, hoping that within two or three years Mrs. Harris will meet me there. Shwaygheen has been destitute of a missionary since I left, and I see no prospect for a long time to come of any missionary being sent there by American Baptists, unless this dreadful war soon closes.

If the Baptist Missionary Society of England, or any Baptist church, would help me in trying to sustain the Shwaygheen Mission, and in "lengthening its borders and strengthening its stakes," I would be very happy, "if the Lord will," to return so soon as practicable to that interesting mission field, where there are more than one thousand Christians waiting my return.

Allow me to say, that the Shwaygheen mission has a good dwelling-house and chapel which are my own personal property, which would be quite an item in reducing the expense at the commencement. It would probably need annually for the support of my family, travelling expenses in the dry season, and repairs on the house, chapel and compound, about 3000 Company's rupees. If this sum could not be obtained, even the "*widow's mite*" would be thankfully received.

My dear brother, if, in your judgment, my object or the Shwaygheen mission seems to be worthy to be presented to your missionary society or any Baptist church or individual, will you please be so kind as to present it, and let me know the result at your earliest convenience.

If your missionary society would appoint me as their missionary to the Karens of the Shwaygheen mission, the appointment might be permanently or temporarily, as the exigencies of the case might demand, according to the wishes of the Society.

Affectionately your brother in Christ,  
N. HARRIS.

*Madison University, July 28th, 1864.*

MY DEAR BROTHER,—The enclosed communication of brother Harris is entirely trustworthy. The financial difficulties in our great Missionary Society, growing out of the condition of our country are very serious, and necessitates restriction and limitation. You have some personal acquaintance with brother Harris. He longs to return to his labours among the heathen. His whole soul yearns for the work. He is a brother of most unexceptionable character and of great devotion to his Master's service. He submits his case to you. I have expressed my doubts as to his success in this trial; somewhat out of the ordinary course, as I learned when recently present at your great missionary meetings, that you had need of all your resources to meet immediate and pressing calls. Still I thought it would do no harm to lay his case before you, as the ordinary mode of entering the missionary field was temporarily closed to him.

I have the most delightful recollections of my recent visit among you.

Yours, with high esteem and warm fraternal affection,

GEORGE W. EATON, President of Madison University.

Knowing that a great many of our brethren feel a deep interest in the work amongst the Karens, I shall be gratified, as Treasurer of the Society, to receive any contributions which they may be disposed to send in aid of the object specified in the letters, and addressed to the Secretaries at the Mission House, 33, Moorgate-street.

I am, dear Brethren, yours very faithfully,  
18th October, 1864. S. MORTON PETO.

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### THE KHOND MISSION.

It may add to the force of the above appeal of our Treasurer, if we add a few particulars of this interesting mission of our General Baptist brethren.

The Khonds appear to be a portion of those aboriginal tribes which are found in the hill country of Central India, and whither they were driven from the lowlands by the successive invaders, Hindu and Mohammedan. They speak a language entirely different from the Hindus, follow different customs, and have superstitions unknown to other inhabitants of the country. When Orissa fell into the hands of the East India Company, their existence was either unknown, or altogether overlooked, and it was not until the rebellion of the petty chief of Goomsur, in 1835, and the consequent entry of a British force into his country to reduce him to submission, that attention was given to the wild inhabitants of the hills. This expedition revealed the horrible fact that the people were addicted to the practice of human sacrifice. To secure abundant crops, and the favour of the Earth goddess, whom they feared and worshipped, they were in the habit of sowing their fields with shreds of human flesh torn or cut from the living victim, after days spent in wild orgies or furious intoxication.

In the *Baptist Magazine*, of March last, may be found a description of this shocking rite, and an account given of the methods successfully employed by the Government to bring this annual immolation to an end.

The victims were known by the name of Meriahs. A large number were rescued, and provided for in various ways. To the adults were given portions of land; many of the women were married to their Khond masters; while the youth, both boys and girls, were placed in schools. A large number of these were taken in charge by our General Baptist brethren, and from time to time several have been converted and added to the church of God.

The interest thus awakened naturally led to a desire to give to these people the Word of God; and about two years ago the General Baptist Missionary Society resolved to enter upon this attractive field. Two missionaries, with three native assistants, settled at Russell Condah, in the lowlands, from its situation central to the hills, and also near a village or settlement of the rescued Meriahs. It is also a place much visited by the Khonds in the hot season. From the report of Mr. Goadby we select the following incidents during the first year of their labours:—

“One evening a group of six or eight were occupied in preparing their evening meal. I went to them, and after a few general remarks, inquired whom they



professed to worship, what kind of a God their 'Penoo' was? An old man, who was chief spokesman, said they worshipped the great unseen God, who dwelt on the summit of the mountains in Khondistan. When asked what this God could do for them, he did not know, but they sacrificed to him, asked him to cure them in sickness, help them in difficulty, and save them from death. I asked him whether he had ever heard of the true God, who made the hills and mountains, the sun, moon, and stars? He said, no; he had often thought there was such a being, but had never heard of him. I then spoke of his works and ways, and affectionately pointed him in a few simple sentences to the 'Lamb of God, who taketh away the sin of the world.' I told him we had come here and were learning the language on purpose to come into the hills to teach them to worship the true God, who was the way to happiness and heaven. The old man expressed his delight, and pressed me to come to his village when I visited the Maliahs. While this conversation was taking place the other Khonds sat round intently listening, with eyes and mouth wide open, amused to hear these new teachings, but more especially to hear a Sahib speak their own tongue.

"At Kalingia we found a goodly number of villages clustered together in a beautiful valley. The first morning, going towards one of them, Musta, who was with me, asked whether I had seen a group of Khonds worshipping the sun at a little distance from the bungalow. Upon going to the place we found upwards of a dozen Khonds sitting together, their heads ornamented with scarlet cloth, and feathers, and all busily engaged in sacrificing a goat. With them sat the priest, with his face towards the sun, presiding over the ceremony; near, under the overhanging branches of a bush, he had erected a small platform of twigs, and under it was a quantity of boiled rice and vegetables! on it more rice and goat's meat, and with two boiled eggs denuded of their shells placed in the centre. These were offerings from their fields, flocks, and poultry. On the opposite side the group, a man was engaged in cutting up the goat's skin into small pieces and broiling it on the fire, after which the priest gave several pieces of the skin, a little blood and rice to each man. The consumption of this delicious morsel ended, they were allowed to eat the flesh of the goat, which was more palatable than the hairy portion just swallowed. I sat on the ground beside the priest, and endeavoured to show them the folly of worshipping the sun, forgetting the great God who made it for them.

"In the afternoon a considerable number of the villagers came to see us at the bungalow. I chatted with them, read portions of the Khond tract, 'Come to Jesus,' and the Khond translation of 'Peep of Day;' the latter they appeared to understand exceedingly well. The narrative of the two miracles of Christ, the raising of Lazarus and the widow's son, particularly interested them, but they had their doubts whether such miracles *could* be true. On being told all was undoubtedly true, they wished to know whether Jesus was still upon the earth, and if he were how many days' journey it would be to him. I explained, as well as I was able, his coming, the cause of his death, and how he was now in heaven pleading for us, but between their ignorance and my inability fully and clearly to explain to them, they did not appear able to grasp the truth. Remarks about sin and its effects, the nearness of death and its solemnity, they readily understand and listen to with great attention; they appear, however, to know little, and think less about the future. On asking a rather talkative man where he expected to go after death, he replied, 'good people become birds and sit upon the pepper tree,' but he did not know what became of the bad, he 'supposed God put them somewhere out of the way.' Musta and I alternately talked and read to them for upwards of two hours, and although much pained at their utter ignorance, the simplicity of their hearts much cheered us, for they are like children."

In another portion of the Report we find the following interesting account of one of the rescued victims:—

"Lessu was a rescued meriah; he was brought from the Boad country about 1844, and placed in the school. He was baptized when about sixteen, and con-

tinued to walk worthy of his vocation till the end. We did not know how dear the Saviour was to him till eternity was near. No cloud darkened his sky, and the hope in Christ he expressed in his last affliction was peculiarly pleasing. The anxiety he expressed for the advancement of the kingdom of Christ when one of the brethren was leaving on a missionary tour was deeply affecting. The evening before his death he referred with much feeling to the sins of his youth—sins, all of which he could not in his then weak state fully remember, but which the Lord knew, and which he prayed might all be forgiven. The blood of Christ was his only hope. He felt that the Lord had prepared for him a kingdom. This was at sunset; and before the morning light had gilded with its brightness the eastern sky he had entered that kingdom. In the case of Lessu we see *what idolatry would have done for him* if its destructive course had not been arrested. It would have sacrificed him with atrocious rites at the shrine of the earth goddess. We see too what a *Government enlightened by christian principles did for him*. It interposed its powerful arm to save from a bloody death those who were ready to perish, and Lessu was thus saved. But it was *the work of the Church of God* to tell the rescued Khond of a nobler deliverance than any earthly one, and to testify of Christ, the Saviour of the world."

We are sure that our readers will agree with us that this interesting field ought not to be abandoned. It is our earnest hope that our brethren will be enabled efficiently to carry on the work, and will find in our gifts and prayers some encouragement to persevere.

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## LIGHT AND DARKNESS.

BY THE REV. R. SMITH, OF CAMEROONS RIVER.

The first Sabbath of the present month (August) was a solemn and deeply interesting one. Ere the light of day was fully upon us, a number of our members were wending their way down the path towards the river where we were to baptize. At 7 A.M. we held our morning service in the engine-house, a long matted building; and although it seemed strange to look round and see a black steam-engine on one side, and a boat under repair on the other, contrasted with the white handkerchiefs on the heads, and, in some instances, white dresses of the female members, yet even there we felt that God was present with us. After addresses by myself and Brother Fuller, the congregation assembled on the beach, the four candidates (two males, two females) following each other into the river. The stillness and solemnity of the service were very impressive, and from what we have since seen, we believe good was done. We hope not many months will elapse before we have a similar scene.

While now and then we rejoice over a few sinners, converted from the error of their heathenish ways, we are often brought to witness and deplore the wickedness of the people around us. Prior to this month, the trade between the natives and Europeans had been stopped for three months. During that time, the rum being kept in a great measure from the people, they were more peaceable, and far more willing to hear the message of salvation. About three weeks since trade was reopened, and it had not been so many hours before the rum began to take sad effect, so much so, that several serious quarrels and fights were the result. One of the men belonging to the chief of this town got a severe sword cut across his top lip, which so excited the people to revenge that they immediately armed several large canoes, and dispatched them to catch some of the other party. After waiting some time, they fell in with a small canoe containing two men and a boy, who were out peacefully gathering fire-wood. After severely cutting and wounding them, they were secured and brought to this town. While this was going on, I was dressing the young man's lip. When the canoes were heard returning, in heathen triumph, almost every man and boy who were left in the town armed

himself with a stick, sword, or spear. They assembled on their beach, awaiting in a half savage manner the arrival of the poor captives. When we saw their danger, Mr. Fuller, myself, and several of our members ran to the spot. The poor fellows were surrounded, for on such an occasion every man and boy appears determined to have a blow or a cut. Mr. Fuller, with assistance, having secured the foremost of the two men, took him to the mission house. The crowd seemed resolved to wreak their vengeance on the other. With effort, and not without danger, I, with the assistance of some friendly natives, got him under our charge; but while ascending the hill, more than once I had to seize the stick, and once the arm of a powerful man that was raised to plunge a spear into the poor fellow. After the prisoners were in our hands, the natives settled down quietly. It took us some time to wash and dress the poor men's wounds. In the evening the chief sent word to say they could return to their own town.

A few days after the above, I was passing the town where the men resided; I called to see them, and redressed their wounds. A goodly number having gathered around, I spoke to them of the blessings of Christianity. When I was about to leave, one of the men would persist in catching and bringing a large fowl to my boat, to show his gratitude. Such an incident may seem trifling, but not so from such a people that are around us. Many circumstances lead us to hope that the Lord is preparing this people for His gospel.

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### STATE OF TRINIDAD.

BY THE REV. W. H. GAMBLE.

In Trinidad the cause of Christ makes but little progress. Divine truth is resisted and opposed in many ways in this land. In every land the native depravity of the human heart, and the allurements of the world, oppose their barriers to its progress. But we have, I think I may say, the evils of all other lands concentrated in a small island, deriving life and vigour from each other, till the light of Divine truth appears to be powerless to dispel the thick moral darkness that covers the people.

Here, in Trinidad, we have many thousands of Hindus and Mussulmans, with their heathenish rites and impure practices. We have many from China, of whom we seem to know nothing, and with whom nothing is done. Some of them have married wives belonging to the country, either Catholics or Protestants; but the men are Chinamen still. Gambling and opium are their besetting sins, and through this double-plated armour the arrow of Divine truth does not seem to have pierced. Africans are very many, and very ignorant and superstitious, delighting in the practice of Obeah. But I think that above and beyond all these obstacles to the advance of Divine truth, Popery erects the strongest barrier. In Trinidad it is venerable with years; imposing in its ceremonies in the eyes of the ignorant, captivating to their senses, most satisfactory as a system which relieves their consciences, and removes the burden (as they think and are taught) of their sins, and most respectable in the sight of men by reason of the large number of its adherents.

Now, when we think of the debasing character and defiling system of Hinduism, the apathy and insensibility induced by opium and gambling, the stolid ignorance of the African, and the pride and complacent superiority nourished by Popery, I do not think I go too far in saying that Divine truth is resisted and opposed in this island as much, if not more, than in other lands. Think for a moment what must be the combined influence of all these false and evil systems upon the lives of the people. Truthfulness, honesty, and chastity are virtues rarely met with. Vile and obscene language is the constant source of litigation. Numbers flock to spend their hard-earned money in the police-courts, so passionate and so vindictive are they. I meet constantly coolies carrying enormous sticks. On Sunday, going to the country, I met one with a very large

stick. I said, "Coolie, stick too big." He said, "No, massa ; creole too much bad man." This truly illustrates the bitter feeling that exists between creoles and coolies. The former look upon the latter as interlopers, and as having robbed them of the means of living, by working in the cane-fields at a lower rate. I have often told them that but for immigration the cane-fields would be abandoned, but the envy and hatred exist.

Amid all these discouraging circumstances, it is pleasing for me to be able to tell you, that on the 18th inst. I was privileged to administer the ordinance of believer's baptism at the Third Company (Brother D. Richardson's) to nine persons. The chapel was quite full, and many were outside, unable to find room inside. It was exceedingly hot and oppressive ; I therefore preached shortly, hastening to the river's side, where all were able to see and hear. The people had been holding what they call a "three days' meeting," and many had come from other villages. There was apparently much religious feeling among the people, and I sincerely trust that God's blessing attended the meetings.

On Monday, the 19th inst., we held a soiree in our chapel in San Fernando, for the purpose of raising money to pay the yearly interest of the debt on the building. The chapel was quite full, and the meeting altogether satisfactory. Mr. Law, Mr. Brodie, and our Wesleyan brethren were present, and gave us appropriate addresses. The debt, as you know, is 500 dollars ; and the interest, at six per cent., is 30 dollars. We shall realize about 50 dollars ; the cost of the tea-cakes, &c., being about 20 dollars, we shall be able to meet our liability.

At Montserrat the chapel is nearly covered in, but the people have been very poor of late, and unable to do very much. They have managed to erect the frame, a very substantial hard-wood one, and covered it in by their own exertions, and about 150 dollars from us. Mr. Law raised them 80 dollars in town. I got them 20 dollars here, and I have given them about 50 dollars of nails.

I have not said anything about my work in San Fernando ; but I think, from what I have said, you will gather that it is not encouraging : at present it is most discouraging. It is possible that brighter days may dawn.

## PREACHING AT THE ALLAHABAD MELA.

BY THE REV. J. PARSONS, OF BENARES.

On the 1st February Brother Heinig and myself, with the three native brethren Peter, Kutwaroo, and Philemon, went up to attend the Allahabad mela, which this year was unusually large.

February 2nd.—We walked through the mela in the morning. More sand has formed on the site of it than when I was there on a previous occasion, so that the mela is more spread out, the streets are laid out on a broader scale, and there is more ample accommodation for the crowds that are expected. Mr. Owen has two tents pitched, and Mr. Davis one. We had some conversation and discussion at various pundit's stands, and then returned to Mr. Owen's tent, where we met several brethren ; besides Mr. Owen himself, Mr. Morison (formerly of Loodiana), on his way up the country, David Mohun, Yunas, Caleb, Simeon, native brethren of Allahabad, and Cossim Ali, from Futtehpore. These, with others, were engaged in preaching during the mela, but how few among the immense multitudes that congregated.

3rd. Morning.—Brother Heinig and Kutwaroo remained at the tent, where were also Mr. Owen and some native Christians. Brethren Peter and Philemon and myself went into the bazaar, where we had a pretty good congregation : and several persons entered into interesting conversation, especially a man from near Muttra, who was well acquainted with the Psalms and Gospel ; and a Pundit, who expressed strongly his approval of what was said, and promised to visit the tent for further conversation. On our return to the tent, preaching and conversation were kept up till about 11 o'clock.

We went about 3 o'clock into the bazaar, where first Peter preached to a good congregation, and afterwards brother Heinig till quite evening, while at the same time others kept up conversation with twos and threes. Once I was surrounded by a considerable number of pundits, brahmins, and byraggees, some of whom were arguing earnestly in a way of which the following are samples :—To say that God is mighty is to say that two separate beings existed from eternity,—God and his power ; for the attribute of a person is a separate existence from the person himself. To say that God has any connexion whatever with other beings, is tantamount to saying that all the good and evil in the world are attributable to him.

4th. Morning.—The mela is now rapidly filling. Good congregations were obtained, both at the tent, and in the bazaar. In the latter Philemon, Kutwaroo, and myself were engaged till towards ten o'clock, and then we continued at Mr. Owen's tent till near 1 p.m., when we left two Allahabad brethren to carry on the work.

Afternoon.—By Mr. Owen's request, we went to see him, and attend the missionary prayer meeting in the evening, which I conducted.

5th.—We made experience of the nature of the vaunted holiness of Hindoo places of pilgrimage, by having a thief cut open the side of our tent about 3 o'clock in the morning, and steal whatever he could secure, until the awaking of Philemon from sleep, and alarm given, stopped his ravages. Morning : preaching to full congregations at the tent and in the bazaar till after 11 o'clock.

Afternoon : Brother Heinig, with Peter and Philemon, remained at Mr. Owen's tent, where they had full work ; and brother Kutwaroo and myself had very nice opportunities in the bazaar. The divinity of Christ, the doctrine of fate, &c., were discussed in a quiet and reasonable manner. Persons were complaining bitterly of the dishonesty and oppression prevalent in the mela. There were parties of men selling cloth by auction, who would take money from those to whom lots had been knocked down, pass it from one to another among themselves in the crowd, and bustle around their stand, and then deny having received it. Brother Kutwaroo noticed money-changers taking good money from simple country people, clandestinely changing it for bad money, and then demanding the exchange of this bad money for good from their customers.

6th. Morning.—Philemon and myself went to the bazaar, leaving the rest of our party, with Yunas and Caleb, in the tent. We had good congregations in the bazaar, and quiet discussion. One man argued for the validity of pilgrimages. He was told that, contrary to the maxims of the wise among them, he was believing report rather than experience. It was *said*, indeed, that pilgrimages, bathing, &c. take away sin, but it is plainly *seen* that sin is not removed, but those who bathe, &c., continue in the practice of it. He answered that it is foolish to depend on that which is seen, for that which is seen, as the body, is perishable, but that which is unseen, as the soul and God, only is abiding. It was replied that it is true that the soul and God are unseen, but their works are seen ; just as the root of a tree is unseen, but the nature of it is known by the fruits and leaves, which are seen. And as the leaves and fruits of sin are not removed, it is evident that the root of it in the heart is not eradicated. He answered evasively that sin could not properly be compared to a tree, which is a visible object ; and to suppose nothing real but what is seen is infidelity. It was interposed that this was not meant. He continued, without waiting for a full answer, saying that by bathing, pilgrimages, and other religious observances, the mirror of the heart is cleansed, until the soul clearly discerns spiritual objects, and knows the distinction between itself and God. (N.B. Many Hindoos would rather have said, The identity of itself with God). It was answered that there is abundant evidence that the mirror of the heart is not cleansed, since the reflections it gives are altogether incorrect, sin being represented as desirable, and God as unworthy of affection. The objector replied that the process must be a gradual one. This was admitted, but it was put to him whether in the oldest of those who attend to the observances of the Hindoo religion, any such gradual purifica-

tion could be discerned, or indeed whether he had any experience of it in himself. He did not continue the conversation further, but went away to bathe.

7th.—The mela is now very full. Multitudes of people in every direction, this being the great bathing day. The wide bazaar quite full with flocks of people going and coming. To the ghaut we have not gone since the first day. We had an illustration to-day of the distinction to which religious mendicancy attains in this country. Two companies of fukeers went down to the bathing ghaut this morning, one with twenty, and the other with fifteen, elephants, in their procession, from the backs of which men were waving large gorgeous silken banners.

Abundance of hearers to-day. Many were attentive and shewed great interest, but there was also a great deal of discussion.

8th. Morning.—The crowd being still large in the mela, I staid at the second tent, and at both tents good congregations were obtainable for the most part, but very fluctuating, as many of the people are now preparing to leave for their homes.

9th. Morning.—Philemon and myself went to the bazaar, leaving the others at Mr. Owen's tent. Philemon could speak but little, his voice being very weak from the severe exercise of the previous days.

Afternoon: We all stayed at the tent, and preached and conversed till quite evening, for some of us had become quite hoarse, so that we were no longer able to make two parties. This was the last of our labours at the mela, a great proportion of the multitudes having dispersed. The closing incident was a tough and animated argument, in which two or three of us took part, and our chief opponents were a loud-talking brahmin, a man from Bombay, well acquainted with the Scriptures and many customs and opinions of Christians, and a Punjabe fukeer.

May the Lord not permit his word spoken in this mela to return to him void!

## SCRIPTURE DISTRIBUTION IN THE BACKERGUNGE DISTRICT.

BY THE REV. J. C. PAGE.

We have at last commenced this good work, and I hope month by month briefly to report the progress made. You know our's is a land of water, and we were therefore obliged first to get a boat and do it up a little. Then I selected two of the native brethren who had no particular charge, and sent them out on this their first journey, in company. We choose the *northern* part of the district to begin with, having previously obtained from the police a list of all the villages in that direction. The two boatmen, as well as the distributors, are members of the church, and they entered quite heart and hand into the new work, standing by their bretheren, ever and anon putting in a word, as they thought, to help them. And really sometimes this kind of help is not to be despised, especially when the native Christian teacher gets into a crowd of Hindus and Muham-madans.

Our distributors seem rather to have missed the *one object* for which they were sent, and, naturally enough, spent a long time every where in preaching and in *conversation*. Hence they have gone over a very small space. But I do not know whether, on the whole, this is much to be regretted,—for, on entering a village they appear to have made it a point to visit as many *families* as they could, and, in a quiet friendly manner, to have talked of Christ and the great salvation in the hearing of, and often directly to, numbers of *women and children* who otherwise could never have heard the truth. To my mind this is a very pleasing feature in the month's work. Here are a few figures which will give an honest view of the matter:

Villages visited (only) .....	17
But houses visited and families conversed with .....	329
Gospels distributed .....	109
New Testaments ditto .....	19

I pick out from the journal before me such little particulars as may show how the brethren did their work, and how they were received.

1.—In one place they failed to leave a single book behind : “No one could read in this village.” In two or three houses they found the old orthodox Hindus opposing them, but at first only : “Went (in the village of Kalkini) to a brahmin’s house. Were met with these words : ‘No one can read here, and we do not wish to listen to Christians.’ We urged, ‘How then do you manage your zamindari matters, if you cannot read?’ Other people now come in. Had a congregation of some thirty who heard us with much kindness. Left among them four Gospels and a New Testament.” In the village of Shomorsingh, “at first some young men were deterred from receiving books, as the older people derided them ; but after a while they became bolder and took several little volumes.” In another place, “an old man would not listen to us, and sent us away ; but his nephew followed us, led us to another house, heard us preach the gospel, and accepted some books from us with much pleasure.” It is well to add that a number of *tracts* accompanied the Scriptures with which the brethren were supplied. In a third place, “the Hindus out of downright fear would not take a single book. The Muhammadans were bolder.”

2.—However in the majority of villages our brethren were well treated in more senses than one. “Women and children in the families thus heard us when we spoke of Christ as the Saviour, King, and Judge of men.” “We were received with joy by a man named Radhamohon.” “Many women heard : all said this religion is true, for no one can refute what these men say.” “Men and women listened attentively.” “A Muhammadan accepted a New Testament with pleasure, and acknowledged the holiness of Christ.” “At first opposed, but afterwards received with joy.” “Made known (among Muhammadans) the holiness of Christ and the unholiness of Muhammad. The young people approved and took books.” Still “we were opposed by one of the chief men of the village. He would not allow that Muhammad was a sinner ; but he admitted that Jesus was sinless.” “In another house we were treated to mangoes and other nice things, and our message was well received.” And again “here we were feasted on mangoes and other things.” Rather encouraging on a hot day !

3.—The brethren had some old feeble objections to answer, and the poor despicable women now and then appear on the scene. “We were heard with much good will. Only two women were very noisy.” “At Bakai had a congregation of a hundred and eleven women and men.” (By the way, how comes it to pass that the Bengali *idiom* puts women first, and the Bengali *practice* places her last?) “In the house of Jugol Paramanik a young woman put us this question : ‘Born of one woman, how can I call another woman mother?’ We replied, ‘God gave you birth. Him you have forsaken, and called another father!’ She was now silenced, only saying that the religion of Christ was true and good ; but she could not abandon all for it.” On another occasion “a man named Balok Bala said, ‘We cannot receive your books, for we cannot obey them : they are too holy.’ We replied, ‘When a child goes to school he does not become learned, or is not even able to read, all at once. All this comes in time, by degrees.’” Again a proud Hindu greatly opposed us, and said, ‘Why do you come to the houses of the poor ? What do they care about religion ? You should rather bring some money for them. Then they might become Christians.’ However, after we had shown him how God did not regard persons, but was merciful to the poor as well as to the rich, he changed his tone, and with his son received books from us.” In several places “it was freely allowed that all men will embrace this religion, *but by degrees*.” Now and then a man would cry out, “Let the big people become Christian ; then we will follow. We are waiting for them to move first.” And verily it is devoutly to be desired that the *big people* would make a move into the kingdom of Christ ; though for my part I am not quite sure whether the first great upheaving of mind and heart will not be from below, that is, amongst the lowly ones of India. God grant that the day may soon come when *all* flesh shall see his salvation !

## A WEEK AT OUR NEW STATION, KOOSHTEA.

BY THE REV. J. H. ANDERSON.

This station is in the very centre of Bengal. It is on the Ganges, which traverses the country from West to East. It communicates with Calcutta, which lies 110 miles to the South of it, by a railway of which it is the Northern terminus. The districts which lie to the North, extending as far as the Himalaya, and containing three or four millions of inhabitants, *are without a missionary*. At present the station is occupied by an assistant missionary, Babu Gogon C. Dutt, and a native preacher. Shortly after my wife's return from England we proceeded to this new station. I preached on the way to and fro.

Jan. 1st, 1864.—I went out in the morning to the bazaar, and addressed some thirty persons, who were attentive auditors. As I was about re-entering the boat, a man came running after me, to say that some Baboo, who had heard of my being in the bazaar, was desirous to hear some account of our religion; so I returned and found him seated in a large shop. His name was Shadhu Choron, a Brahmin of the village of Chitlea, in the district of Pubna. He is a guru of a peculiar sect in this part of the country. He had several of his disciples with him, some of whom seem to have great veneration for their spiritual guide. Forty or fifty persons collected in and about the shop, and, after a little preliminary conversation, I told him that we Christians were worshippers of God, not of idols; pointed out some of the evils of idolatry, obtained his assent to my remarks, and was about to make a statement of Christian doctrine, when a consequential, prejudiced, old Brahmin took his seat beside Shadhu Choron, and began to argue with me. When he found that nothing was to be gained by his attempting to defend Hinduism, he changed his tactics, and tried to put me down by his volubility and the loudness of his voice, while he made a number of general statements in praise of Hindu customs, and in disparagement of our unclean practices. At last, in an excited state of mind, he hastened out of the shop. As it had by this time become late, and the audience wanted to bathe and eat, after a few more words with the guru and his followers, our interview closed.

2nd.—I went to the Christian station, and, attended by Nil Moni, proceeded to our preaching-house, where, after prayer, we entered the bazaar adjoining, and were soon surrounded by an audience of about forty persons. They gave great attention. When I had finished speaking, and Nil Moni had commenced, an up-country man, who said he had no faith in idolatry, began to argue on the sufficiency of natural religion. He was a fair disputant, and we got on well with him. Two respectable young Mussulmans listened very attentively, and asked for books, by which they might be able to understand clearly our Christian religion. They followed me to the boat. I gave one of them a New Testament. He said he would be staying in Kooshtea two or three days, and would be happy to meet us again.

3rd.—I preached to some of the European residents in the morning, and to the little Christian flock in the afternoon.

4th.—In the morning I went to the bazaar with Nil Moni, and took for the subject of my address, the Deluge, and the necessity there is for their endeavouring to escape the destruction impending over the wicked. Some forty persons listened to me. At the close of my address, a Mussulman remarked that there was a great deal in their religion which accorded with ours. I pointed out several points of similarity, but said that in one essential point there was a difference between us. Christians, in all ages, had agreed in affirming that Christ died and rose again. The early Christians, the inhabitants of various countries, believed in this fact. How, then, was it that Mahomed, who appeared and promulgated his religion 600 years after, maintained that Jesus had not died, but had been translated to the fourth heaven, unless it were that he perceived the admission of this truth would invalidate his claims, and render his mission superfluous? He said he could not answer, but he would on the following day, if I should preach there again. To this I assented. There were several Mussulman auditors much interested in the conversation that took place.



In the afternoon Gogon, who had been from home, having returned, accompanied me to the market, and we addressed some sixty or eighty auditors.

5th.—To-day Gogon told me that a very influential man in this place had been diligently engaged in the study of the Scriptures, and that they had so affected his mind as to make him very anxious about his soul's salvation. His leisure time is absorbed in the reading of the Bible, and he is anxious to follow Christ, but his near relations being strangers to his views and feelings, would be filled with grief if he were to become a Christian. One of his most intimate friends told Gogon that he had become mad through reading the Bible, that he was absorbed in the book himself, and kept talking to others about it. The man being too timid to allow of my visiting him, I left this interesting case in Gogon's hands.

We went to the bazaar, and had about eighty hearers. They were very attentive as I pointed out to them the unsatisfying nature of all earthly good, and that happiness and blessedness consist in our having God for our portion.

In the afternoon I went with my two associates to Rynabad, a village three miles distant. Having entered the village, and proceeded some distance, we came upon a group of Mussulmans, some of whom were engaged in tying up thatching-grass. I took my seat upon a heap, and addressed them. Some women who were inside the houses were looking and listening. Gogon then spoke in a very interesting manner. The people were quite illiterate, but were very attentive auditors.

(To be continued.)

## MISSIONARY MOVEMENTS.

### CHITTAGONG.

During the early part of the year Mr. McKenna visited Futtickcherry and other places, spending some days at the annual mela of Seetakoond. A voyage to the island of Kutobdea, forty miles from Chittagong, was very interesting, the people never having heard the gospel before. One person has been baptized, and two others are awaiting the ordinance in Chittagong. The missionary greatly needs the help of trustworthy native assistants.

### SEWRY.

For the last two or three months, Mr. Allen has been occupied in using his acquired power of speaking in the Bengali tongue. Discussions with the Brahmists, which at first were very frequent, have now almost ceased. Many say that ere long Christianity will certainly prevail, though they exhibit great reluctance to place themselves on the Lord's side. There is much *conviction*, but open *conversion* is rare.

### AGRA.

The theological class consists of ten or eleven members, and is under the charge chiefly of Mr. Broadway. He has also made arrangements for the education of the native Christian boys, some of whom promise well. At Chitoura twelve of the orphan children have been baptized. In Agra two natives have been baptized, and, notwithstanding removals, the native congregation keeps up its numbers.

### AFRICA: CAMEROONS RIVER.

Notwithstanding the rains, the brethren have been able to maintain the services at all the stations; but they have to mourn over the prevailing passion for witchcraft among the people. The church members have been laying by a small fund to redeem from slavery any of their number. An aged woman, an enquirer, and the wife of one of the members, has thus been rescued. At Victoria the small pox has visited the people, Mr. and Mrs. Pinnock both suffering from it. Only one death, however, had occurred among the settlers.

### BAHAMAS: INAGUA.

Mr. Littlewood reports some very gratifying additions to the church, and others are seeking the Lord. The decay of the salt trade, from the American

war, obliges many to seek employment in other islands, and causes much distress among the population.

## NEW PROVIDENCE.

Mr. Davy reports that a week has been spent in religious services in the mission chapels, closed with a love-feast. The attendance throughout was large, and the spirit devout and earnest. As Nassau is the resort of many foreigners engaged in running the blockade, much evil abounds. Yellow fever has been very fatal among them.

## CEYLON: COLOMBO.

The return of Mr. Allen has enabled the brethren to divide the district into two sections, Mr. Allen acting as pastor of the church in Colombo. They hope to extend the gospel to places hitherto unvisited. Mr. Pigott, in addition to his Singhalese work, has begun a service in the Fort, and another in the Jail. Mrs. Pigott also visits the Jail once a-week to instruct the Singhalese and Tamil prisoners. Mr. Pigott finds in some of the villages a lively remembrance of Mr. Daniell, and the tracts written by him are received with expressions of great pleasure. The health of Mr. Waldock has obliged him to seek a change at Newera Ellia.

## BELIZE, HONDURAS.

The Rev. Alex. Henderson kindly informs us that he has completed his dictionary of the Maya language, on which he has been five years engaged, and is now preparing a grammar to accompany it. In printing it he hopes to have the assistance of the Legislative Council of the colony, and then to proceed to the translation of the Scriptures. He has had the pleasure of baptizing eleven persons during the year. Assistance has also been rendered to the freed slaves of the Southern States.

## HOME PROCEEDINGS.

The missionary meetings of October have been as numerous as those of the preceding month, and appear to have been equally encouraging and satisfactory. In some places the interest has exceeded that of many past years. We have again to express our obligations to the brethren who have so kindly assisted the deputations, and made arrangements for their comfort. The meetings, so far as particulars have reached us, were as follows:—

PLACES.	DEPUTATIONS.
Northumberland, &c.	Revs. F. Trestrail, J. Robinson.
Norfolk	Rev. J. Robinson, Dr. Underhill.
Reading	ditto ditto.
South Devon	Rev. R. Bion.
North Devon	Rev. J. Parsons.
Lancashire	Rev. T. Evans, Rev. W. Brock, D.D.
Oxfordshire	Revs. T. T. Gough, J. Parsons.
Liverpool	Rev. W. Teall.
Yorkshire	Rev. J. Diboll.
Huntingdonshire	Rev. W. G. Lewis, sen.
Monmouthshire	Rev. A. Sturge.
Clerkenwell	Dr. Underhill.

We have great pleasure in acknowledging the receipt of a donation of £200 from the Trustees of the estate of the late W. Taylor, Esq., for the advancement of education in Jamaica, in connection with the day-schools of the Jamaica Baptist Union.

In addition to the important business to which the earlier pages of this number of the *Herald* are devoted, the Committee at its Quarterly Meeting voted a grant of £100 towards the support of the French Baptist Mission, of which Pastor Dez, now in this country, is the representative.

During the present month it is anticipated that our esteemed brother, the Rev. J. Parsons, will sail for his field of labour in Northern India.

A letter, dated Madeira, Oct. 1st, from our valued brother, the Rev. A. Saker,

announces the safe arrival of the missionary party at that island. The voyage so far had been pleasant, with the exception of a strong gale which lasted for two or three days.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21st to October 20th, 1864.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	HAMPSHIRE.		£ s. d.	LIVERPOOL, Athol Street,		£ s. d.			
Billson, Mr. Welford ..	1	1	0	Andover—		Welsh—					
DONATIONS.			Profits of Lecture by			Contribs. Sun. Sch. . . .	5	16			
Bible Translation Soc. for T. . . . .	200	0	0	Mr. J. R. Phillips..	1	3	6				
Bumpus, Miss, Northampton, for Delhi Chapel	5	0	0	Broughton—		Do. Myrtle Street, Juv. Mission Society—					
Davies, Rev. E. W. . .	5	0	0	Contributions . . . . .	9	7	3	Contribs. for Rev. J. Clark, Savanna-la-Mar, Jamaica . . . .	15	0	0
Lane, Mr. (box) . . . .	0	6	10	Do. Sun. School ..	1	5	9	Do. for Rev. W. K. Ryecroft, Bahamas..	7	10	0
W. R. . . . .	100	0	0	Newport—		Do. for Rev. J. Allen, Ceylon . . . . .		5	0	0	
Wiley, Mrs., Northwich, Cheshire (box) . . . .	1	10	0	Contributions . . . . .	16	1	5	Do. for Rev. J. Smith, Delhi, for N. P. . . . .	12	10	0
LONDON AND MIDDLESEX,					19	13	2	Manchester—			
Arthur Street, Gray's Inn Road—				Less expenses . . . .	1	7	9	Contribs. on acct. . .	100	0	0
Collection . . . . .	3	5	6	Romsey—		18	5	LINCOLNSHIRE.			
Do. Sun. School . . .	0	16	0	Profits of Lecture by				Horncastle—			
Hackney Road, Providence Chapel—				Mr. J. R. Phillips..	0	14	8	Contributions . . . . .	10	3	10
Contribs. Sun. School by Y. M. M. A. . . .	3	6	0	Southampton—				Do. S. Sch. for N. P. . .	5	0	0
Red Lion Street, Clerkewell—				Collec. Pub. Meeting	5	17	0	Do. Mareham-le-fen . .	1	8	9
Collection . . . . .	3	1	6	Do. Juvenile . . . . .	0	17	9	Less expenses . . . .	16	12	7
Spencer Place—				Less expenses . . . .	6	14	9		15	7	7
Contribs. Sun. School by Y. M. M. A. . . .	3	0	0	Do. Carlton Rooms—		5	12	NORFOLK.			
Walworth, Arthur Street—				Contributions . . . . .	9	12	0	Contribs. on acct. by			
Contribs. Sun. School	2	13	3	Do. Portland Chapel—				J. J. Colman, Esq.,			
DEVONSHIRE.					8	16	4	Treasurer . . . . .	155	17	4
Buckland—				Contributions . . . . .	8	16	4	NOTTINGHAMSHIRE.			
Collections . . . . .	2	13	5	Do. Sun. School ..	2	6	4	Collingham—			
Devonport, Hope Chapel—				Wellow, Isle of Wight—				Contributions . . . . .	10	16	7
Contributions . . . . .	20	0	0	Contributions . . . . .	2	0	1	Do. Sun. School ..	1	1	11
Millbrook—				Do. Sun. School ..	0	3	0	Less expenses . . . .	11	18	6
Collections . . . . .	3	9	2	Less expenses . . . .	2	3	1		0	5	0
Modbury—				Do. Carlton Rooms—				SOMERSETSHIRE.			
Collections . . . . .	8	5	0	Contributions . . . . .	0	8	1	Bath—			
Newton Abbot—				Do. Portland Chapel—				Contribs. on acct. . .	25	0	0
Collection . . . . .	1	12	0	Contributions . . . . .	8	16	4	Stogumber—			
Plymouth—				Do. Sun. School ..	2	6	4	Contributions . . . . .	3	15	5
Contributions . . . . .	42	15	7	Wellow, Isle of Wight—				STAFFORDSHIRE.			
Do. Juvenile . . . . .	2	16	4	Contributions . . . . .	2	0	1	Burslem—			
Do. for Schools, Baringal . . . . .	3	10	1	Do. Sun. School ..	0	3	0	Contribs. for N. P. . .	0	3	6
Do. for do., Africa . .	3	10	2	Less expenses . . . .	0	8	1	WARWICKSHIRE.			
Less expenses . . . .	83	11	9	Do. Carlton Rooms—				Birmingham—			
	2	17	6	Contributions . . . . .	2	0	0	Contributions . . . . .	226	8	5
	80	14	3	Do. Portland Chapel—				Coveutry—			
DORSETSHIRE.					8	16	4	Contributions . . . . .	70	11	5
Weymouth—				Welford—				WILTSHIRE.			
Collections . . . . .	10	9	0	Profits of Lecture by				Salisbury—			
Contribs. Sun. Sch. . .	12	18	10	Mr. J. R. Phillips..	1	19	4	Contributions . . . . .	20	7	6
Less expenses . . . .	93	7	10	Do. Sun. School ..	0	3	8	Do. Sun. School . . . .	31	12	0
	0	13	0	KENT.				LANCASHIRE.			
	22	14	10	Loose, Coxheath Sunday School—				Bacup, Zion—			
				Contributions . . . . .	0	4	6	Contributions . . . . .	1	0	0
				Less expenses . . . .	0	3	8	Bury—			
				Do. Carlton Rooms—				Collection . . . . .	1	9	0
				Contributions . . . . .	1	0	0	Less expenses . . . .			
				Do. Portland Chapel—					51	19	6
				Contributions . . . . .	0	4	6		0	9	0
				Do. Sun. School ..	1	9	0				
				Less expenses . . . .							
				Do. Carlton Rooms—							
				Contributions . . . . .							
				Do. Portland Chapel—							
				Contributions . . . . .							
				Do. Sun. School ..							
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				Do. Portland Chapel—							
				Contributions . . . . .							
				Do. Sun. School ..							
				Less expenses . . . .							
				Do. Carlton Rooms—							
				Contributions . . . . .							

		£	s.	d.			£	s.	d.			£	s.	d.
Shrewton—					Bedale—					SOUTH WALES.				
Contribution .....	1	0	0		Contributions .....	17	4	8		MONMOUTHSHIRE.				
WORCESTERSHIRE.					Do. Sun. School ..	0	4	0		Contributions .....		1	14	0
Pershore, Old Bap. Ch.—					Bradford, Zion Chapel—					Pembrokeshire.				
Contributions .....	25	0	6		Collections .....	14	18	10		Pembroke Dock, Bothay—				
Do. Sun. School ..	0	14	0		Driffeld—					Contributions .....		11	8	7
	25	14	6		Contributions .....	7	16	7		Less expenses ...		0	6	7
Less expenses ..	0	13	10		Less expenses ....	0	11	10		Do. Sardis—				
	25	0	8			7	4	0		Collection .....		0	13	8
Upton-on-Severn—					Huddersfield—					FOREIGN.				
Collection .....	3	0	0		Contribution .....	1	0	0		CHANNEL ISLANDS.				
Worcester—					Polemoor—					Guernsey—				
Contributions .....	30	16	11		Contributions .....	13	10	0		Contributions .....		5	0	4
Do, Juvenile .....	12	4	9		Do. Sun. School ..	1	4	7		Jersey, St. Heliers—				
YORKSHIRE.					Masham—					Contributions .....		5	2	10
Barnsley—					Contributions .....	12	18	0		Do. for China .....		1	10	0
Contribs. on acct. ..	7	7	9		Rishworth—									
					Contributions .....	4	18	0						

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Aug. 26 ; Smith, R., Aug. 29.	SEWRY, Allen, J., Aug. 15 ; Williamson, J., Aug. 4.
AMERICA—NEW YORK, Goble, J., July 1.	AUSTRALIA—ADELAIDE, Stonehouse, G., Sept. 25.
QUEBEC, Mars, D., Sept. 6.	BAHAMAS—INAGUA, Gamble, W. H., Sept. 23 ; Littlewood, W., Sept. 10.
HONDURAS, Henderson, J., Sept. 14.	NASSAU, Davey, J., Sept. 24.
ASIA—AGRA, Parsons, J., Sept. 20.	EUROPE—GINGAMP, Bouhon, V. E., Sept. 23.
ALLAHABAD, Grogson, J., Aug. 17.	HELGOLAND, Oncken, J. C., Sept. 20.
BARISAL, Martin, T., Aug. 18.	HOLMESTRAND, Hubert, G., Oct. 3.
BENARES, Parsons, J., Aug. 13.	MADEIRA, Saker, A., Oct. 1.
CALCUTTA, Lewis, C. B., Aug. 30 & 31, Sept. 8 & 19.	HAYTI—PORT AU PRINCE, Baumann, W., Sept. 7.
CHEEFOO, Klockers, H. Z., June 25 ; Laughton, R. F., July 9, Aug. 8.	JAMAICA—FOUR PATHS, Clayton, W., Sept. 22.
CHITTAGONG, McKenna, A., July 25.	KINGSTON, Oughton, S., Aug. 24.
COLOMBO, Pigott, H. R., Aug. 17 and 30.	RIO BUENO, East, D. J., Sept. 6.
CUTWA, Reed, F. T., Aug. 19.	ST. ANN'S BAY, Millard, B., Sept. 7.
DACCA, Robinson, R., Aug. 30.	SAVANNAH LA MAR, Clark, J., Aug. 31 ; Hut- chins, S., Sept. 5.
DELHI, Smith, J., Sept. 2.	SPANISH TOWN, Phillippo, J. M., Sept. 7.
DINAPORE, Grogson, J. G., Aug. 8.	STEWARTON, Knibb, M., Aug. 21.
GYA, Greiff, J. E., Aug. 18 and 29.	WALTON RAMBLE, Randall, C. E., Aug. 31.
MONGHIR, Johnson, E. C., Sept. 5 ; Lawrence, J., Sept. 15.	

## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following friends :—*

Rev. B. Arthur, Coate, Oxon, for a parcel of clothing for Rev. A. Saker, Cameroons.
Friends at Upton Chapel, for a case of clothing for Rev. R. Smith, Cameroons.
J. Stiff, Esq., for a Communion Service for Church at Cameroons.
R. S. Foster, Esq., Brixton Hill, for Numbers of <i>Freeman</i> for Rev. J. Clark, Savannah-la-Mar.
Ladies at King's Road Chapel, Reading, for a case of clothing for Rev. W. Littlewood, Bahamas.
Friends at Camberwell, for a box of clothing for Mrs. Sale, Calcutta.
Mr. W. Brewin, Cirencester, for twenty pamphlets.
Mr. Nicholls, Bristol, for a parcel of Magazines.
Mr. Grieves, for a parcel of Magazines.
Mr. T. Clements, Newark, for two volumes <i>Nonconformist</i> .
Miss Rooke, Islington, a box and parcel of clothing and £6 in cash for school materials for Rev. A. Saker, Cameroons.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer ; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON ; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq. ; in GLASGOW, by John Jackson, Esq. ; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

---

NOVEMBER, 1864.

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## THE CLAIMS OF THE IRISH MISSION.

THE Irish Mission, in its present encouraging state, greatly needs increased and liberal support. The measure of success with which it has been favoured may well secure such augmented aid. It is not to be denied that there are difficulties peculiar to such a mission. The twofold prejudice of Religion and Race must to a great extent impede the labours of Protestant Englishmen in Ireland; and even where the agents employed are fellow-Irishmen, it must not be overlooked that the Roman Catholic will still be hindered by the notion that his is the true church, and that every other form of faith is heresy.

This fact must be borne in mind by everyone who would arrive at a just estimate of the measure of success in evangelical missions to Ireland.

Neither must the feeling with which Protestant ascendancy is regarded by the great mass of the people be forgotten when estimating the result of such a work.

Nor can we arrive at a just conclusion without taking into account the vast amount of emigration that has long been taking place. Many who have left their native country have carried the Gospel to other lands; but they have thus been lost to the maintenance and extension of the cause of Christ in Ireland. The combined prejudice of Religion and Race, the hostility with which the ascendancy of co-religionists causes the missionary to be regarded, and the removal of so large a proportion of the people from their country, must go very far, according to human rules of judgment, to reduce the number of converts retained in connexion with the missionary churches of that land. And yet the results will bear comparison with those of most missions, in proportion to the means supplied and the agents employed.

During the last year four new stations were adopted, and four additional agents were appointed. Fifteen missionaries now occupy sixteen principal stations, and carry the Gospel to nearly one hundred out-stations. Upwards of 800 children are taught in schools under their superintendence, and household visitation among both Protestants and Romanists is very extensively maintained. In the last year 188 persons were received into Christian fellowship; and in the years 1861-2-3, 549 members were added to the church. These results are far more encouraging than many of our supporters have been aware of, and supply powerful motives to increased liberality in behalf of the Irish Mission.

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## CARRICKFERGUS.

The church in this town, under the pastoral care of the Rev. William Hamilton, have been devoting themselves very earnestly to the advancement of the cause of Christ. Encouraged by the success they enjoy, they resolved on the erection of a suitable chapel. A suitable site having been obtained on a lease of 900 years, a substantial chapel has been built. The Secretary having recently visited the station

reported that the effort had been well conducted, so that a very convenient chapel had been erected at a comparatively very small cost. Great service was rendered by Mr. Pasley, of the Northern Bank, by whose assiduous care in the superintendence of the work very considerable expense has been avoided. The Committee of the Society, therefore, gave their sanction and recommendation to the case. The total cost of the chapel has now been provided for. The friends in Carrickfergus and some other towns in Ireland having subscribed very liberally, Mr. Hamilton was encouraged to solicit the aid of Christian friends in London, by whose generous contributions the entire outlay has now been covered. It is cause for great thankfulness that this house for God will be free from the embarrassment of debt. In compliance with the request of the pastor, the list of contributions is appended. Friends in England will be glad to see that the church have so liberally contributed, proving themselves by their own efforts to be worthy of the aid of others, thus setting an example worthy of imitation by other churches in Ireland, and calculated to stimulate them to similar efforts to become self-supporting.

IRISH CHRONICLE—

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Alexander, Holt., Esq.	1	0	0	Gallagher, Mr. J.	0	5	0
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Atkinson, Miss	0	10	0	Hamilton, Mr. W.	1	0	0
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Arnold, Doctor.	0	10	0	Hamilton, Rev. W.	6	0	0
Andrews, Mr. S.	0	5	0	Hart, H.	0	2	6
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Bowman, Mr. D.	0	10	0	Hutcheson, Miss	1	0	0
Bowman, Mr. J.	0	10	0	Hutcheson, Mr.	1	0	0
Boyd, Mr. W.	0	10	0	Hogg, Mr.	1	0	0
Baxter, Mr. J.	0	5	0	Hughes, W., Esq.	2	0	0
Blair, Mr.	0	5	0	Jackson, J., Esq., Glasgow	1	10	0
Burgess, J., Esq.	1	1	0	Jamison, H. H., Esq.	1	0	0
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Brown, Mr. W.	0	10	0	Joynt, Misses	0	10	0
Coates, Thos., Esq., Paisley	5	0	0	Johnston, Mr. John	0	5	0
Coates, John Esq.	1	0	0	Jamison, Miss	0	5	0
Corry, Robt., Esq.	1	0	0	Jordan, Mr.	0	5	0
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Coleman, J. & J., Esqrs.	2	0	0	Johnston, Mrs. H.	0	5	0
Cunningham, S., Esq.	1	0	0	Johnston, Mrs. R.	0	5	0
Campbell, Mrs.	0	10	0	Johnston, Mrs.	2	0	0
Coe, Sir E.	0	10	0	Kirk, Miss	2	0	0
Conison, Mrs.	0	10	0	Kirk, Miss M.	0	2	0
C. T.	1	0	0	Kennedy, E.	2	0	0
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Douglas, H., Esq., Cavan	1	0	0	Lavery, Captain J.	1	0	0
Duberdieu, Mr. J.	0	5	0	Mathewson, Mrs.	1	0	0
Edgar, Mr. W.	0	10	0	Maine, Mr. Thos.	0	10	0
Evans, Miss.	0	5	0	Maxwell, Hon. R.	0	5	0
Fenton, Mrs.	1	0	0	Moore, Mr.	1	0	0
French, Miss	1	5	0	Moore, Mr. H.	1	0	0
Ferris, Mr. John	1	0	0	Mathewson, Mrs.	1	0	0
Farnham, Right Hon. Lord	1	0	0	Maine, Mr. Jas.	0	10	0
Finlay, Mr. W. L.	0	5	0	Moore, Mr. D.	0	5	0
Friend, A.	1	5	0	Moore, Mr.	0	5	0
Friend, A.	0	1	0	McKee, Mr.	0	0	6
Getty, John, Esq.	5	0	0	Maxwell, Mr.	0	10	0
Groaves, J. & T., Esqrs.	1	0	0	Maine, Mr. Thos.	0	5	0
Giffen, Jas., Esq.	1	0	0	McClelland, Mr. H.	0	5	0
Giffin, W. M.	0	10	0	McCreevy, Mr. Robt.	0	5	0
Gray, D.	0	5	0	McCurley, Mrs.	0	2	6
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McConeil, Mrs.	0	2	0
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McConeil, Mrs.	0	2	0
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McShan, Mr. A.	0	2	0
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Do	0	10	0
Do	0	10	0
Do	0	5	0
Do	0	5	0
Do	0	10	0
Garrett, J., Esq.	0	10	0
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M'Kee, J. R.	0	2	0
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Benham, J. Esq.	0	10	0
Benham, A., Esq.	0	10	0
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Bousfield, Mrs.	1	1	0
Bourne & Taylor	1	1	0
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Brock, Rev. Mr.	0	10	0
Cartill, Mrs.	0	2	0
Cadby, P., Esq.	0	10	6
C. F.	1	1	0
C. J.	0	5	0
Cox, Mrs. F. A.	1	0	0
C. J.	0	5	0
Freeman, Miss	0	10	0
Fox, Lady	1	1	0
Friend, A.	0	5	0
Friend, A.	0	10	0
Friend, A.	0	5	0
Gover, John, Esq.	1	1	0
Gover, W., Esq.	0	10	0
Green, Mrs. S.	0	10	0
Gray, Mrs. S.	1	0	0
G. J.	1	1	0
Gillman, Mrs.	0	10	0
Goodall, A. B., Esq.	2	2	0
Harvey, James, Esq.	1	0	0
Hepburn, Mrs.	1	0	0
Heptinstall, W., Esq.	0	5	0
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dleditch	2	10	0
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Aberdare	3	3	11	Sheffield	3	2	5
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THE MISSION is now truly encouraging. Several of the Churches bid fair to become self-sustaining. The funds now devoted to those places will then be applicable to other important spheres of labour. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

\* \* CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRESS, Esq., the Treasurer; or by the Rev. C. J. MIDDLEDITCH, Secretary.



THE  
BAPTIST MAGAZINE.

DECEMBER, 1864.

THE ANTIQUITY OF MAN.

[The important bearing of this topic on the current controversy respecting the Pentateuch, and the necessity for examining it in a rigorously scientific manner, must constitute our apology for the technicality of this article.—Ed.]

At length, after five years of investigation and discussion, we are in a situation to determine the value of the geological evidence respecting the antiquity of the human race, derived from the discovery of flint implements fashioned by man, lying in undisturbed ground, together with the bones of extinct animals, buried in gravel beds and caverns.

Mr. Prestwich, of London, the able, conscientious geologist, whose testimony first gave English currency to the facts of the case in 1859, and who, in his own exhaustive deliberate manner, has ever since pursued the investigation on both sides of the Channel, has now given to the scientific world his matured conclusions, in a paper contained in the last volume of the *Philosophical Transactions*.\*

Before adverting to the contents of this comprehensive essay, we may dismiss, as of secondary interest only, the consideration of all the other supposed traces of pre-historic man.

\* "On the Geological Position and Age of the Flint-implement-bearing Beds," &c. By Joseph Prestwich, F.R.S., F.G.S. *Phil. Trans.*, Part 2. 1864.

The refuse-heaps, the caves, the burials, in which flint tools have been found associated with mammalian remains and with works of art, are all admitted to be of more recent date than the celebrated Somme-valley deposits. The whole controversy respecting the ultimate human point of backward time is therefore centred in the latter. If *they* can be synchronized with existing chronological records, then all similar facts will fall into recognized historical succession.

It is this circumstance which gives peculiar value to the discoveries made at Abbeville and Amiens, the particulars of which are now too well known to require recapitulation.

Gravel is found capping at intervals the low hills, and clothing the terraces and summits along the sides of the Somme and other valleys, and occasionally resting on their slopes, and more extensively spread over the present valley plains. Brick-earth frequently covers the gravel and overlaps it. Both lie under the modern alluvium, and under the peat where the latter is found. The extremes of this deposit have been called *high-*

*level-valley gravel* and *low-level-valley gravel*. Flint implements are found in both, as well as in the associated brick-earth, and in these only. The lower gravels have been washed and sorted over and over again; the upper ones are the older. The banks of fine earth and clay (brick-earth, or *loess*) all belong to the same series.

The gravels and brick-earth, though rising above the present river levels, are confined to the river-valleys, and the low hills forming their boundaries. The extreme height of the high-level gravels above the present rivers is 100 feet. Assuming that some portion now destroyed rose 50 feet higher, and that the brick-earth was once accumulated 50 feet over this, we have a total of about 200 feet as the extreme measure of the height of the former surface when first inhabited, and consequently of the depth of the materials which have been removed in deepening the valley, during and since its occupation by the men who left their weapons on its banks before the historical era, before the commencement of the peat.

The mode of formation of this alternating deposit of shingle and sandy earth is thus described by Mr. Prestwich:—

“It is well known that in all rivers subject to floods, and carrying down much sediment—as, for example, the Severn, in its lower course—three forms of sediment will be deposited: 1st, coarse gravel and shingle, in the more direct channel through which the waters flow with the greatest velocity; 2nd, sand and fine gravel, in those portions of the more direct channel where the velocity of the stream is checked from any cause; and 3rd, fine silt and sediment, in those parts where the flood-waters out of the direct channel remain for a time in a state of comparative repose.” (p. 274.) “If we admit the flood-water origin of the loess, it necessarily follows that, as we find this deposit on ground 50, if not 100 feet above the highest beds of the valley-gravels (which fix approximately the position of the main channels of the old

rivers), it gives a measure of the floods of that period, and shows them to have exceeded even those of arctic rivers at the present day, for the waters of these rivers rarely rise more than 40 to 50 feet above their low summer level. This fact furnishes, therefore, strong corroborative evidence of the scouring and erosive energy of these old rivers, and tends to strengthen the opinion before expressed, of their power to excavate, when taken in conjunction with the other agencies before described, the large valleys through which the rivers now flow in such dwarfed volumes.” (p. 276.)

There are 36 species of land and fresh-water shells found in the high-level gravels, and 51 in the low-level beds, all being such as either do or might (as far as climate is concerned) live on the banks or in the streams of the same district at present.

The remains of large warm-blooded animals left in the high levels are—elephant (two species), rhinoceros, horse, ox, and deer (two species). In the low levels we add to this list another species of rhinoceros, the cave bear, hyæna, tiger-cat, bison, another species of deer, hippopotamus, and hog. None of these are identical with species now living, and all were probably better fitted for a severe climate than their modern representatives.

The remains of vegetation found in the gravels are at present confined to a few specimens of oak, ash, yew, and bilberry.

The highest level of the brick-earth and gravels once formed the floor on which animals and men lived, and amidst which the waters of a large river passed. Mr. Prestwich demonstrates that the water exercised great eroding and transporting power, and that this was accompanied by extraordinary floods, of far larger volume than the present rivers could furnish, depending on climatal causes different from those now prevailing in the same spot, though analogous to instances now in operation elsewhere, and that river-ice was also in

action as a carrying medium. By these agencies, the ground was scooped out, leaving untouched banks here and there constituting the present high-level gravels; and this process was continued, now acting violently in one place and now in another, as is always the case with river-action, until the present contour of the valley was formed. These effects were intensified and facilitated by a rising of the land, of which there are some unmistakable proofs.

The scientific conclusions may be summed up thus:—

First. The flint implements occupy a definite geological position; always above the boulder-clay or glacial drift, which overlies the tertiary deposits.

Second. That the brick-earth associated with these gravels is not a separate deposit, but an accumulation formed in the quieter portions of the same streams that carried down the gravels. It does not, therefore, require any additional time.

Third. That the present river-action is wholly inadequate to account for the depth of the gravel banks; but that river-action in the same general course, and periodical floods of far greater magnitude, furnish the true solution.

All this is preliminary to the only matter which will much interest our readers—namely, the question of *time*. Has geology any dial-plate, any index, the numerals of which can be translated into years and centuries? Can it tell us, in our own chronological language, how many ages have elapsed since the first hunters left their weapons on the banks of the waters then flowing along the upper levels? We turn to its most careful expounder:—

“To estimate the time to which we have to carry back the high-level gravels, we have to consider what may have been the duration of their accumulation, and that of the subsequent excavation of the valleys with the resulting low-level gravels. A difficulty here meets us at the onset. The

accumulation of sand, gravel, and shingle along the course of rivers is so irregular (sometimes very rapid, at other times slow, what is done one year being undone another), that *we are entirely without even the few data by which we are approximately guided in ordinary sedimentary strata*. The thickness of the deposits affords no criterion of the time required for their accumulation. They rarely exceed twenty feet, and are more frequently not above ten to twelve feet thick. It is well known that recent inundations have covered valleys with sand and gravel to the depth in places of four, six, or even ten feet, in the course of a few days; and therefore there are no high-level gravels which, so far as thickness is concerned, might not have been deposited in the course of a few weeks, or even days. But the evidence of time lies in their length, breadth, and extent,—in the life existences of the period,—and in the physical changes in progress.” (p. 299.)

After further considering the other evidence referred to, and the case of the low-level gravels, he proceeds:—

“All these phenomena indicate long periods of time. *I do not, however, feel that we are yet in a position to measure that time, or even to make an approximate estimate respecting it*. That we must greatly extend our present chronology with respect to the first existence of man appears inevitable; but that we should count by hundreds of thousands of years is, I am convinced, in the present state of the inquiry, unsafe and premature.” (p. 302.)

This then, is all that geology can tell us. It cannot even demonstrate the common chronology to be erroneous, though it teaches us that it may require extension. Does the Bible forbid the requirement? On the contrary, it affords full scope for it, inasmuch as it is devoid of a complete notation of time before Abraham. As there have been physical breaks in the one record, so have there been lapses of time unnoticed in the other. God has not given us a *complete* consecutive history of the world, or of the human race. We cannot, by the aid of Scripture, dogmatically fix the first appearance of man within a thou-

sand years or so. There is a wise amount of uncertainty, because certainty is not necessary; sharp collision between the two testimonies is therefore impossible; neither can dictate terms or claim a triumph; both may be in harmony, and doubtless are so.

Mr. Prestwich and good Archbishop Ussher would differ in their estimates; but the calculations of both would only be estimates of a quantity, which in the nature of things must remain unknown to us, at least for the present.

To ignore the proofs of the co-existence of man with extinct animals, and that at a very distant date, say 3,000 years ago, and their antecedent existence during a lengthened period of time in northern France and England, would be to shut our eyes to constantly increasing good evidence; to seek to account for it by a mere recent

temporary rush of water, either river or sea,\* is trifling with the facts. The truth of Scripture is not concerned in any such attempts; it has no need of them. But to adduce geology as absolutely requiring an organic change in our received biblical chronology is equally vain. The flint implements may be ante-diluvian, but there is not the shadow of proof that they are pre-adamite. In dealing with the subject, we have sought to show that in this the most extreme case of high antiquity, fears for the integrity of the sacred record are groundless. They are dispersed by the very voice which first unwittingly sounded the alarm. "*Surely there is no enchantment against Jacob, neither is there any divination against Israel.*" S. R. PATTISON.

\* This hypothesis mars the excellent work of Mr. Brodie, "The Antiquity of Man," &c. Edinburgh, 1864.

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## ARE THE EVANGELICAL CLERGY DISHONEST?

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"Clear and round (fair) dealing is the honour of man's nature, and mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it."—BACON.

NOTHING in Mr. Spurgeon's recent attack on the doctrine of Baptismal Regeneration has brought upon him so much reproach, as his emphatic condemnation of the evangelical portion of the clergy. He has questioned their honesty. Believing them to teach, in the use of the Prayer-book, doctrines which in the pulpit they deny, he considers them guilty of little less than perjury. He implies that there are many among them who get their livings by a subscription which they know to be false, and that their example teaches men to lie, whenever such a course may seem likely to increase their usefulness. These are very grave charges indeed,

and are well calculated to call forth the most emphatic protests or denials from the parties accused. Accordingly, the clergy arraigned, in every variety of phrase, in terms of bitterness or of astonished sorrow, fling back the accusation, and assert their entire and conscious innocence.

It is, however, a curious feature in the strife, that the evangelical clergy, who are so much hurt at the language of Mr. Spurgeon, are by no means so sensitive to the claims of meekness and propriety in language, when it is a question of Puseyism, or of some other form of error in their own Church. At the recent congress at Bristol, we find

one reverend gentleman likening the promoter of offertory collections to Judas—a hard name truly. Dean Close, no mean authority among the evangelical section of the clergy, asks, with reference to the Tractarians, after quoting some innovations of theirs in the office of baptism—

“ Are we to have our children spit upon, and salted and pickled, instead of being simply sprinkled with water in baptism? Away with such dishonest innovations! These clergymen are wolves in sheep’s clothing. They are men tinged or tainted with the *leprosy* of the Oxford heresy.”

Canon Stowell, in language, scarcely less offensive, speaks of the men who “ imbibe the sentiments ” of the Tracts for the Times, as “ next door to the Church of Rome; they slope the way back to the ‘ mother of harlots.’ ” To say the least, Mr. Spurgeon does not possess a monopoly of strong, vigorous denunciation of men who are thought to teach errors which deserve reprobation.

Passing by these deplorable amenities of theological warfare, we proceed seriously to inquire whether there is any just foundation for the solemn impeachment contained in the following words of Mr. Spurgeon:—“ I IMPEACH BEFORE THE BAR OF UNIVERSAL CHRISTENDOM THE MEN WHO, KNOWING THAT BAPTISM DOES NOT REGENERATE, YET DECLARE IN PUBLIC THAT IT DOES.”

To this impeachment the evangelical clergy plead not guilty. They assert their innocence, and they appeal to us as Christian men to believe them when they say, that they have in all honesty assumed the responsibilities of their office, and do verily teach what they regard as the true sense of the Church’s formularies. We cannot forget that many of these men have been and are eminent for their godliness, their good works, and their attachment to the doctrines of the Cross. They

are, so far as we know, in all the ordinary affairs of life, truthful men. For the most part, we should without hesitation take their word. Yet in this matter regard for truth makes us pause, and we are constrained plainly to say that, consciously or unconsciously, they seem to us to be dishonest—their convictions appear to run counter to the language they daily use in the Offices of the Establishment. Still they plead not guilty; and doing so, they have a claim to know the evidence on which we incline to reject their plea. Our space constrains a very brief statement of it, and our readers must be content with a mere outline of a mass of testimony which can be adduced to support the charge that has been made.

First, we think we may fairly expect to find some, if not many, among the evangelical clergy, who are included under the general charge of insincerity, which, it is said by very high authorities, is the moral position of the mass of those who subscribe to the legal documents of the Established Church. It is a very old charge against subscription that it damages the consciences of subscribers. “ Subscription is fraudulent,” says a writer in the *Edinburgh Review*,\*—

“ If the subscriber thinks, or even suspects, that the Book of Common Prayer, or of Ordination, contains a sentence contrary to the Word of God. It is fraudulent even if it be merely reluctant; *suspiria denotantur*.” “ By offering office, honour, and emolument as the reward of conformity, an appeal is made, not to a man’s conscience, but to his sordid passions and to his vanity, and thus attempts to seduce him to sacrifice principle to selfish and worldly interests. It makes earnestness and sincerity a crime, and indifference or neutrality a virtue.”

And again, elsewhere:—

“ These peremptory subscriptions are snares to some; to others, scourges.”

\* Vol. 81, pp. 387, 488, 553.

Hence it creates no surprise that recriminations of dishonesty are thrown from side to side, like scorching coals of fire, as the most telling and bitter of retorts. And the bitterness must lie in the truth of the charge, for the late Bishop of Norwich once astonished the House of Lords by declaring that he "had never met with a single clergyman who could calmly look him in the face, and say he sincerely believed the whole Prayer Book."\* The scimitar of the Bishop cuts even sharper than the broadsword of the Minister of the Tabernacle.

The immorality of the present system has led to many ineffectual attempts to alter it; but tests which are declared to be condemned by the sense, conscience, and experience of mankind, continue to be taken by men holding the most contradictory beliefs. At the very outset of the clergyman's career, we are told that he is "wilfully and deliberately 'tempted' by the bribe of worldly advantages, and the threat of worldly degradation, to lie to God and to his own soul." The important petition which was presented to Parliament last session, from the University of Oxford, points out the evils of the present system "in producing looseness of conscience, and a habit of tampering with solemn obligations." †

By common consent, these dreadful evils really exist in the Established Church. They affect the clergy as a whole, and the clergy alone—for they alone have to make the subscriptions, the moral results of which are so frightful. As the evangelical clergy form a considerable, and by no means ignoble, part of the clerical body, and no reason can be found for cutting them off

from their fellows as more than others exempt from these offences against truth and morality, we may justly suspect this section of the ministers of the Establishment to be not less criminal than the rest. Archdeacon Sandford's conclusion must be ours :—

"We have the fact that of those ministering in the Church itself, numbers reconcile themselves to conformity by putting a forced and unnatural construction upon the language of its offices." ‡

With this evidence in our hands, not from antagonists, but from the lips of Churchmen, it is probable, to say the least, that the evangelicals are as guilty of dishonesty in their subscriptions, as any one of the many sections into which the Church of England is now and has ever been divided.

Second. In full accordance with this general statement, we find that the evangelical clergy, in particular, are charged with dishonesty by a most influential section of their own body, with which, in the main, lie the power and privileges of the Church. One of these clergymen, the Rev. H. A. Woodgate, B.D., almost in the language of Mr. Spurgeon, speaks of the "perjury involved in" the denial of Baptismal Regeneration, and is astonished that "it should have excited so little sensation, not only in the world at large, but even among the more religiously disposed followers of the system;" and he attributes it to the "wretched moral atmosphere which we now breathe."§. The Rev. Hobart Seymour "can scarcely conceive a sin more enormous than this," committed by members of his own church, who call themselves "religious and evangelical," viz., setting themselves "against the truth

\* McLaren's Bicentenary Lecture, p. 49.

† "A Plea for the Abolition of Tests," by Goldwin Smith, pp. 9, 17.

‡ Bampton Lectures, 1861, p. 186.

§ "Considerations on the Position and Duty of the University of Oxford," p. 15.

that regeneration may be the accompaniment of baptism." \* The late Rev. T. Kerchever Arnold thought that English clergymen

"Must feel pained at the violence which any other interpretation must at least seem to do to the plain language of positive assertion which the Offices put into their mouths. It was impossible that the Church could intend to mock Christian parents by solemnly asserting *that to be* which she believes may very possibly *not be*. Such clergymen *must*, one would think, desire, with the Puritan divines of 1661, to have their consciences relieved." †

The Rev. H. Melville goes so far as to say, that the doctrine of Baptismal Regeneration would never have been disputed,

"Had not men been anxious to remain in her communion, and yet to make her formularies square with their own private notions. So long as I subscribe to that Prayer Book, and so long as I officiate according to the forms of that Prayer Book, I do not see how I can be commonly honest, and yet deny that every baptized person is, on that account, regenerate." ‡

In a previous article, the testimonies of Bishops Waterland, Philpotts, and Wilberforce, were quoted to the like effect; we will now add that of the Bishop of Tasmania:—

"It is perfectly incomprehensible to me how the denier of Baptismal Regeneration can make up his mind to use the services

\* "Sermon preached at St. George's Church," p. 167.

† "Remarks on the Rev. G. S. Faber's Primitive Doctrine of Regeneration," p. 50.

‡ "Sermons," vol. ii. pp. 237, 238. Compare with this the language of Mr. Spurgeon:—"For me to take money for defending what I do not believe; for me to take the money of a church, and then to preach against what are most evidently its doctrines—I say for me to do this—for me, or for any other simple, honest man to do so, were an atrocity so great, that if I had perpetrated the deed, I should consider myself out of the pale of truthfulness, honesty, and common morality."—"Baptismal Regeneration," p. 317.

in which the fact is so positively insisted upon. He must, as it seems to me, speak with doubting lips and a misgiving heart."

We cannot better close this portion of our article than by quoting the language of Dr. Wordsworth:—

"If the words of the English Church, in the English Prayer Book, are not to be understood in their plain, simple, literal English sense; if she is not to be understood to mean that the child is regenerate, then doubt, suspicion, and scepticism will lurk beneath her altars, and steal into the most solemn mysteries of religion; then faith in subscription to Articles will be no more; and all confidence in her teaching and in that of her ministers will be destroyed—a heavy injury will be sustained by her people, and the English name and nation will sink low in the scale of honesty, sincerity, and truth."

If the witness of Churchmen is to be believed, then are the evangelical clergy, in particular, guilty of the charge laid at their door.

Third. The testimony of clergymen who have left the Church of England from conscientious motives, is very remarkable. It will be unnecessary to quote at length the strong and never-refuted language of the Hon. and Rev. Baptist Noel. Mr. Spurgeon has already done this to some extent in his two letters to Mr. Noel and the Christian public. But it is important to remember Mr. Noel's personal testimony, as to his own conflict while a member of the Establishment:—

"I once," he says, "laboured hard to convince myself that our Reformers did not and could not mean that infants are regenerated by baptism; but no reasoning avails. The language is too plain."

That this struggle existed, and exists still, in the minds of many who were his co-religionists, Mr. Noel shows by sundry "symptoms," which his experience enables him to say are "common." Thus, he says, pious Anglican pastors denounce Popery with

great violence, which requires no courage, "because the thunderer launches his bolts against a despised minority, and is echoed by admiring multitudes." Dissenters are often and eagerly attacked, because comparatively weak. Some clergymen keenly discuss what Jerusalem is to be in the millennium, and publish innumerable books and pamphlets on unfulfilled prophecy. But not a word do they utter on the ten thousand abuses within the Establishment, nor do they care to expose the errors of the Prayer Book. All their reading is on one side. Schemes of usefulness are judged, not by their utility or scriptural authority, but by their consistency with ecclesiastical law, or agreeableness to their bishop. The silence and exclusive reading of the evangelical clergy show that their opinions will not bear examination. What more conclusive proof of insincerity can we have ?

The Rev. W. Brock, in his letter to Mr. Spurgeon, adduces the case of Mr. Prebendary Wodehouse, as showing the martyrdom of conscience through which an earnest, sincere man must pass, in order to make his belief tally with his profession. The Prebendary was obliged to give up the contest at last, and to lay down the orders he had assumed.\*

The controversy has brought out one or two illustrations of the truth of the accusation of dishonesty, which deserve very attentive consideration. Mr. Leonard Strong, for eleven years a clergyman in Barbadoes, in a small tract which he calls "A Personal Testimony to the Truth-

\* We must refer to Mr. Spurgeon's "Letter to the Christian Public" for the testimonies of the Rev. T. W. Teesdale, M.A., the Rev. S. Minton, M.A., the Rev. Thos. Davis, M.A., all clergymen of the Establishment, and especially to the "Reasons" given by the Association for Promoting a Revision of the Prayer Book.

fulness of C. H. Spurgeon's Witness," writes as follows :—

"I write to cheer you in this testimony which God has enabled you to give, by my expression of sympathy with *all you have said*. It is a truthful portrait—it is a faithful photograph. How many are there who become disgusted at their own likeness! still it may not be the less faithfully drawn. I stand before you, and plead guilty to all you have said."

Speaking of himself and his friends at Oxford, he says,—

"We all perceived the falseness of the Catechism and the Baptismal Service, yet I thought there was no other way to get a door for preaching the Gospel than by ordination in the Establishment."

The example of many pious clergymen was urged upon him; his hesitation was pooh-poohed; his conscientious scruples to subscription were met by the proposal of reservation. He was ordained.

"So," he says, "I yielded, but with a bad conscience. I was installed, and I returned to my Christian wife, saying, 'I am rector of this parish; I have now a field for labour in the Gospel; but I am a *liar*.' I could never shake this off from my conscience. We gave ourselves to the work. I never *taught the catechism*, or allowed it in the parish. I did not baptize the children of unconverted persons. I often left out parts of the baptismal service. I never read the whole of the burial service over the unconverted dead. Indeed, I never used the Prayer Book when I could help it. But in all this I was dishonest. At last I could bear it no longer. I was altogether dishonest—at first, in telling lies to obtain my position; and then, in breaking my promises to man in order to obey God, but at the same time receiving man's pay on condition that I kept my word with him, which I did not, because I *must obey God*."

So Mr. Strong gave up his living in the Establishment, and left it with the conviction that there were many in its fold who, like himself, were dishonest, but who have not, like him, the courage to renounce "the hidden things of dishonesty."

It will suffice to add to the above the following remarkable words of



Dr. Fraser, (at the Bristol Congress,) who, however, remains a minister of the Establishment. A more open and scandalous avowal of dishonesty to sworn obligations we scarcely know, and the speaker is evidently encouraged in his avowal by the knowledge that many of those whom he addressed are in the same position:

"Twice, since I have been a priest, I have had cases in which my conscience would have been deeply wounded if I had used the full burial service. But every month, and sometimes for weeks or even days running, I am compelled to profane the clear, pure, holy words of the marriage service, standing by the altar; and those words, so holy and devotional, blister my tongue as I use them. I get through that beautiful touching office somehow, by a strong effort of formality and hypocrisy, and I go back to the vestry, silent, disappointed, and ashamed. Is my experience a singular one?"

Fourth. This outspoken expression of conscious dishonesty is not, however, the usual way in which the reality of its existence makes itself known. The evangelical clergy generally *profess* themselves satisfied with their position, and say that they are able to reconcile their belief with their practice. Still, some of the most eminent cannot but at times reveal the true state of their minds. Thus, the late Rev. Thomas Scott, the well-known commentator, once declared the Baptismal Service to be "a grievous burthen, hard to bear." Why "hard to bear," if he honestly believed, as by his subscription he said he did, that the service was in accordance with God's word?

There is no true evangelical clergyman who will not speak with reverence of the late Charles Simeon, of Cambridge. No man, perhaps, laboured with more success to remove the "offence" which the words of the Offices for Baptism have occasioned. But truth forced from him the confession—

"I do not mean to say that a slight alteration in two or three instances would not

be an improvement, since it would take off a burden from many minds, and supersede the necessity of laboured explanations."\*

How can that be a *burden*, to the mind which has willingly and *ex animo* consented to it? What has made "laboured explanations" necessary, but the discrepancy that conscience discovers between speech in the pulpit and the words at the font? Dr. Miller, of Birmingham, has truly and aptly expressed the fact in his memorable words—"It is we," the Evangelical clergy, "who feel that the shoe pinches." And Canon Stowell, of Manchester, reveals to us that he did not find "the key to the strong expressions used by our Church in her Baptismal Services," until "after much mental struggle in the course of his academical career."†

The Rev. P. Gell makes a clean breast of it:—

"Our lay brethren," he says, "can scarcely conceive the difficulties and misgivings of conscience in which it continually involves those who have actually subscribed. Often, very often, there must have been a carelessness in such subscriptions, and an elasticity of conscience, as I am sure it was with myself, very hard to be given an account of, and then trouble and anguish have taken hold upon us afterwards.‡

Thus the evangelical clergy give us ample grounds for saying that the charge of insincerity is not without justification, their own words being witness thereof.

Fifth. We shall but briefly refer to the testimony borne by the thousands of confessors of the Restoration—a testimony continued by their successors to the present day. Their witness is uniform as to the sense of the formularies in question, and their moral nature cannot so differ from that of conformists as to render

\* Life, p. 304.

† "Voice of the Church on Holy Baptism," pp. 21, 23.

‡ Quoted in "Heroes and Lessons of St. Bartholomew's Day," by N. Haycroft, M.A., p. 69.

their moral judgments unjust, or their moral perceptions distortions of the truth. At all events, their sufferings, the long years of reproach they have patiently borne, testify to the purity of their motives, and the sincerity of the views they hold. The words of the great thinker and essayist, John Foster, shall sum up for us the evidence of this long array of witnesses for truth and honesty:—

“It is meanly disingenuous, nor can we comprehend how it can be otherwise than utterly immoral, for this man, in order to pursue his own interests by entering the Church, to pretend that its grand law of doctrine *must not and cannot mean that which it has notoriously taken all possible care to express that it absolutely does mean, and absolutely does enjoin.* Any clergyman who remains in the Church disbelieving any one proposition in its Articles, violates the sanctity and integrity of the Church, and, as far as we are able to comprehend, must violate his own conscience.”\*

This general consent, then, of men of various parties, looking on the matter from many different points of view, some of them having suffered the loss of all things for their conscientious adhesion to the judgments of their common sense, is surely a most important fact in the decision of this question—one that it behoves the evangelical clergy very seriously to ponder. They may be quite sure that there is something very equivocal in the position they hold, something that truly shocks the moral and Christian sense of honest men, in their promulgation of the doctrines of grace, while they continue to use the Baptismal Offices of the Establishment. If they say that they do not understand these obnoxious formularies as others do, and that, in their opinion, these Offices are not so contradictory to

Gospel truth as they seem, their attempts at explanation, the evasions they practise, the elaborate devices they invent, the disagreements existing amongst themselves as to the true meaning of the Church, prove to men of common sense that they have no desire to reach a true, just, and honest decision.

“Daily experience shows us,” says Archbishop Whately, “how easily even intelligent men are satisfied with the slightest pretences of argument, with the most extravagant conclusions, when they are seeking not really for *instruction* as to what they *ought* to do, but for a *justification* of what they are *inclined* to do.” †

New theories of reconciliation are perpetually being put forth, and as hastily abandoned. At present the one most in favour seems to be, that the judgment in the Gorham case allows a diversity of interpretation, and shelters the evangelical clergy from the charge of dishonesty. But this is a mistake. The judges of the Privy Council nowhere in their decision attempt to define the meaning of the baptismal formularies. Indeed they leave both the interpretation and the arguments of Dr. Lushington, the Judge of the Court of Arches, untouched. Their decision goes simply to this, that the Church Courts will not punish those who hold the theory of Mr. Gorham. They do not *approve* that theory; they do not say that it is in harmony with the Offices for Baptism. They simply resolve not to inflict penalties on those who hold it. They leave the subscriptions of the clergy unaltered. They impose no new meaning on the language in dispute. The Catechism and the Baptismal services must be used by clergymen as before, without reservation or alteration, and their consciences have to reconcile as much as ever their

\* “Critical Essays,” vol. i. pp. 326, 328. Bohm’s edit.

† “The Kingdom of Christ. Two Essays,” p. 38.

pulpit ministrations with the sacramental heresy of the font. If it was formerly dishonest to use the words of the prayer after baptism, while the celebrant believes in salvation only through faith in the Lord Jesus Christ, it is so still. The Gorham judgment has changed nothing in the bearing of this grave question on the conscience. The state of the case is, if anything, more distressing, as it brings out the fact that the evangelical clergy, by this argument, have adopted the immoral dictum of Mr. Wilson as their rule of action — *that the legal is the measure of their moral obligation*. We find them making this wicked maxim of the rationalist school their own, and by their dishonesty to

conscience, and to moral obligation, aiding the growth of a system which threatens the very existence of their Church.

We write all this with the deepest pain. We have known and loved many of the men of whose errors we speak. But we can only release them from the terrible accusation they so bitterly resent, by attributing to them a mental obliquity and a blindness of intelligence which would be insulting. It remains for us to pray that God would open the eyes of their understanding, and give them grace to come out and be separate from a system so dishonouring to God and so hurtful to the souls of men.

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## AN EPISODE IN ULRIC ZWINGLI'S LIFE.

A PAPER FOR THE YOUNG.

*Concluded from page 752.*

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### CHAPTER VI.

THE factions which distracted unhappy Switzerland increased every month in bitterness and hatred. Famine raged in the Catholic cantons, the Protestants still adhering obstinately to the prohibition of entrance to all articles of food. It was a cruel device—one that Zwingli ought to have opposed; but his power was no longer the same as heretofore. The voices of faction and passion were raised higher and higher on the other side of the Council. The prudent Berne expostulated in vain, whilst the famine increased in severity in the five cantons. Oh! when has hatred ever begotten love? When have hardness and violence ever won hearts, or convinced souls? Zwin-

gli's good angel still whispered these words in his ear. But now he stood alone; the others would not listen; they were like the Indian who slept whilst his boat neared the falls of Niagara, awaking only when it was too late; to be dashed to pieces in the foaming torrent! There was no unity amongst the Protestant cantons; they had no faith in each other; and secret opponents were working everywhere against them. No steps were taken to bring things to a favourable issue; and the Catholic priests, on their side, profited by the strange and sinister signs of the times to increase their hold on the minds of the people. Ah! the wonders were not needed which

were wrought or improved upon by the Catholic clergy, in order to show their superstitious flock how the very heavens and earth were displeased by the conduct of the hated heretics. No miracles—no spectral apparitions on the lake—no strange signs in the sky, foreboding evil, which some affirmed they saw, were necessary! Alas! the sword had entered into the hearts of those who were parents. *Their children had no bread!* What wonder that they at last began to curse those who had once been their brethren, and to thirst for their blood? A nobler spirit and a more sanctified heart than these poor benighted people possessed is necessary to bear submissively such a trial.

It is useless to recapitulate all the numerous events which now brought the closing scene every day nearer. Let us approach Zwingli's last hours; they are fraught with intense misery; but God, *his* God, did not forsake him then. He knew that he must die; and as he gazed upon the terrible comet which then arose in the sky, he whispered to his friend Bullinger, "It has come to light me to my grave!" But, oh! how much more did the sad condition of his native land weigh upon him, than even the prospect of losing his life! Driven to the utmost verge of hatred and despair, the five inner cantons once more threw down the gauntlet, declaring that they would now *fetch* the bread which had so long been withheld by their enemies. Once again the fearful scourge of civil war was to break out; once again the plains of Cappel were to behold the contending parties as they drew near each other; *this* time in frightful earnest! The want of order and energy, which had from the first prevailed amongst the Protestant cantons, now paralysed all their powers. No true preparations for war had been made. The alarm was

therefore great when, on the 9th of October, 1513, tidings arrived at Zurich that the five cantons were about to march. On the following day, news was brought of their approach to the frontiers of Zurich. A very small number of troops, with artillery, was despatched to meet them; and, strange to say, no efficient body of arms could be mustered so soon! It was only on the 11th of October that seven hundred of Zurich's defenders, accompanied by Zwingli, started for the frontier. As Zwingli bade farewell to that lovely wife whose love had poured balm into so many wounds; as he laid his hands upon the heads of those little ones whom he should never see again, his soul was filled with dark forebodings. He felt that it was the *last* time! Even his charger reared, and drew back, as he attempted to mount. A thrill of terror passed through the crowd. "This is a bad omen!" whispered the people. But Zwingli's heart did not quail; he knew he must drain the cup; but he felt equally sure that it came from his *Father's* hand!

You may well ask, Why—oh, why did he go forth to battle? There is something repulsive to our ideas in the thought of a warrior priest. Many may consider that Zwingli did wrong in this. Alas! it would doubtless have been better had he never laid aside the priestly robe for the coat of mail—never stretched forth his hands save for a blessing. But we must not condemn him for this. In those days, priests, bishops, and cardinals were often compelled to mount the war-horse, and gird on the sword. The fault was that of the *times*; and when Zwingli bade farewell to his dear ones, and rode forth with his companions, no doubt of the rectitude of the step disturbed his mind. His whole soul was wrapped up in the cause of his

Master, and of his country. For this he had lived; for this he was now willing to die! He rode on, "and all the while he prayed." This is the testimony of one who rode at his side, and the prayers of the wife of his heart went with him! The last pang of sorrow was past. Henceforth God might dispose of him as He in his wisdom should see best! He was ready to be offered up.

Oh! that battle on the plain of Cappel! what a dark shadow it casts over the history of Switzerland! what fierce passions it reveals! what terrible crimes it records! It did not continue long. The small number of Zurich troops were surrounded by those of the five cantons, who profited by the shelter of the wood to encompass them as in a net. Vain was personal valour and individual bravery; soon the little band was thinned by the hand of death, and the flower of Zurich's statesmen, leaders, and ministers, lay stretched on the fields of Cappel; for every pastor had gone out with his flock, to cheer and comfort it in the hour of need. They fell like grass beneath the scythe of the mower! As yet, Zwingli remained unhurt. His beloved friend, Theobald of Geroldseck, lay there, cold and dead; also his wife's brother-in-law; and that noble youth, Gerold Meyer, whom he had loved as his own son. All were gone! Gerold had died sooner than surrender himself to the enemy. Zwingli's heart was broken, but he still bent unweariedly over the dying—he still comforted others, although himself so full of sorrow. As he thus stooped to minister to a wounded man, a stone hurled at him bent the iron of his helmet, and laid him prostrate. Two others inflicted further wounds. Zwingli's last hour had come! Not on a peaceful death-bed, surrounded by weeping friends, and accompanied

by their blessings, as Luther died, was Zwingli to breathe out his soul. On the gory battle-field, with his cause lost, his friends dispersed or dead, and the shouts of the foe ringing a death knell in his ears, he lay down to die! And yet, what were his last words, sounding with a victor's voice?—"What matters it? They can but kill the body; they cannot kill the soul!"

Night approaches. The battle-field is deserted by Zwingli's friends. The stars beam with trembling light upon that sad, sad scene! The moans of the wounded and dying mingle with the cries of the victors, as they now discover amongst the dead many of their noblest foes. Zwingli hears it all. The tree above his head, "Zwingli's pear tree," sways in the evening breeze, and its branches bend as though they would fain shelter the dying man under their thick foliage. His eyes are open—they are fastened on that starlit sky; his hands are folded on his heaving breast, as in prayer.

Many footsteps now approach—torches flit through the darkness—is it friend or foe? Alas! they are his worst foes, the most cruel and barbarous of the enemy, whose horrible task consists in stripping the dead of whatever articles of value they may find upon them. A fierce shout now rends the air: they have discovered Zwingli! At last he is in their power; the man who, as their priests tell them, has occasioned all this evil! Here he lies, helpless and powerless to subdue their minds, as he had often done formerly, with a glance of his steadfast eye. The day of vengeance is come, and they know how to turn it to account. They try to attract his attention—they hold a rosary to his lips. "Kiss it," cry they, "or we shall stab you." The dying man, unable to articulate, shakes his head in solemn refusal.

"Confess your sins, pray to the saints, or——"

Pray to the saints? His soul is in the keeping of a Higher One than they; he needs neither human nor angelic intercession! No answer is returned. The dark solemn eyes, over which the film of death is rapidly gathering, still gaze stedfastly upwards to the starry sky—they see *Jesus Himself* waiting to receive him with the martyr's crown, and the pale lips move in silent prayer. "Die then, heretic," exclaims the wild Fokinger, the leader of the worst mercenaries of Rome, and he stabs the dying man with his sword. Thus Zwingli died; but his death alone was not enough to satisfy his enemies. Though many voices exclaimed against further cruelty, those of vengeance clamoured louder than the voices of mercy. The body was divided into four parts, and burnt to ashes! The coat of mail and shattered helmet are all that remain to Zurich of her great champion, and even these poor relics were only yielded by Lucerne to the town of Zurich, centuries after the brave man who had worn them pillowed his dying head on that blood-stained field.

Yes! they could burn the body, but they could not destroy the soul, nor efface the bright footprints which he left behind him! Dark days of strife and warfare were yet in store; many tears were yet to be wrung from the eyes of widows and orphans, before Switzerland could settle down to a quiet enjoyment of the blessings which Zwingli had wrought and purchased with his life-blood. But the day *did* come, when Peace spread her healing wings over the land, and when brothers no longer fought against each other; and although the victory of light over darkness is even yet but a par-

tial one—although two-fifths of the inhabitants of Switzerland are still Romanists, yet we will not give up the hope that all will be made free in God's good time, and be one fold under one Shepherd.

And though Zwingli left no son to bring down his honoured name to posterity,—though the last descendant of his brother, the pious clergyman of a small village near Zurich, will soon go down to the grave, a childless man,—yet, so long as a Protestant Church remains in which God is worshipped in spirit and in truth—so long as the rising generations are pointed to the Lamb of God, who alone taketh away the sins of the world,—even so long will Zwingli's memory be ever green.

The grain must die, that *harvest time* may come. The brave reformer lived not to see the triumph of his Master's cause; but how many a ripe shock of corn, gathered into the heavenly garner, will at the last day testify of him whose ashes were scattered, like precious seeds, on the gory plain of Cappel!

Zwingli, sleep in peace! When the last trumpet sounds, the power of Jesus will raise thy spiritual body in glory, although no grave contains thy corruptible remains, and thine only monument is a simple rock.

Though errors and mistakes veil the full brightness of thy memory, as well as that of *every* son of Adam, however great—still even these errors were those of an ardent and earnest soul, which, forgetting itself, lived and breathed but for the holiest of ideals, that of spiritual light. We love him, our Swiss reformer; in spite of his faults, we would not exchange him for any of the other devoted men who also strive so nobly for the truth. Every Swiss Protestant bows the head in reverence,

every heart breathes a silent blessing when Zwingli is named.

God grant that Switzerland may soon be altogether "reformed,"—that the dark shadows which still partially hover around her may be dispersed by the beams of the Sun of Righteousness, and that Catholics and Protestants may be united in

the bonds of one common faith and hope, looking only for pardon and peace to Him who alone taketh away the sins of the world!

God grant that this happy time may soon come, and then, oh! my beloved Fatherland, then thou wilt be free indeed!

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### THE ELOQUENCE OF SILENCE.

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THE tongue is not omnipotent. Language has its limits. Speech is mighty, but speechlessness is often mightier. What power, for example, is there in death. It calls forth feelings which we never experienced before; it arouses thoughts which otherwise had never been born. As we stand by the couch on which the motionless body lies, our whole being is hallowed by the dread presence. The closed eyes, the cold brow, the helpless hands, the lifeless lips; oh, what sanctity there is in all! The finer susceptibilities of our nature are touched, and we cannot but be reverent. Let the man of coarse mind and hard heart go alone into the dim chamber which contains, for a little longer, the remains of a friend or relative, and if this does not subdue his callous soul, what will? Yet death, the great monitor and tranquillizer, is silent; "there is no speech nor language."

The most intense emotions seldom express themselves verbally. Words are too weak for them. Rapt devotion, deep joy, and profound grief are still. The loftiest mountain-heights of religion are quiet. When the spirit is fullest of thankfulness, it is dumb. Aspiration courts si-

lence. "Praise is silent before thee, O God, in Zion." "There was silence in heaven for the space of half an hour," perhaps because the inhabitants of the New Jerusalem felt too much to speak.

"The debt of gratitude  
Is not the best remembered where the lips  
Pour forth their voluble and fluent tide  
Of warm acknowledgment. \* \* \*  
Prayer has its decalogue and well-set chant  
To say or sing; but prayer can offer up  
A purer tribute to the mighty God  
Who rules the thunder and restrains the  
wave,  
Than ever cloistered walls responded to.  
Let the proud orator assert the power  
That language holds; but the soul, prouder  
still,  
Shall keep an eloquence all, all her own,  
That mocks the tongued interpreter."

The eloquence of silence! Perhaps there never was a time when we had more need to remind ourselves of this. Ours is an age of talk. The troublesome member is a hard-worked member. Speech is the popular faculty. The advice given to children, about being "seen and not heard," might with propriety sometimes be offered to children of larger growth. We are not quiet enough. "Be quiet," "Hush," "Hold your tongue," are admonitions needed now. As a well-known essayist

says, "The demand is vocables, still vocables." This being the case, it may be well to indicate some of the seasons and circumstances which render silence appropriate, and therefore salutary.

First, we remark that *in visiting the afflicted and the poor*, silence is often exceedingly useful. Some people appear to imagine that philanthropy is a synonym for garrulity. Their theory is that you cannot do good without a certain, often a considerable, amount of talk. They would think it futile to go to a miserable cottage on an errand of relief, if they did not "offer consolation," as they call it, by entering upon a long conversation. It is a great blunder. We feel sure that anyone who has been observant will admit this. A few intelligent and sympathetic utterances may, of course, be very serviceable, albeit the main service you can do is to hold your peace. Let your *protégé* talk: you may rely upon it that he wants to do so. You cannot gratify an invalid more than by sitting and listening to him. If you have but patience enough to attend as he details his manifold aches and pains, his innumerable symptoms and nostrums; if you will only be sufficiently forbearing to keep from shuffling about in your chair (as if you had heard enough) while he recapitulates the divers doctors he has consulted, the limited diet to which he is doomed, and the shockingly bad nights he endures, you will be a welcome visitor. The knowledge of this fact may be a dreadful slight upon our powers of eloquence; but fact it is, in nine cases out of ten. Men, not less than steam-engines, must have safety-valves, or the propriety of society would assuredly be scandalized by divers mental and social explosions. The poor old fellow that lies in his meagre, miserable

garret, day after day, has hardly anyone to whom he can speak. The family is downstairs, or at the mill, or in the field at work. Well, he thinks and thinks, he feels and feels, until he can hardly bear himself. He wants some one to whom he can tell it all. You go with your little basket of provisions, or small gift of money, and then he has the opportunity for which he has been longing. He can unbosom himself now. That is exactly what he wanted. It is a veritable godsend to him. We dare pledge our word that he will have a good night after it. Therefore people who excuse themselves from benevolent visitation on the ground that they are "poor talkers," as they phrase it, are quite beside the mark. The shuffling apology is a wonderful and unfortunate blunder. "No talker," are you? All the better. That is one of the cardinal qualifications of usefulness. You are the very person for visiting the afflicted. You are, indeed. If you are no talker you can at least be talked to, and that is a prime requisite for the form of philanthropy in question. Off with you, then, to the sick man or the bedridden woman. Your silence will do almost as much good as your money.

Surely nothing is more grateful to *the bereaved* than silence, and nothing less so than much attempt at consolation. When the dreadful blow has been struck, it leaves us, for a time, stunned. We cannot bear, neither understand, the comfort which well-meaning but indiscreet persons often offer. Let there be no repetition of truisms. Do not tax our forbearance by dealing out stale bits of advice which are as old as sorrow is. While the shadow of the solemn, mysterious destroyer broods over the dwelling, it is best to be mute. A friend of yours, we will suppose



has lost a near relative. You went to see him. Your heart yearned to show its sympathy. Good! It is well for you that it should; it were ill for you did it not. Notwithstanding, be sure and take heed *how* you manifest your regret. Be quiet. A glance of the eye, a momentary but earnest grasp of the hand, will be better than hours of talk. Content yourself therewith. Bildad and the others who went to see poor Job in his great affliction said some foolish things, but they did one wise one. "They sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great."

To change the subject. Are these pages being read by one who is *slandered*? We would venture to remind him also that there is scope for silence in his case. It is the noblest, and often the most effectual antidote to calumny. Be still when men seek to rob you of your good name. Keep quiet when Backbite, that mischievous member of a large and mischievous family, assails you. This is hard to do, we know. Very difficult is it to keep the floodgates of reticence locked when the pressure of anger's waters is upon them. Never mind; do it. All good things are hard, this among them; but remember that it *is* a very good thing. Resolve that you will not retaliate upon your enemy, nor spend your time in elaborate refutations of each idle tale he has manufactured. Live the libel down. It requires time, certainly; so does the growth of an oak. To use a homely illustration. Sometimes, when we are walking peaceably through the streets, we pass a door at which a little dog sits. As we go past, we think he looks disposed to be disagreeable, and so it proves. No sooner have we moved on than he follows us, disturbing the whole neighbourhood by

his abominable barking. What do we do?—turn round and defy him? By no means. We take no notice. "Dogs that bark, don't bite." He soon finds out it is wrong work even to bark when no one resents it. Do so, my good sir, with that miserable cur—slander. Out it bounces upon your heels with its wretched and contemptible bow-wow. Let it bark; go straight forward on the path of rectitude, and it will speedily get tired of following one who takes no notice of it. Yes! After all, there is some retribution in the world; justice has not altogether forsaken it. Her naked sword makes itself felt, and never with more severity than on the head of the calumniator. It will be so with your adversaries if you will only bide your time. Do not forget who it was that was "led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not his mouth." Copy His example, and the day is coming when you will be vindicated.

Hitherto we have adverted to the advantages of our keeping silence towards our fellow-men. Too well, however, we cannot realise the fact that *there are seasons when we should be silent towards God*. When tribulation comes, we should hold our peace. Alas! how often we fail to do so! A great blow falls upon our possessions: a noble castle in the air vanishes; a much-loved enjoyment is removed; a dear companion of our cares and pleasures is removed; these or other sorrows fall to our lot, and we speak instead of being mute. We murmur; the heart rebels. Looking hastily at other of our fellows, this neighbour, that friend, or yon relative who we think has a happy immunity from such miseries, we say, "Why am not I as they are? For what reason are such troubles come upon me? Am I a social scapegoat at whose cost others

are to be exempt from the trials I bear?" Thus do we speak when we ought to be silent. "Be still, and know that I am God." "I was dumb, I opened not my mouth, because thou didst it." Oh, that we would repent us of such hasty complaints as an untrusting heart begets. The stroke is heavy, but it is needed. The wound smarts, but it is inflicted that health may follow. He who takes, thereby gives; he bestows more than he removes. Losses are gains, tears do but precede hosannahs.

"Be still and trust!  
For His strokes are strokes of love,  
Thou must for thy profit bear;  
He thy filial fear would move,  
Trust thy Father's loving care—  
Be still and trust!"

One other application of the subject, and we have done. It is an old and a homely one. Perhaps, however, it is none the worse for that. About *ourselves*, our own doings, our own exploits, we should learn the lesson of silence. At the commencement of our remarks we spoke of the present as a talkative age; it is also a boastful age. It deals largely in self-praise. It burns incense, not always the most fragrant, to Number One. Trumpet-blowing attaches itself to much of our almsgiving. We prefer doing our good deeds either in conspicuous places in the synagogues, or at the corner of streets; busy streets preferred. A certain large glass house, situate at Sydenham, is

exceedingly characteristic of many people now a days. They are Crystal Palaces; you can see all their philanthropies through the manifold windows. The right hand considers itself decidedly injured if the left does not know what it doeth.

Surely it is well, in days of ostentation, to go back to the great moral and spiritual directory, and hear its teaching. "Neither hammer, nor sound of axe, nor other tool was heard," when the stateliest of temples was reared. "See thou tell no man," was the command which followed one of the most extraordinary deliverances from misery and sin. Let us obey that command, and tell no man when we essay to solace and support the destitute afflicted; tell no man when we make the keenly-felt sacrifice; tell no man when we take the guilty by the hand, that we may lead them to the Forgiving One. True benevolence seeks no herald. As it increases, genuine love grows in modesty.

"My name, and my place, and my tomb, all forgotten,  
My brief race of time well and patiently run,  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.  
Yes; like the fragrance that wanders in freshness  
When the flowers that it came from are closed up and gone,  
So would I be to this world's weary dwellers,  
Only remembered by what I have done."

*Luton.* THOMAS R. STEVENSON.

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## BAPTISMAL REGENERATION ACCORDING TO THE SCRIPTURES.

WHENCE comes the belief in baptismal regeneration? Is such belief surprising? Is it not the natural result of a belief in infant baptism?

These questions have no doubt occurred to many of our readers during the hot controversy enkindled by Mr. Spurgeon's sermon on the

subject; which, by the way, contained nothing that has not been reiterated again and again in the pages of this magazine, and by most Baptist ministers in our land; in more courteous terms, perhaps, but not less bold or decisive. That they who believe in infant baptism should believe in baptismal regeneration, is no fair matter of astonishment. The great difficulty is to conceive how a man can believe in the former, and not in the latter; and to understand the reasoning of such a man. This difficulty is increased by the very close connection indicated in the New Testament between baptism and regeneration, or baptism and salvation. A few quotations will illustrate this statement, viz. :—

“For ye are all the children of God by faith in Christ Jesus. FOR as many of you as have been baptized into Christ have put on Christ.” Gal. iii., 26-7. The argument of Paul in these verses is, ye are all regenerated, *for* ye have been baptized. The fact of their sonship to God is based upon the baptism of those addressed. “The like figure whereunto *even* baptism doth also now *save* us.” Pet. i., iii., 21. “Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins.*” Acts ii., 38. “And now why tarriest thou? Arise and be baptized, AND WASH AWAY THY SINS.” Acts xxii. 16. “Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death. For if we have been planted together in the likeness of his death, *we shall be also in the likeness of his resurrection.*” Rom. vi., 3, 5. “Buried with him in baptism WHEREIN *also* ye are risen with him.” Col. ii., 12. And in all these quotations there is clear reference to baptism. There are some other passages of similar import, that most probably refer to

baptism, viz., “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” John iii., 5. “That he might sanctify and cleanse it *with the washing of water* by the word.” Ephesians v., 26. “According to His mercy He saved us, *by the washing of regeneration*, and renewing of the Holy Ghost.” Tit. iii., 5.

Now in all these passages baptism and regeneration are closely connected. The baptized are spoken of as regenerated, as washing away their sins, as saved, as risen with Christ, and that *because* baptized. They are either then regenerated and saved by baptism, or baptized because regenerated and saved. The regeneration and salvation of the baptized are every where assumed. They are not, however, assumed as absolutely necessary, and in every case certain—for Simon Magnus was baptized, and afterwards told by Peter that he was still in the gall of bitterness and bond of iniquity—but they are assumed as things that ought to be, and, considering the nature and design of baptism, might be expected. To those, then, who consider baptism as an act by which Christ is put on, faith in Christ is professed, and a public and formal surrender to Christ is made, this uniform connection between baptism and salvation is natural enough. But to those who practice infant baptism, the only reasonable deduction from these passages is, that as the baptized cannot do either of these things, they are, in their baptism, regenerated and admitted into the kingdom of heaven.

The question is daily pressing itself more and more upon pædo-baptists, both with and without the Church by law established. “If pædo-baptism does not regenerate, nor admit into the kingdom of heaven, what does it?” There was

a curious article in the *Patriot* newspaper a few weeks since, complaining of the exclusion of children from the Lord's Supper; that "the sweet faces and voices of the little ones, usually regarded as the life and beauty of the household," should be wanting when "we perform that simple rite which commemorates the Saviour's dying love;" and asking, with some force, "Does not baptism entitle its subjects to all the outward ordinances of Christian worship? If not, of what use is it to a child baptized in infancy? What distinction does the Church make between the baptized and unbaptized? What privilege accrues to the former that is not already at the disposal of the latter? What has become of covenant mercies descending from father to son? Are baptized children made to feel that the Church, as a church, looks fondly upon them, regarding them as at least related, and not distantly, to the household of faith? On the contrary, are they not treated as outsiders, subjected to the same process of candidateship through which the offspring of aliens are made to pass, and not admitted to the loving confidence of Christ's people, until their credentials have been rigorously examined and cautiously approved. Surely children were better off under the Old Dispensation than under the New. The law was more liberal than we make the Gospel to be. Can we wonder that youths and maidens look shyly upon the Church—that they are scared by the very harshness of her features, and that few of them have resolution enough to work their way into her good graces?" This curious lamentation we quote thus fully—not for the amusement of our readers, but that they may see the difficulties which are felt by some pædo-baptists. They are beginning to ask what is effected by baptism, if

it does not introduce its subject into the privileges of the Church of Christ; and, if they do not ask, they suggest to us the question—What argument for infant baptism can be based on the Old Dispensation, which is not also an argument for infant communion? Consistency would conduct the infants from the font to the altar or the table; and a goodly group of crying babes and restless children at the Lord's Supper might impress, more powerfully than argument, the absurdity of admitting any but believers to any one rite or privilege of the Church of Christ.

We return, then, to the point from which we started. The belief in baptismal regeneration is the natural result of the belief in infant baptism. If baptism be not associated with salvation, and the privileges of the Church, it may well be asked by the writer in the *Patriot*—"Of what use is it that a child be baptized in infancy?" Baptism and salvation are joined together by Christ and His Apostles; and what God has joined together, let no man—and especially no professed servant and child of God's—put asunder.

But these statements may seem to intimate that baptism is as necessary to salvation as faith and regeneration. We do not say that: but this we do say, that if a man had refused in Paul's time to be baptized, Paul would not have recognized his Christianity. Both Paul and Christ placed faith and profession side by side. If a man, after candidly studying the Scriptures, does not think baptism on believing, the scriptural way of putting on Christ, then he may be saved without baptism. But if a man thinks that baptism is Christ's appointed way of becoming his disciple, and putting on Christ, and refuses to be baptized, it is difficult to understand how that man can be a Christian. If Christ be my Saviour,

He is MY LORD, and if, at the very outset of my profession, I set my will or my reason in opposition to his appointment, what proof have I of conversion—what ground of hope of salvation? Baptism does not save, but the apostle James saith—"What does it profit, my brethren, though a

man say he hath faith and have not works? Can faith save him?"

Such, then, is baptismal regeneration, according to the Scriptures. In these pages there is found no other alternative than that of the baptism of the regenerate, or the regeneration of the baptized.

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## THE CYCLONE IN CALCUTTA.

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A CYCLONE of unprecedented violence fell on the town of Calcutta, and the district around it, on the 5th of October, and a brief account of it will not, we are confident, be deemed irrelevant to our readers, who take a special interest in the spiritual improvement of India, and cannot therefore be indifferent to its temporal interests.

The close of the monsoon in Lower Bengal is generally marked by a severe storm, and once in about ten years by a fearful gale, three of which in 1832, '42, and '52 are still remembered with terror. Of these the most disastrous was that of 1832, when the *Duke of York*, a vessel of 1400 tons, was carried a mile inland from Kedgerie, and imbedded in the rice fields. But even this tornado was by no means so violent, nor did it create so much havoc, as that of last month; and there is no record of one of equal fury since 1737, when all the shipping in Calcutta was torn from its anchorage, and carried up into the town, and the magnificent steeple of the church, the ornament of the settlement, was prostrated.

The annual holidays, which last ten or twelve days, had just commenced when the cyclone occurred,

and the Europeans had generally dispersed holiday making, and the natives were busily employed in preparations for the annual saturnalia of the Doorga poojah. The Observatory in Calcutta, from motives of paltry economy, was in charge of a native. A remarkable variation was observed in the barometer on the 4th of October, but there were no arrangements, as in England, for giving notice of it to the shipping, or hoisting a storm signal to enable the commanders to prepare for the calamity which it presaged. On Tuesday night there was a succession of squalls and rain, which gradually increased in violence till about half-past ten on Wednesday morning, when the wind veered round to the east, and began to blow with increasing energy. Towards mid-day, a noise like that of thunder, appalled all hearts, and gave notice that the winds of heaven were let loose on the devoted city. Nothing could face the wind for an instant, and the effect of its fury was aggravated by the rain which fell in torrents. Trees, which had stood the storms of a century, were uprooted in an instant. Even the bamboos, which yield to the wind and remain uninjured, were swept

away. Carriages and palankeens were blown along the streets like toys. Corrugated iron roofs were torn off, and doubled up as if they had been sheets of paper. Pallisades and railings were levelled with the ground, and the venetian windows and sashes smashed, and the storm entered the strongest European houses. Within two hours the eastern and southern suburbs of Calcutta were a complete wreck, and not a tree was to be seen; it was, to borrow the expression of the *Spectator*, as if the ploughshare of the Almighty had passed over them. The Strand road along the banks of the river, which is ordinarily five feet above high water mark, was overwhelmed by the waves, which broke over it with irresistible force, and presented a rolling mass of the debris of cargo boats and cargoes, rice, jute, rattans, and bales of every description, and here and there the huge hulk of some ship or steamer heaved on shore.

But it was in the river that the havoc was most appalling. Owing to the over-crowded state of the port vessels were moored five abreast. Many of them were filled with valuable cargoes, in consequence of the great efforts which had been made to complete their lading before the cessation of business during the holidays. The number of vessels in the Port amounted to 265, nearly half of which exceeded 1000 tons in burden; and the aggregate tonnage at anchor on the morning of the 5th of April was 183,000. It was the highest spring tide of the year, and, unfortunately during the height of the gale, the bore came rolling up with extraordinary violence. The wind then shifted to the south, and the storm-wave, rushing up from the sea, raised the billows twenty feet high, and the work of destruction commenced in fearful

earnest. Vessels were speedily torn away from their moorings, and, owing to the loose alluvial soil of the bed of the river, in many cases carried their moorings along with them. The ships, tossed about like wherries, were thrown on each other, and matted together in groups of five and six; and as they were hurried along by the storm carried away even the vessels which were endeavouring to ride out the gale, till the whole group was dashed on the shore. Twenty-one vessels went down at their anchors; a still greater number were cast on shore, and for the length of five miles the banks exhibited a scene of unparalleled destruction. The Howrah side of the river, opposite Calcutta, presented two dense masses of wreck; in one place fourteen, in another more than sixty steamers and ships, huddled together and tangled in inextricable confusion, some with a single mast standing, others with masts and booms and rigging hanging over in every form of ruin. The river, which in the morning had been crowded with noble ships, was in a few hours entirely bare of them, and of the hundreds of boats connected with this vast traffic not one was to be seen. Early in the day, the gas-works had been disabled, and after the gale, which subsided about sunset, the City of Palaces was left in total darkness to meditate on the scene which was to be disclosed the next day. But in the morning the sun rose, bright and cheerful, as if in mockery of the desolation on which it shone.

The cyclone was felt with equal violence down the river. Few of the vessels escaped its fury. The telegraph office at Kedgeree was carried away early in the gale, by the bumping of one of the pilot vessels,—which was subsequently lodged in the fields beyond it,—and

all communication with Calcutta was broken off. At Diamond Harbour, fifty miles below Calcutta, all the offices were swept away, and the whole place became a mass of ruins. Some idea may be formed of the strength of the tempest from the fact that a large steamer, and two vessels in tow, which were threading the channels of the Soonderbuns, were carried clean over an island and its large trees, and cast into another channel. The district designated the Twenty-four Pergunnas, a large portion of which lies to the south of Calcutta, resembles a vast plain within a ring fence; but the embankments erected to resist the ordinary rise of the tide were utterly powerless against the storm-wave which rolled up from the sea and overwhelmed it; the loss of life and property has therefore been immense. Whole villages had disappeared, and the left bank of the Hooghly was strewn with the dead bodies of men, women, and children, intermingled with those of deer and buffaloes, of tigers and boa constrictors, washed out of their lairs in the Soonderbuns. But the fate of those who might have survived the gale was even more deplorable than that of those who had perished in it; not only had their habitations with all their stores of grain been swept away, but the tanks, or ponds, had been filled with salt water, and thousands were exposed to a lingering death from thirst and hunger. The most energetic efforts were made by the European community in Calcutta to send relief to the sufferers. A meeting was held, soon after the gale, which was attended by representatives of all classes of Europeans, who subscribed £2,500 on the spot. Of the native gentry, six only were present, who expressed great sympathy with the sufferers, but their subscriptions did not exceed £327, though tens of thou-

sands of pounds had been squandered in the previous week in the celebration of the worship of Doorga poojah.

The wreck of the native boats rendered it difficult to disentangle the vessels which were locked together on shore, and the natives themselves were too busy in repairing the injuries of the storm, and erecting sheds for their houseless families, to spare their services to others; the price of labour had, therefore, risen to a fabulous amount, and many months must elapse before the port can assume its wonted appearance of life and activity. But the most imminent danger from this visitation was the malaria engendered by the decomposition of the numerous dead bodies lying in every direction, and which, without the most energetic measures, was sure to create a pestilence, in and around Calcutta, and along the banks of the river below it. At Diamond Harbour, as reported by the commander of a vessel, the river was so strewn with dead bodies of men and animals, as to render it difficult to steer through them; and, farther down the river, the whole night was represented as emitting the putrid effluvia of floating carcasses. The first duty of the community, therefore, was to dispose of the dead to preserve the health of the living, but this was not so easy a matter, as there are few castes which will touch a dead body.

Some time must elapse before any accurate estimate can be formed of the destruction of life by this cyclone. It is reported that the number of brick-built houses injured by it, in and around Calcutta, amounts to more than 3,500, while the number of native huts destroyed is stated at more than 80,000. 21 vessels are totally lost; 139 have sustained serious injury, and 38 are slightly damaged. Of 44 steamers and flats in the river at the time, 29 are total

wrecks, and 15 have been essentially injured. The lowest computation of the actual loss of property, is two millions, without reckoning that which must arise from the interruption of commercial operations, and the enhanced price of labour.

One gallant action during the gale should not be passed over. The *Govindpore*, a vessel of 1,100 tons, was sinking at no great distance from the shore at Calcutta, and the crew and officers had taken refuge in the fore-top. The inspector of police offered a large sum to any one who would swim to her, and rescue the men from destruction; but in the awful sea that was then rolling, no one could be prevailed on to risk his life in such a service. At length, Cleary, a seaman, who had heard

nothing of the reward, and moved on by the generous impulse and stout heart of a British sailor, secured one end of a rope to his body, plunged into the billows, and succeeded in reaching the vessel, which by this time was lying hull under; and one by one, but not without the greatest difficulty, the whole of the men and officers was brought to shore. The commander, Captain Moskross, remained on board till the last man had been sent off, and then stepped into a boat which had been sent from the steamer "Nadir," and reached the land just as it had filled and was sinking by the stern. We trust the Royal Humane Society will not forget Cleary at their next annual meeting.

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## Hebelsus.

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*Memoirs of the Rev. Thos. Raffles, D.D. L.L.D.* By T. S. RAFFLES, Esq., B.A. London: Jackson, Walford, & Hodder, 1864.

Near relationship to an eminent public man seems, in the opinion of some critics, to be an almost certain disqualification for the task of the biographer. Children, for instance, are naturally supposed to be too much swayed by their reverence and affection for departed parents, to give an impartial judgment of their character and exploits, or to see them as they appeared to observers outside the comparatively narrow circle of the family, or of personal friendship.

The memoirs of Dr. Reed, and of Dr. Raffles, written by their respective sons, are remarkable examples to the contrary. Both were eminent preachers, very popular, untiring in their work, and highly influential in their respective spheres, though very different in character, temper,

and tastes. These memoirs, distinct as their respective subjects are, yet are strikingly alike in modesty, fidelity, and good sense. The former, while depicting the public life of the minister and philanthropist, lifted up the veil which properly hides the private life of the man sufficiently high for us to look in and see how it is kept alive by constant communion with God, and a deep and growing acquaintance with His Word. The latter does for its subject almost all we could wish in regard to the public life; but the work would be more useful and complete if the inner life had been more fully shown. Judging from the glimpses we get of it in the numerous quotations from letters, the means of revealing that life must be abundant. This is not, however, an easy task. The secret aspirations of a devout spirit, and the confessions of unworthiness and sinfulness made before God, are delicate topics to handle. Any one may well



shrink from holding them up to the public eye. A son may be more influenced by this feeling than a stranger; and perhaps Mr. Raffles may have yielded to it more than he is aware of. For the sake of our rising ministry we should have liked them to see more clearly than they can in this book, whence Dr. Raffles drew his inspirations—what it was which made him a power in his day, and his preaching so attractive and useful.

It is known to most of our readers that Dr. Raffles succeeded Thomas Spencer, a young man of extraordinary gifts as a preacher, of great simplicity of character, and most ardent piety; and who, in the opinion of the late Robert Hall, would, had his life been prolonged, have materially changed the character of the preaching prevalent in his time. His course was meteoric, short but brilliant; and to this day, especially in the district where he lived, his memory is cherished with the deepest affection and respect. Of this remarkable young man Dr. Raffles wrote a short memoir, distinguished for its good taste, hearty sympathy, and rare fidelity. But he only saw him once, and then for not more than a quarter of an hour. The method which Dr. Raffles adopted not more ensured his success than proved his sagacity. He was often asked how he managed to produce so satisfactory a portraiture of his predecessor? This is his explanation:—

“I attribute this very much to the circumstance that when I found myself fully committed to the work, in order to supply the lack of personal acquaintance, I introduced his name into every company I entered, and set people talking about him.”

By this means he had views of Spencer's character as a man, a Christian, and preacher, from all sides; and certainly he made an admirable use of the information thus gained.

We would earnestly recommend young friends, and especially our more youthful brethren in the ministry, to read and study such literature. While reading the records of what these men did, they would learn lessons of the highest importance; find strong provocations to

untiring diligence, and much cause for humiliation and prayer. Moreover, their piety would be improved and strengthened; and they would see that these eminent preachers owed their usefulness and success, not so much to their mental power and personal advantages, diverse and great as they were, as to their zeal, their devotedness, their abiding sense of duty, their ardent love for their work, their manly piety, and their deep attachment to, and faith in, “the doctrines of grace.” Without these moral qualifications, their fine talents, their natural gifts of oratory, their attainments and advantages would have been of little avail; whereas, with them in combination, they rose to be among the most eminently useful men of their day.

Thomas Raffles, born in 1788, was the only son of respectable parents, his father being a solicitor, highly esteemed, and so punctual that people used to set their watches as he went to and fro to dinner. His mother was a Wesleyan, and was in the habit of taking her son to chapel with her. He was very early the subject of religious impression, sedate as a child, and became a member of the Wesleyan Society soon after the completion of his tenth year, and continued so until he joined the Independents, under Dr. Collyer, at Peckham. His education with the Rev. Martin Ready, a Baptist minister, was very early interrupted, and in 1803 he became a clerk in Doctors' Commons, a situation not at all congenial to his tastes, and he soon returned to his old quarters at Peckham. In 1805 Dr. Collyer, who had become his friend, arranged for his admission into Homerton College, where he continued four years, making good use of his time, preaching with great acceptance in the Metropolis, supplying Ashford, Southampton, and Hammersmith; and finally settling at the latter place, then a country village, not as now, absorbed into London.

It is striking to observe the seriousness with which pastoral relations were assumed in those days, and how solemn a thing a settlement was deemed to be, and that such ties, when once formed, were not severed hastily, but only after

much prayer resulting in deliberate conviction of duty, generally with pain to all concerned. We should rejoice to see these characteristics of a past generation restored to us. Some churches and pastors unite and part far too frequently, and with too little concern.

In 1811 he visited Edinburgh, and the warm affection with which he was regarded by the Hammersmith Church, may be seen in a sentence of a letter written by one of the deacons: "You will return to a people who are stretching out their arms to receive, and who long for your return, as affectionate children anxiously expect the arrival of a beloved parent, after a longer absence than usual." From the same letter we learn that a scheme had been set on foot for the enlargement of the chapel, but which had been hindered by difficulties in dealing with those who held the adjoining property.

An effort was made to secure his settlement in Scotland. But Divine Providence ordered it otherwise. The bereaved church at Liverpool was directed to Mr. Raffles, and some influential friends and ministerial brethren, on whose judgment he relied, strongly advised him to comply with their wish to pay them a visit. He went, certainly without any idea or even desire of occupying the vacant pulpit, but his ministry proved so acceptable, that an invitation signed by sixty members of the church and eighty-eight subscribers soon followed him to his home. Then came a protracted conflict as to his duty. He thus describes his position at Hammersmith:—"In all respects, and in all departments, I had great encouragements in my work; I was more than contented, I was thankful and happy, and could not contemplate a removal without reluctance." Referring to this period in his autobiographical recollections he writes:—"And so, after many conflicts, and many prayers, and multitudes of thoughts within me, balancing the rival claims of London and Liverpool, and earnestly desiring to be conducted to a right decision, I came to Liverpool; a step which, I thank God I can say with

truth, I never regretted, and where by His unfailing help I continue to this day." It is utterly impossible, in the very limited space at our disposal, to give the barest outline even of the active life of Dr. Raffles during the forty-nine years he was pastor of the Church in Great George's-street. Here he had a congregation of two thousand persons, and it is clear from these memoirs that he was not only an able and effective preacher, but a faithful pastor, much among his people, and ever attentive to the sick and sorrowing. Let these illustrations suffice to show how incessant his labours were. In April, 1815, he married Mary Catherine, only daughter of the late James Hargreaves, of Liverpool, and started with the intention of visiting Paris, but the crisis which culminated at Waterloo, prevented it, and after a stay of some weeks in London he writes to a friend:—"I made many good resolutions against preaching 'ere I left home; but, alas! like most resolutions, in the time of trial, they failed, and I am now as deeply involved in public labours as I ever was. Yesterday I preached three times, and shall preach every night this week, except one, for charities. Next Sabbath I shall preach all day at Hoxton, and sometime in the ensuing week I shall set my face homeward." Not amiss for a wedding tour! In 1846, there is in his diary this record,—preached at Salford April 22, and after dinner went to London by express train, where he preached at the opening of the new Chapel at Holloway, and returned the same evening to Liverpool, "having gone 410 miles and preached two sermons in 38 hours." He was then nearly sixty. In 1859 he writes in his diary—"To Birmingham at 4.5 a.m. to the funeral of the Rev. J. A. James. Arrived at 8. Rev. Mr. Johnson met me at the terminus, and took me to his house to breakfast. In morning coach with James Parsons, Mr. Henderson, George Hadfield, M.P., Mr. Dale gave the address. Immense concourse of people. Dined at Mr. Johnson's. Returned to Liverpool at 5; arrived at 8.20 p.m." At this time

he was seventy-two! The history of the years which filled up the interval between these two extremes, is one unceasing round of preaching engagements. In England, Scotland, Wales, Ireland, Paris, Hamburgh, and the Channel Islands, he is seen advocating the claims of religious societies, and preaching, with energy and life, to vast assemblies, the Gospel of the Kingdom. We confess to something like a feeling of wonder at his activity and zeal; for during all this period of service *from* home, he is equally active when *at* home, and devoting himself with all the ardour of his nature to the promotion of the County Union and the Lancashire Independent College. Of the former he was the able secretary to the end of his life, and of the latter, chairman of committee, where his tact, urbanity, good sense, and thorough business habits, were eminently useful, and contributed largely to the success of those efforts which have resulted in the existing institution. This is no exaggerated picture, and we take at random, as a sample, a *holiday* of six weeks in 1851, during which he preached twice at Lancaster, two consecutive Sundays at Wrexham and Welshpool, going thence to London to visit the Great Exhibition, returning to Rhyl to preach twice there at the opening of the new chapel; thence to Kingstown, to preach twice for Mr. Denham Smith—on to Sligo, and preaching at the opening of a chapel there, and twice the following Sunday, reaching home by the end of the month. No man would thus spend a holiday, who was not fired with an intense and a quenchless desire to do good. Having attained to a position of great influence, he diversified his ordinary pursuits by repeated visits to the Continent and a journey to Egypt, which would have extended to Palestine but for the too advanced season of the year. Having given considerable proof of literary ability, he received the degree of LL.D. from the University of Aberdeen, and D.D. from Union College, Connecticut. He accepted these literary honours the more readily because of the manner in which they were bestowed; the former

through the influence of his Royal Highness the Duke of Sussex and the Duke of Somerset; the latter at the suggestion of Dr. Sprague, of New York, between whom and Dr. Raffles there had long existed a warm attachment. He was quite worthy of these distinctions, and he wore them meekly. If Dr. Raffles was thus eminent and useful as a preacher, he was equally distinguished as a man. Of a fine commanding person, affable manners, pleasant voice, having a countenance beaming with good nature, frank and hospitable, of varied tastes, and considerable culture, of large experience, and some poetic talent; a keen observer, fond of art, intensely enjoying fine scenery; of great conversational power, and gifted with a measure of wit and abundant humour; of unfailing kindness, and spotless reputation; it is no marvel that he won all hearts. His attachments were lively and strong, discriminating and lasting. He adorned every relation of life, was equally at home with the great and the lowly; but while his life was a prosperous one, he had his share of affliction and sorrow. The esteem in which he was held in Liverpool was sufficiently attested by the numerous honorary distinctions and memorials presented to him, in which, on more than one occasion, the mayor and other members of the corporation united. The religious denomination of which he was so conspicuous a member, and which he had served so faithfully, did themselves and him equal honour by raising funds to found the Raffles Library and Scholarship in the Lancashire Independent College.

The close of this long and useful life was in perfect harmony with it. His last sermon in Great George-street was preached on Sunday December 28th, 1862, from Gen. xlvii. 9; and he had the satisfaction of seeing the church happily settled with a successor, the Rev. E. Mellor. On Sunday April 26th, 1863, he was at his old chapel for the last time, and on the following Sunday he preached his last sermon at Norwood Chapel, from these words:—"And of His fulness have all we received and

grace for grace ;" and his last words as he concluded the sermon were, "Believe on the Lord Jesus Christ, and thou shalt be saved." The Editor justly observes,—"It was a fitting close ; the epitome of all his preaching—the great theme of his ministry through life."

For some years before his decease the difficulty of breathing was very distressing, and for many days and nights prior to that event, he could not go up stairs, but was obliged to remain below in his library, surrounded by his loved books ; and from a sofa on which he reclined he had a view of the garden, in which he delighted to the last. About five in the morning of the 18th August, 1863, he looked towards the bed on which his servant was sleeping, and his ever watchful attendant, Miss Snell, inquired if he wanted him. "No, I want Christ," and, "soon after, he was heard to murmur two lines of a favourite hymn, altering one word, 'Christ shall complete what Christ begins.' This was his last utterance, and, at six o'clock, he calmly and peacefully expired." Honoured and loved during his life, he was honoured and lamented when no more on earth. Devout men carried him to his burial ; clergymen of the Church of England, pastors of various Nonconformist communions, members of the congregation over which he had so long presided, the Mayor of Liverpool, friends and fellow-townsmen, and some 50,000 people, who lined the route of the procession, attested the respect and affection in which Dr. Raffles was held.

But it may be asked what about his defects ? This is never a pleasant subject on which to dwell. Truth and justice require that, in some cases, they should be pointed out, for the sake of the living, as well as for the lessons of admonition which they supply. But when they are few and comparatively harmless, when they lie upon the surface rather than go deep into the nature, are slight excrescences rather than radical evils, it is gracious to dwell upon them in the midst of so much that is high, and excellent, and good.

But wherein lay the secret of his

popularity and success ? We believe the answer to be short and simple. Dr. Raffles was not a *common man*. He possessed some rare gifts as a preacher, and he honestly devoted them to the service of Christ. He made preaching the work of his *life*. It was not for the Lord's day alone. It was not the second thing in his esteem. It was the first, and the all absorbing thing. And he was ever a preacher of the Cross. He did not discourse about topics which have only some relation to Christianity, but always held up Christ and His work, and with the deepest fervour and solemnity. He did not preach *before* his people, but *to* them, and to them as sinners needing the great salvation, or as saints who were to shine as lights in the world. He may not have been a profound thinker, but he was a striking preacher. There may not have been great depth in his thoughts, but there was always what is better, a firm, decisive statement of gospel truth, clothed in language rich, ample and varied, and carried home to the heart and the conscience with singular feeling and force. His hearers felt that he was earnest and sincere, and one who believed the preaching of the Gospel to be the savour of life unto life, or of death unto death ! Such preachers are needed now as much as ever. May the blessing of God so rest on our churches and colleges that they may send forth men baptized in the spirit of faith, and richly furnished to every work.

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*Daniel the Prophet. Nine Lectures delivered in the Divinity School of the University of Oxford, with copious notes.* By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, and Canon of Christ Church. London : J. H. & J. Parker. 1864.

These lectures were planned as the author's "contribution against that tide of scepticism which the publication of the 'Essays and Reviews' let loose upon the young and uninstructed."

Whilst "others," says he, "who wrote in defence of the faith engaged in larger subjects, I took for my province one more confined but definite issue. I selected the Book of Daniel because unbelieving critics considered their attacks upon it to be one of their greatest triumphs. The exposure of the weakness of some ill-alleged point of evidence has often thrown suspicion on a whole faith. The exposure of the weakness of criticism, when it thought itself most triumphant, would, I hoped, shake the confidence of the young in their would-be misleaders. True! Disbelief of Daniel had become an axiom in the unbelieving critical school. Only they mistook the result of unbelief for the victory of criticism. They overlooked the historical fact that the disbelief had been antecedent to the criticism. Disbelief had been the parent, not the offspring of their criticism; their starting-point, not the winning-post of their course."

We think that Dr. Pusey made a wise selection. His position at Oxford almost compelled him to speak on the questions which had been so flippantly discussed by the essayists, and especially on those which related to his own department of theological science, and which had been disposed of with seeming satisfaction. As every one who knows anything of the history of criticism in relation to the Book of Daniel is aware, its authorship *must* either be assigned to Daniel—"the prophet," as our Lord styles him—who lived in the time of the Babylonian empire, or to an unknown writer, who impudently assigned his forgery to Daniel in the days of Antiochus Epiphanes. The laborious attempts of German critics, such as Eichhorn, Bertholdt, Bleek, and their followers, to prove that it was not written by one person, are ostentatiously disavowed as uncritical, by the most advanced professors of the so-called "higher criticism:" and Dr. Davidson, whose "Introduction to the Old Testament" shows that he considers himself the judge from whose decision there can be no appeal, has declared that "the first part is so intimately con-

nected with the second as to show unity of authorship." It is well that we are agreed with the assailants of the Prophet upon one point, although the most cursory examination of the second part of the book shows that Daniel himself professes to be its writer. Dr. Davidson admits this, and proceeds to comment upon it as follows:—

"If so, the whole work claims to proceed from Daniel himself, who lived throughout the Babylonian captivity till the third year of Cyrus. But other considerations, internal and external, outweigh this testimony, bringing it down three centuries and a-half later, and pointing to an author contemporary with Antiochus Epiphanes. What, then, is to be affirmed of its professing to be the work of Daniel? Did the writer forge and falsify? Can he be convicted of dishonesty and deceit? Did he put on a mask to mislead his readers? Was he a bad man by resorting to dissimulation? By no means! It is wrong to view the matter in this light. He was no deceiver or dishonest man; his motive was good and right. To effect his purpose the more successfully, he chose a prophet renowned for wisdom in the traditions of his nation as the medium of communicating theocratic truths to his suffering countrymen. . . . He chose the vehicle that seemed best, and who shall blame him for it? He should not be judged by a modern standard of casuistry, nor accused of doing what may appear problematical in the eyes of modern theologians. A harmless envelope for his thoughts is not equivalent to falsehood or forgery."—Vol. iii., pp. 199, 200.

Such special pleading as this we leave to the reprobation of every moral man with but one word, St. Paul was "slanderously reported" to have said—"Let us do evil that good may come," and his indignant comment was the best refutation of the calumny, "whose damnation is just." But Dr. Davidson wants English Christians to believe that what would have been damnable in the case of St. Paul was justifiable in an anonymous forger, because "his *motive* was good and right!" May a man then "lie"—according to this would be "second Daniel come to judgment"—if he do so only "for God?"

The references so frequently made by our Lord to this book in relation to His own name and kingdom, and specifically to "the abomination of desolation spoken of by Daniel the Prophet,"

might have been expected to settle the point, for all who acknowledge Him to be their Lord and their God. But, no! we are told that—

“He spoke after the manner of his contemporaries in Palestine, in all cases except when it was of importance to correct their ideas. Hence he could readily term Daniel a *prophet*, and refer to the writings called after him as *prophecies*, because such was the current view. The book was accepted as a prophetic work by the Jews, and a certain interpretation was assigned to its contents. Christ did not assume to be a critical authority, because certain words were doctrinally harmless having no proper connection with His religious teaching. . . . Critical questions like the present did not need Christ’s judgment respecting them. His argumentation was sufficiently valid to the Jews without it. As a Jew, he spoke to the Jews after their own manner, and about their own Scriptures, without pronouncing on points foreign to the nature of His mission. . . . To say that the question of the genuineness and authenticity of Daniel cannot be separated from that of the fallibility or infallibility of the Saviour is to assert what is false. The two things *can* and *ought* to be separated. Their connection is *not necessary*.”—Vol. iii. 168—9.

So that we are to believe that Jesus did not know what He was speaking about! It might be true, or it might be false; it mattered not: because, though He claimed to be the Son of God, and said, “He that sent me is true, and I speak to the world *those things which I have heard of Him*.” “He spoke,” according to this critic, who is quite sure that *he* at least cannot be mistaken as to the fact, “after the manner of his contemporaries in Palestine!” Dr. Davidson is quite content to lower the “critical authority” of our Lord that he may display his own; but we, on the contrary, believe that “He whom God had sent speaketh the words of God.” Could the learned men of earth do nothing to silence the objections which have been paraded with all but infinite elaboration against the authorship of Daniel, we should bow without a moment’s misgiving to Him who spake “as never man spake,” because we receive his testimony concerning the peculiarities of his teaching—“I do nothing of myself: but as my Father hath taught me I speak these things.”

Not only the plan of these lectures was determined upon, but the first four of them had been delivered, and were in print before the appearance of Dr. Davidson’s volume above quoted. It is worth while to transcribe the opinion which Dr. Pusey has formed of its value.

“Dr. Davidson’s work is only a reproduction of the rationalist German works, which he either epitomises or translates. I have not met with any new argument or even an old argument more forcibly put in it. The Hebrew criticisms are transferred from the German writers, sometimes in a way which implies ignorance of the elements of Hebrew. [In proof of which Dr. Pusey cites some curious illustrations, and then passes on to show what reliance is to be placed on Davidson’s quotations from the writers whom he refers to.] ‘As matter of history,’ Dr. Davidson tells us, ‘It is incorrect to say, as Hengstenberg and many others have done, that the series of opponents to the authenticity of the book of Daniel was opened by Porphyry in the third century. *Porphyry was not the first impugner of Daniel*. Hippolytus, a Roman bishop and orthodox Christian writer, also referred the work to the Maccabæan period, and Antiochus Epiphanes, as we know from his explanations of his book, partly Greek and partly Syriac. And for this he refers us to Ewald, in the *Gött. gell.* Anz, 1859, pp. 270—1. St. Hippolytus an ‘impugner of Daniel!’ Ewald says nothing of this, but only alleges a certain amount of agreement of exposition as to the Seleucidæ and Ptolemies. Yet St. Hippolytus believed that the prophecy of the seventy weeks related to Jesus and ended in Him; that the fourth empire was the Roman, that it would last to the end, that Antichrist was yet to come. I see not what point of contact there is between his expositions and Porphyry’s, save those which are common to Porphyry with all Christians, all but the unbelief that they were ‘*vaticinia post eventum*.’—Pref. pp. 13—14.

The task which Dr. Pusey proposed to himself was to meet the rationalists on their own ground, and to shew—

“1. That even if, *per impossibile*, the book of Daniel had been written at the latest date at which these men venture to place it, there would still remain clear and unquestionable prophecies. 2. That those definite prophecies which were earlier fulfilled are not out of, but in harmony with the rest of the Old Testament. 3. That even apart from the authority of our Lord, the history of the closing of the canon, as also the citation of Daniel in books prior to or contemporary with Antiochus, establish the fact that the book was anterior to the date of Antiochus Epiphanes, and so that those definite prophecies are according

to this external authority, not history related in the form of prophecy, but actual predictions of things then futuro. And then, I will answer every objection alleged against the book, whether as to matters of doctrine or history, which shall not have received its answer in the course of the other inquiries."—p. 8.

It is not more than justice to say that this scheme has been most conscientiously and fully developed in the present volume. He has examined anew the arguments which "orthodox Christians" have been accustomed to use, and has in several cases set them in a new light. With pains-taking diligence, he has then followed the 'rationalist' critics step by step, testing the value of their objections, and with equal courtesy and learning disposing of them. The result is that we have a book before us which will be a well-stored arsenal for the defenders of "Daniel the Prophet" in all future times. It is a fitting, because complete, representation of the present results of Biblical criticism in this field of enquiry, and it deserves to be studied by all Christians, and especially by all Christian ministers, as the most compendious, exact, and thorough investigation of the subject on which it treats which has been published in England during this century.

But, whilst assigning it so high a place amongst critical treatises on the Books of the Bible, we do not accept all the opinions which Dr. Pusey expresses on the various questions which pass under his review. Thus we are sorry to find him using language concerning "the Angel of the Lord," which seems to us unsanctioned by the Scriptures. To say the least it is out of keeping with the general style of his writing on other topics, and ought to be, under any circumstances, recast, so as to state precisely what his theological conclusions are. Having shown that some distinction among the heavenly hosts was revealed from the first, he says:—

"But, chiefly, there was one designated as the Angel of the Lord, in whom God accustomed his creatures to the thought of beholding Himself in human form. Whether it were God the Son who so manifested Himself beforehand (his Godhead invisible as in the

days of His flesh), or no, yet there was one known as the *Angel of the Lord*, distinct from and above all the rest. He speaks with authority as the Lord; therefore the Lord, whether the Father, or the Son, or the Holy Ghost, was present with him, and spake by him. He is called, not as a epithet, but as a description of his being the *Angel of the Lord*; therefore it seems to me most probable that he was a created Angel. It seems most probable that the word *Angel* describes his actual nature, not the higher nature which spoke or was adored in him."

We are well aware of the difficulties which surround all questions of the manifestation of the Godhead in the form of a created being, but we strongly object to the foregoing passage as incorrect. On what ground does Dr. Pusey presume to speak of God as accustoming His creatures to the thought of beholding Himself in human form? Is it certain that *all* angels have a human form? And even if that were allowed, which we are by no means prepared for, did "THE *Angel of the Lord*" assume a human form whenever He manifested himself to men? The answer will soon be given by any one who will use his Hebrew concordance for a few minutes. Then, if God did not "accustom His creatures to the thought of beholding Himself in *human form*," we have to discard that theory as a plausible explanation of the evidence before us in the Scriptures, for, as Dr. Pusey truly says, "in Him were manifested the Divine attributes; he was the minister of God's justice, who would *not pardon* transgressions; to Him God required obedience to be paid . . . And since *He was not present* [amongst the Israelites] *by any visible presence*, there was no way of obeying *Him*, except in obeying in what God commanded to Moses." It is strangely illogical to affirm that "He speaks with authority as the Lord," and to draw the conclusion from the title given Him, "that He was a created angel." Indeed, Dr. Pusey cannot examine even a few of the passages in which the title occurs without involving himself in contradiction. Thus, in commenting on Job xxxiii., 23, he says, and we think justly, that what is there ascribed to the angel-interpreter "is the

office of *no mere created angel.*" But it is fair to add that this is the most unsatisfactory part of the volume to us, and we hope it will be amended in future editions.

The volume deserves and *needs* very copious indices. We should be glad to have an index of texts referred to, another of Hebrew and Chaldee phrases and words which have been examined; and a third of the general matters embodied in the lectures. The value of such indices to a work like the present needs not to be insisted on.

A question has been perpetually recurring to our minds whilst reading these very valuable lectures, to which we would invite the attention of the respected tutors of our colleges. We have no wish to discountenance the study of systematic theology amongst the young men who are to be the future pastors of our churches; on the contrary, we wish that study were much more thorough and exhaustive than it either *is*, or as we fear is likely under the present system to be. Nor do we wish to add to the responsibilities of our over-worked tutors. But we have perpetually asked ourselves, why should not such lectures as these on the topics of the day be read to the students of our colleges by competent, though unofficial scholars? To the tutors the labours of such supernumeraries would be a welcome assistance; and to the students they would serve as a stimulus to all such studies as could fit them to become "workmen that need not to be ashamed." We should be glad to see such a plan tried in our Nonconformist Colleges, for we feel that it would increase their efficiency to a great degree, and foster in the students that modesty which is the befitting apparel of sound learning and eminent godliness.

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*The Months. Illustrated by Pen and Pencil. The Designs by Gilbert, Barnes, Wimperis, North, Lee, Noel Humphreys, and other eminent Artists. Prepared under the Superintendence of Butterworth and Heath, by whom*

*they were Engraved.* London: The Religious Tract Society, 56, Paternoster Row, E.C. Price Ten Shillings and Sixpence.

Amongst the pleasant manifestations which announced the approach of Christmas in our boyhood, not the least prominent was the blossoming of the bright covers of Annuals, Amaranths, Souvenirs, and Keepsakes. Our acquaintance with this species of literature did not often extend further than the covers, but we have some recollections of books of the class; and they have left the impression that, for the most part, they were more successful in their gorgeous make-up, than in the character of their contents. The best efforts of the engraver and binder were employed to set off the very weak splutterings of the pen of some titled scribe, or the portrait of an aristocratic beauty atoned for the unutterable dulness of the text. Very different is the Christmas book published by the Religious Tract Society now before us. While all that art can accomplish in external decoration is manifest in the beauty of the designs, the toned paper, the tasteful binding, and the most carefully executed typography, these are accessory to mental treasures within of the very highest order. Each month of the year is illustrated by quotations of great beauty from the poets, with an occasional extract from the most expert of our prose writers, and the drapery of rare imagination and rich drawing is added from the pencils of the popular artists whose names are given above. Such borders, and finials and marvellous capital letters, we have never seen, and the vignettes have the merit of being originals. True to the great objects of all their labours, the gentlemen who have prepared this exquisitely beautiful volume, have taken as their text the memorable words of Dr. Chalmers:—

"It is truly a most Christian exercise to extract a sentiment of piety from the works and the appearances of nature. It has the authority of the sacred writers upon its side, and even our Saviour himself gives it the weight and the solemnity of His example.



'Behold the lilies of the field; they toil not, neither do they spin, yet your Heavenly Father careth for them.' He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in God. He gives us to see that taste may be combined with piety, and that the same heart may be occupied with all that is serious in the contemplations of religion, and be at the same time alive to the charms and loveliness of Nature.

The price at which this book is published can only become remunerative by a large sale. We very confidently recommend it to those who will be looking out for presents to commemorate the closing and commencing year. By friends abroad and at home, both old and young, it will be welcomed with long and loud applause.

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*The Judgment of Conscience and other Sermons.* By the late RICHARD WHATELY, D.D., late Archbishop of Dublin.

*Miscellaneous Remains from the Common-place Book of Richard Whately, D.D., late Archbishop of Dublin.* Edited by MISS E. J. WHATELY. London: Longmans, 1864.

We have hesitated whether to commend these volumes to our readers at once, or to wait until an earlier Common-place Book of the Archbishop's (which has been discovered since the publication of that now before us) be issued from the press. But we have at last resolved to insert a short notice of these volumes in the hope of drawing to them the attention of all who can appreciate good thinking when expressed in equally good composition.

No one who has read the theological writings of the late Archbishop of Dublin, needs to be informed of his scrupulous regard for truth, or of the clearness and precision with which he stated and maintained what he believed to be the truth. These posthumous publications have all the characteristics of the writings which he carefully revised for the press, and they exhibit accordingly the peculiarities—or, as some would call them, the *defects*—of his mental consti-

tion. Judged by them he was *one-sided* in his knowledge of theological subjects, and consequently attached, in some cases, more importance to the arguments which he used than they fairly claimed. In fact we doubt, whether he had the patience to examine and to master the divergent schemes of theology maintained by various eminent men in his own communion. He seems rather to have made short work of the questions which still perplex learned and devout, and thoughtful men, and to have commenced his career as a theological writer with his mind made up on a few very important questions, which he thenceforward regarded as the sum of theology, and on which he was always ready to pronounce. There is no growth, and consequently no mellowing to be traced in his opinions on such subjects, and his earliest works disclose his whereabouts as a theological writer as precisely as his latest; so that whilst his books are sure to be read in times to come, they will be esteemed as the productions of an earnest independent thinker, but not as the result of that compendious and exact theological knowledge which such a dignitary might have been expected to possess.

Much that is now printed from his "Common-place Book" has been worked up by the Archbishop in his published volumes; but there are some papers which we do not remember to have been used elsewhere. We are sure, therefore, that these "Remains" will be prized by students who care to see the first rude draft of passages and arguments which they have admired in their finished form, and by all who can appreciate manly thoughts upon subjects that are proper to use. They should be placed by parents in the hands of their sons and daughters to stimulate their mental activity, and to teach them so to seek after truth as to be in subjection to no man. We may hereafter take an opportunity to inquire into the influence of Dr. Whately on his times, but, for the present, content ourselves with commending these two small volumes to the attention of our readers.

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## Intelligence.

### MINISTERIAL CHANGES.

Mr. T. J. Malyon, student of Regent's Park College, has accepted an unanimous invitation to become minister of the Union Chapel, Brockley-road, New Cross.—The Rev. T. H. Jones, of Tetbury, has accepted the unanimous invitation of the church at Lydbrook.—The Rev. G. H. Harcourt has resigned the charge of the Baptist Church, Great Missenden, Bucks. His present address is Stanton Villa, Hanwell, Middlesex. He will be at liberty to supply any vacant pulpit where his services may be required.—The Rev. W. T. Osborne has resigned the pastorate of the Baptist Church, Earby-in-Craven, and has accepted the unanimous invitation of the church, Nelson-in-Marsden.—The Rev. John Myers, Coniston, Lancashire, has accepted an invitation to become the minister of Thorpe-street Chapel, Leicester.—The Rev. Watson Dyson, of Long Sutton, has accepted an invitation to the pastorate of the church at Measham, Derbyshire.—The Rev. S. Newham, late of Barnstaple, has accepted the unanimous invitation of the church at Salisbury.—The Rev. D. Sinclair has resigned the pastorate of the Baptist Church at Peterchurch, and removed to the Baptist church at Tenbury.—The Rev. G. Malins, from the Metropolitan Tabernacle College, has accepted a cordial invitation to the pastorate of the church meeting in Abbey-street, Dublin.—The Rev. J. G. Hall, of Rochdale, has accepted the unanimous invitation of the church meeting at Irwell-terrace, Bacup.—The Rev. F. Overbury, of King Stanley, has accepted the unanimous invitation of the church at Warwick.—The Rev. J. C. Butterworth, A.M., has accepted the unanimous invitation of the church at King Stanley, of which he was formerly the pastor.—The Rev. John Field, of the Metropolitan Tabernacle College, has accepted the invitation of the church assembling in Bartholomew-street Chapel, Exeter.

### PRESENTATIONS.

TENBRIDGE, Oct. 26.—The Rev. W. Barnes, a gold watch, in commemoration of the twenty-first anniversary of his pastorate.  
 BATHEASTON, Oct. 11.—The Rev. T. C. Finch, a purse of gold, on occasion of his leaving this sphere of labour.

### ORDINATION AND RECOGNITION SERVICES.

WATFORD, Oct. 24.—Services were held in recognition of Rev. T. Peters as pastor of the Church. A sermon was preached by the Rev. C. Vince, and a public meeting addressed by the Revs. Dr. Angus, G. Bailhache, H. C. Leonard, M.A., T. Peters, and Messrs. Heaton and J. J. Smith.

MARY'S GATE, DERBY, Oct. 16.—The services in connection with the settlement of the Rev. H. Crassweller were held. The Rev. R. B. Isaac, of Woolwich, preached. On the 18th a public meeting was held, addressed by the Revs. H. Ollard, W. Crosbie, R. B. Isaac, and Mr. G. Stevenson.

PERSHORE, Oct. 27.—Meetings to commemorate the settlement of Rev. J. Ashworth, as pastor of the church in Broad Street, were held; the Rev. C. Vince preached. A public meeting was held, H. Hudson, Esq., in the chair. Addresses were given by Revs. H. Sturmer, M. Phillipin, J. Hirne, J. Phillips, and J. Ashworth.

VERNON CHAPEL, PENTONVILLE, Oct. 14.—A public service was held as a recognition of the Rev. C. B. Sawday as pastor of the church. The Hon. and Rev. B. W. Noel presided; the Revs. A. Buzacott, J. Offord, G. Rogers, and P. Gast took part in the proceedings.

HALIFAX, Nov. 8.—A public meeting was held in recognition of Rev. J. Drew as pastor of the church at Trinity Road Chapel; J. Crossley, Esq., presided. The Revs. H. Dawson, J. Pridie, J. P. Chown, J. J. Bunn, W. Roberts, J. Makepeace, and J. Michael gave addresses.

HORSFORTH, NEAR LEEDS.—The ordination of the Rev. J. Harper took place on Nov. 9. The Revs. S. G. Green, H. Dowson, T. How, E. Parker, Dr. Acworth, and J. P. Chown conducted the services.

### ANNIVERSARY AND OPENING SERVICES.

BADCOX LANE CHAPEL, FROME, Oct. 20.—This chapel was re-opened after alterations and repairs. A sermon was preached by the Rev. C. Vince, and a public meeting held, W. Fowler, Esq., of Trowbridge, in the chair. Addresses were given by the Rev. W. Burton, the pastor, Revs. E. Edwards, C. J. Middleditch, T. G. Rooke, and C. Vince. On the following Lord's Day, sermons were preached by Lord Teynham.

**PARK ROAD CHAPEL, BOW.**—The congregation recently worshipping at St. Thomas's Hall, Hackney, under the ministry of the Rev. R. R. Finch, opened an iron chapel on Oct. 5, when a sermon was preached by the Rev. W. Brock.

**BOXMOOR, HERTS.**—The new Baptist chapel at Boxmoor, erected for the church of which the Rev. H. C. Leonard, M.A., is pastor, was opened on Oct. 26th, when the Rev. F. Tucker and the Rev. J. Stoughton preached to large congregations. The devotional services were conducted by the Revs. W. Upton, of St. Alban's, David Thomas, of Bristol, W. Emery, of Hemel Hempstead, and T. Peters, of Watford. There are 500 sittings. The cost is about £1,050. The architect is Mr. J. Neale, of Bristol; the builder, Mr. J. Tofield, of Houghton Regis. A large number of pastors and deacons of churches in neighbouring towns were present at the opening services.

#### MISCELLANEOUS.

**ACTON MIDDLESEX.**—On the 19th of October, the foundation-stone of a new chapel was laid in this pleasant suburb of the metropolis, by H. Wright, Esq., of Turnham Green. A sermon was preached by the Rev. W. Brock, of Bloomsbury Chapel, and other portions of the engagements were taken by the Revs. C. Graham, W. G. Lewis, jun., E. Taylor, and Mr. Varley. This movement has originated with some friends formerly connected with the Westbourne Grove Church, who are now residents in the neighbourhood of Acton. The new chapel will seat 400, without galleries. Its cost will be £1,400. Contributions will be thankfully received by the Editor of the *Baptist Magazine*.

**HARROW-ON-THE-HILL.**—Less than six months since the foundation-stone of a new chapel was laid in this town by Sir S. M. Peto, Bart., M.P. Within the last few weeks the building has been opened for public worship. The Revs. C. H. Spurgeon, D. Katterns, Dr. Steane, and S. Green, were engaged in the opening services. The members of the church have resolved to admit to the Lord's table all recognised believers in the Lord Jesus. The cost of the works has been £1,100, and through the liberality of Christian friends (including some of the Masters of Harrow School) the whole has been defrayed except £220. A friend has promised £20 toward paying off this amount within twelve months. Contributions will be thankfully received by the Rev. Thomas Smith, Harrow-on-the-Hill. The property is vested in trustees for the use of

**HARBORNE, NEAR BIRMINGHAM.**—The foundation-stone of a new chapel was laid here October 11, by Sir S. Morton Peto, Bart., M.P. The Rev. T. McLean, the pastor, gave a history of the movement. The Revs. R. W. Dale, C. Vince, and Dr. Evans, spoke.

**KNIGHTON RADNOR, Oct. 19.**—A meeting was held to raise funds for a new chapel, Mr. D. Chapman in the chair. Revs. D. Evans, J. Jones, W. H. Payne, and G. Phillips, gave addresses.

**BRIGHTON, QUEEN STREET CHAPEL, Nov. 8.**—A public meeting was held thankfully to commemorate the removal of the debt from this chapel.

**MILTON, CAMBRIDGE, Nov. 9.**—The foundation-stone of a new chapel was laid by G. Livett, Esq., Cambridge. The Revs. W. Robinson, G. Sear, J. C. Wells, E. S. Neale, and J. G. Woster, took part in the proceedings.

**OFFER OF JOHN HOWE'S WORKS FOR ONE GUINEA.**—Last year the committee of the Religious Tract Society offered the Society's Commentaries, in six volumes, for twelve shillings, to those persons who needed help in their biblical studies, but were unable to pay the full price of that valuable work. They are happy to find that their offer has been extensively accepted. No less than 3,000 clergymen, ministers, schoolmasters, Sunday school teachers, and missionaries home and foreign, subscribed for the volumes. Encouraged by success in this instance, the committee have now resolved upon making another offer. The Society's edition of Howe's Works, in six volumes, 8vo., by Professor Rogers, is admitted to be very superior to any re-publication of that eminent divine which has hitherto existed. This edition, including the valuable life of Howe, by Mr. Rogers, in a seventh volume, is published at £1 15s. the set; and the committee have resolved to offer the whole to clergymen and ministers of limited incomes, home and city missionaries, national and British schoolmasters, and Sunday school teachers, at one guinea. But the committee are aware that many may find it difficult to spare even this sum for books, however valuable. They venture, therefore, to suggest to wealthy Christians that they might extensively promote the object if they would undertake to furnish one-half the required sum, so that the applicants would only have to pay 10s. 6d. for a series of some of the noblest theological and devotional productions in the English tongue. This offer will continue open until March 31, 1865. But the committee hope that early applications will be made in order to afford time for the speedy execution of the

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# THE MISSIONARY HERALD.

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## YOUTHFUL CONVERTS IN INDIA.

In carrying on the missionary work in India, it has often happened that young men of high caste and good family have been brought under deep convictions of the truths of the Gospel. In some cases these inquirers have been under age, and the anticipation of their becoming Christians has led to the most strenuous efforts by their friends to prevent their abandonment of the idol worship of their fathers. With the spread of education these cases have multiplied, and it has become a question of serious difficulty with the missionaries how to deal with them. In two instances, within the last eighteen months, one in Calcutta and one in Bombay, the parents have resorted to the courts of law to compel the missionaries to restore their children. The decisions are in direct opposition to each other, and it is a matter of great importance to the progress of the Gospel how the missionaries are for the future to act. We propose to give an outline of these two cases, and of the decisions which have been given, both as an illustration of the course of events in India, and with the desire to awaken in our readers sympathy with the proceedings of the missionaries.

The first case is that of Hema Nath Bose, of Calcutta. He is a Hindu youth, and was a pupil of the Calcutta Training Academy, an institution conducted by Hindus, and from which all instruction in Christianity is excluded. As afterwards appeared, he was, at the time of the proceedings we are about to detail, in his sixteenth year, and had made great proficiency in his studies, so as to secure a very high position in the senior department of the Academy. He had formed an intimacy with a youth who attended the General Assembly's Institution, and from him learnt much of the nature of Christianity. His convictions at length became so strong that he determined to visit the Rev. Lal Behari Dey, a native minister of the Free Church of Scotland. He was encouraged to persevere in his inquiries; but to his request to remain with the missionary, Mr. Dey would not listen. He gave the youth a copy of the New Testament, advised him to study it at home, and to come occasionally for further instruction. Hema Nath was, however, reluctant to return home; spake of the opposition he should have to encounter, of the persecution he had already had to endure, and besought permission to remain. This was denied him. Two days after he came again to Mr. Dey. He avowed his conviction of the truth of the Gospel, said that he found it impracticable to read much of the Testament at home, and begged to be retained as a catechumen. He was again persuaded to go home, and sorrowfully he went away. A whole week passed by, and he presented himself for the third time, his Testament under his arm, and exhibiting every mark of a

sincere desire to be a follower of Christ. He reiterated his wish to join the mission. He reminded Mr. Dey that in such solemn matters delays were dangerous. He was ready to forsake, he said, his dearest relatives and his earthly all for Christ. Mr. Dey now felt it his duty to receive the lad as a catechumen; and after reminding him of the trials which probably awaited his decision, knelt down, commended him to God, and gave him a room in the converts' buildings behind the mission house. The next day, and throughout the week, the mission house was filled with the lad's friends and relatives. Twice his father was closeted with him. Free access was allowed to every one, and Hema was again and again told by the missionary that he was free to go away if he thought fit. To the inquiries of Dr. Duff, who had been made acquainted with the case, as well as to the urgent entreaties of his father and friends, he made but one answer—he wished to be a Christian. The father now had recourse to legal proceedings. On Monday, June 23rd, he applied for a writ of *habeas corpus*, which was immediately granted by Sir Mordaunt Wells, and made returnable the next day. It was addressed to Dr. Duff and the Rev. Lal Behari Dey. On the matter being called on, on Tuesday morning, the judge, without waiting even for the return to be made, and scarcely listening to the counsel, who had been too hurriedly engaged to be acquainted with the case, proceeded with indecent haste to pronounce his decision. It was in effect, that as Hema Nath Bose was not of the age of sixteen, the legal age in India, he must return to his parents, till then he had no right to independent action. Evidence was at hand to prove that the youth wanted but four or five months of the legal age, and that neither Mr. Dey nor Dr. Duff had used any persuasions to induce him to leave his home. The youth also was present to answer for himself. But Sir Mordaunt Wells would hear nothing, would investigate nothing, but seized the occasion to cast the most offensive imputations on the missionaries. He charged them with taking away the youth—that they had no right to keep a Hindu child from his parents, and said the time was come to prevent a system of forcible conversions being carried on in India. Every one of these statements is untrue. It was apparent that the judge was pleased to avail himself of the opportunity to shew his dislike of and his contempt for Christian missionaries and native converts. This, however, might be borne. Christian missionaries are not unaccustomed to have their good works evil spoken of; but a decision like this was calculated to throw many obstacles in the way of the great work of evangelizing India.

A similar case has met with a very different result in Bombay. In this instance, a youth, named Witta, wanting five months of sixteen years of age, had taken up his abode in the Free Church Missionary Institution, in which he had been a day pupil for three years. As in the former instance, every possible exertion was made by his parents and friends to induce him to return home, and he was left at entire freedom to act as he pleased. Persuasions had no effect, and resort was had to the law. In giving his decision, Sir Joseph Arnould raised the question whether there was in Hindu law a distinction between the age of discretion and the age of majority, as is the case in England. In England the age of discretion is fixed at fourteen, which is also the age of responsibility for criminal acts. In India the age of majority is sixteen, and that at

which responsibility for crime commences is twelve, the law thus recognizing the greater precocity of Indian youths. The judge was not, however, inclined to go quite so far; but was certainly of opinion "that the period of life at which discretionary rights commenced should not be fixed at a more advanced age than in England." He therefore took the age of fourteen as applicable to India, and ordered that Witta Dhummu should be allowed to choose the place of his domicile. Sir Joseph Arnould then put the question to the youth, "Do you desire to reside with the Rev. Mr. Forbes, or with your father?" He distinctly, and without hesitation, chose to stay with the missionary. In reply to a further question, he also said it was his desire to learn more of Christianity, and that his parents would not allow him to become a Christian. Both the temper and legal research of the judge bore a most remarkable contrast to the proceedings of his Calcutta contemporary.

This important decision will probably rule all future cases of the same kind. Sir Mordaunt Wells' hasty and petulant judgment is practically set aside; and the gain secured of a definite age being fixed when the educated youth of India, now so largely imbued with Christian and other knowledge destructive of the religion of their forefathers, may be able to choose for themselves whom they will serve—the God of Heaven, or an idol. Heathen fathers will be compelled to respect the rights of conscience in their children, and those cruel persecutions be averted, which in so many cases, in years gone by, have destroyed the blossoming hopes of the Christian Church in Hindostan.

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### BIBLE WOMEN IN CUTWA.

BY THE REV. F. T. REED.

To form anything like an adequate idea of the importance of their work, it is almost necessary to be at the station and see it; there are so many ways in which it comes in as a valuable auxiliary to our usual work of preaching. A case or two will best show you what I mean. In my last letter I spoke of a young Mussulman, named Fakir. I have had frequent conversations with him, and he is, I trust, almost a Christian. One great difficulty in the way of his professing himself was on account of his wife. I asked Anna, the female Evangelist, to visit her. She has done so, and has, at least, created a friendly feeling in her mind both towards christians and christianity. About two months ago I was at a village called Panch Ghor (five houses); while speaking I noticed a very aged woman listening with evident interest to what was said. When both Ram Doyle and myself had finished talking, I said to her, "And do you, being a woman, like to hear of Jesus and the Christian Religion?" She replied, "Why not. I could listen to the words of religion all day." After some conversation, I told her of Anna, and said that I would ask her to visit, if all the women in the village would be willing to hear her read. The proposal was gladly received; a day was fixed, and a Baboo, who was present (he is head man of the village), offered the use of his kutcherry for the occasion. Anna went at the appointed time, spent half a day with them in reading and speaking. At the close all thanked her for her visit, and begged her to come again as soon as she could. Since then the rains have set in, and she has not been able to visit them. A few extracts from her monthly reports will give some idea of her work.

February 15th, Monday—Anna, having seated herself in the compound of a house in the gunje (principal part of the bazaar), showed that the Lord Jesus purchased deliverance for sinners with His own blood; but amongst all your gods

and goddesses and incarnations, no one ever gave his life for the salvation of sinners. She then urged them to forsake the service of these false gods and goddesses; for they have done nothing for you in this life, and will be able to do nothing for you in the life to come. Very many were present, and they heard with attention. No one objected to what was said.

February 25th, Thursday—Anna and Sara, being seated in the compound of a house in the gunje, read a portion of the tract, "The Destroyer of Darkness." We dwelt especially on the words, *as the sin, so must be the expiation*. We farther remarked, but your gurus have said, *seek the righteous one*. Then, taking up these words, we proclaimed the excellency of the Lord Jesus. One woman said, "Your religion is true; but what is the use of our hearing about it? What can we do, seeing that we are subject to others? It would be better for us not to hear at all, then God would not bring us in guilty." Another said, "What can we do? *The hand is crushed under the stone*." Another said, "We already trust to our religion; but some respectable Hindoos, with whom we are acquainted, have abandoned the service of the gods and goddesses with obedience to the gurus, and now serve the true God. They do not regard caste, and say that the Brahman will some day call us Christians." These women heard our Scriptures with reverence. There were present twenty persons.

March 22nd, Tuesday—Anna, being seated in the compound of a brahman's house in Abu Hat, showed that the Lord Jesus Christ, God's only son, having become incarnate, made expiation for man's sin. One woman said, "We will never observe your Scriptures; our devatas are true; and as we have served them all along, so we will continue to do." In this way there was very much disputation. Two women and some men, who gave heed to her, reviled our Scriptures. With a sorrowful heart we departed from them. There were present thirteen persons.

March 31st, Thursday—Anna went to Bagdi Para, and read this extract from the tract, "Hindu Objections Refuted," *whatever ten men do we ought to do*. I then remarked, "You are accustomed to repeat this saying; but now consider. Suppose ten men have embarked in a boat, and that boat, having reached the middle of the river, goes down; then those who are able to save themselves by swimming, will they not swim? Of course they will. But you know that there is an ocean of sin, and when the thought is directed to that, you raise the objection of being obliged to do what ten other men do." I then proclaimed to them the glory of Jesus Christ. There were twelve persons present. All heard with respect.

April 12th, Wednesday—Anna, being seated in the compound of a brahmin's house in the gunje, said that it was a misfortune to the country that the women of India were destitute of instruction. Still more was it to be deplored that they understood nothing respecting the supremely merciful God. Some admitted it. Others said, "Why do you come here making known your religion? I suppose the hope of making all of one caste?" I said, "As the field labourer, cherishing hope, sows grain in the dry earth, so do we. But God will make His own work fruitful." After this they made no more objection. There were present twenty-five female brahmans and three female sodras.

May 17th, Tuesday—Went to the house of a rich man in the gunje, and having read about the present and the future, set forth the glory of Christ. In answer to the question, how may we obtain the favour of God? showed that by taking the refuge of the only Saviour, the Lord Jesus Christ, this great grace is obtainable. On my uttering these words, a person came out of the house, and sternly forbade my speaking to them, though the women themselves were listening attentively. I said, "We have come to seek your welfare, not to destroy your caste." He replied, "Go and teach the low people, but to respectable, mind that you do nothing." On that I departed. There were present, thirteen women, one man, and some girls.

May 23rd, Monday—Anna visited two houses in the gunje. At one place, having read 4th Matthew, set forth the glory of Christ. Eight persons listened. Some reviled. Two women said, "We wish you would come and teach us to read and write." One man took a tract.



May 25th, Wednesday—Anna and Krishnamani went to Khajur du. Entered the compound of a brahman, and read John vi, vii and x, and then set forth the glory of Christ. In the course of conversation they admitted that all their incarnations were sinners, and did nothing for man's salvation. One woman said, "People say—a christian's book shouldn't be listened to; but the words of your book are good. If we lived nearer to each other I would listen every day." There were present, men and women, twenty-five. All were attentive.

I have made these extracts chiefly for three reasons. They show, to some extent, how the work is done. Again they show the kind of reception our native sisters meet with. Besides, they show how Hindu women feel in reference to Christianity. The following will show (as far as statistics can show), the amount of work done during six months:

1864.	Visits to Houses.	No. of Hearers.	Tracts given
January	27	256	5
February	27	337	3
March	66	266	1
April	31	252	1
May	36	317	1
June	22	151	0
Total	209	2579	11

Anna, who takes the lead in this work, has hitherto behaved with commendable fidelity; and though she has not yet been made the means of converting any one, yet there are a few cases that afford ground for hope. A perusal of her monthly reports has led us strongly to feel that the plan itself, at least, deserves prayerful and earnest consideration.

## A WEEK AT OUR NEW STATION, KHOOSTIA.

BY THE REV. J. H. ANDERSON.

(Continued from our last.)

6th.—Went to the bazaar, and standing by our preaching-house, we by degrees collected an audience. Taking as the basis of my remarks the parable of the pharisee and the publican, I pointed out the absolute necessity of humility in our approaches to God, and of our being penitent for our sins, and shewed to both Hindus and Mahomedans that in three particulars their worship was most defective, and that repentance for sin was indispensable to our being accepted by God. Before leaving the spot we engaged for some time in friendly discussion with several Mahomedans who had been listening to us. This afternoon I determined to cross the channel of the Ganges, on the banks of which Kooshtea is situated, and preach to the villagers who reside not far from the opposite bank. The river here would be some three miles broad but for the churs intervening. These churs are large tracts of land, often forming small islands, which are found all along the course of the river Ganges for some hundred miles before it falls into the Bay of Bengal. There are two such churs intervening between this place and Pubna.

After crossing the chur, and reaching a village, a large group of women and children gathered to see the wife of a sahib and our children, and were deeply interested in their European costume. Leaving Mrs. Anderson to engage their attention, and go into one of their houses, Gogon and I addressed some men who had come up to the spot. They seemed pleased to listen, but we found them ignorant, and conscious of the defect. In this village there are some fifty houses containing probably 100 children old enough to learn, and all growing up in ignorance; but in thousands of villages there are no schools to be met with, and consequently in these villages but few intelligent hearers of our gospel message.

7th.—This morning we resumed our station in the bazaar, but the cold north wind blowing, made our hearers restless. After speaking to them in regard to the conduct of our Lord, in coming to seek and to save the lost, one young man objected, if Jesus were to arrest the current of this Ganges, and thus give evidence of His power, we could receive Him. So I read to him from the Gospel of Mark the account of Christ stilling the tempest, which the bystanders seemed to regard as an adequate reply to the objection he had made. After my leaving the Bazaar, Nil Moni was occupied for two hours in discussion with a Jew who had been one of my hearers, and with some others.

Our brother Gogon preaches constantly, and distributes a great many tracts at this new station. On quitting it I left a large supply in his hands. A month after he wrote me to say that this year thousands and thousands of our Hindoo countrymen have gone to Calcutta, Chogdah, and its neighbourhood, for bathing in the Hoogly river. Last week the railway company made 20,000 rupees (£2,000) every day. Khoostea was full of pilgrims; we have distributed almost all our tracts among them. I hope the readers of the *Herald* may remember this new station, and the labourers there, in their prayers.

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## THE WORK OF GOD IN POONAH, IN 1863.

BY THE REV. H. P. CASSIDY.

The Sabbath engagements have been regularly kept in the English congregation twice each Sabbath. Mr. White preached once, and Mr. Behramjee Kersasjee four times. On one of these four occasions I was too ill to preach, and on another, I had to supply a neighbouring pulpit; the remaining two were given as opportunities to exercise his gifts. The Rev. R. F. Colvin conducted one of the services, the rest were supplied by me. Opinions have been expressed regarding these services which have afforded me much encouragement in them, and I believe that heavenly results have accrued in the conversion of sinners, and in the edification of saints. The average attendance in the forenoons has been 31; afternoons, 34.

The Sabbath School, in English, has been regularly attended, except in May and part of December.

The Prayer Meeting on Sabbath Evenings has been kept up, although I have been too fatigued to attend it regularly.

The Mahratta service in the mornings has been irregularly held. The intermissions amount, in the aggregate, to several months. The attendance has varied from one to six, but seldom more than one. An afternoon service was begun in the rainy season, but discontinued immediately after. These services have been in Suddoba's hands, and he has asked three to preach for him.

The Week-day Meetings may be arranged thus:—Prayer Meetings in the first week of the year, on the first Monday of each month, on Wednesday (transferred during the year to Tuesday); the Bible Class on Friday (transferred to Thursday); Church Meetings; Meetings for enquirers and for candidates for Baptism.

The Prayer Meetings, in English, have been full of grace. The brethren seem earnest and free in their exercises, and the meetings have been larger than I have known before; twenty to forty attend. I feel my heart strengthened and cheered by these meetings more than I can express, and others bear the same testimony regarding them.

Prayer Meetings on the first Monday of each month, and once a week, were held in Mahrattli, by Suddoba, during the rains, but discontinued immediately after.

The Bible Class has showed signs of lively interest in the practical character of its questions and prayers.

Our Church Meetings are united in love, and every one is careful to do something in the Lord's vineyard. We felt that we are members one of another.

Enquirers' Meetings have been few—too few; but I have had some, I hope, amid many disappointments. Those with Baptismal candidates have been soul-searching occasions, in which the grace of God has been traced in many channels to His glory.

## THE NATIVE CHURCH AT KANDY.

The following paragraphs are extracts from a letter sent to the Rev. C. Carter by Mr. Samuel Perera, the pastor of the native church in Kandy. It is now nearly two years that the members of this church have endeavoured to sustain their own ministers and the ordinances of grace, and they have done it successfully. It contains thirty-five members. They collected last year as follows—

	£	s.	d.
For the Christian Vernacular Education Society - -	1	2	7
„ Baptist Missionary Society - - - -	1	16	0
For Incidental Expenses - - - - -	5	7	10
„ Schools in the Village - - - - -	19	4	0
„ Pastor's Salary - - - - -	48	0	0
Total - -	£75	10	5

As the letter was written by Mr. Perera in Singhalese, Mr. Carter has kindly translated the passages which we now give.

## EXTRACTS FROM LETTER REFERRED TO.

“Five months ago I caught the small pox, but had it very favourably, and soon recovered. It is manifest that that illness was for my good, and I thank God that He has thereby opened to me a door to preach the Gospel to those who are ill of that disease. The small pox which then appeared in Kandy has not yet died away, and great numbers have suffered from it. Some of our members have suffered, but are well again. Spiritually, too, the greater part are not only well, but advancing in prosperity. But as we have joy over those who are advancing, so we have sorrow over some who are falling.”

(Here follows the account of two backsliders, and of two young men who have been lately baptised, and are humble, active, and most useful members of the church, and followers of Christ.)

“Several brethren came from Matelle, 16 miles distant, to witness the baptism at Kandy, and after that, fourteen brethren went from Kandy to witness the baptism of two at Matelle. These days were days that brought us great joy, and we remembered you also on them.

“I have another most pleasing thing to mention. A man informed Mr. Amaris Silva, our native preacher or evangelist at Kadugannawa, which place is ten miles from Kandy, that there were a number of people who had forsaken Buddhism and accepted Christianity in a village called Korigammana, which is about thirteen miles from Kadugannawa. Upon which he went to visit them, met with them, and heard from them the wonderful things which had taken place amongst them. He returned with joy and informed us; and we, having now been several times to that village, have wondered at what God has done amongst them, and thank Him who has thus poured out His spirit, and wrought such mighty things.

“I will mention briefly what has taken place amongst them. They first became acquainted with Christianity by receiving from some people who live in a village called Talanpithia, the *Christian Institutes*, and the *Golden Balance*, the former, by the late Mr. Gogerly, of the Wesleyan Mission, and the latter a translation of Dr. Judson's tract. Through the preaching of Mr. Jones, of the Church Mission at Talanpithia, which is seven miles from Korigammana, many persons of that village have forsaken Buddhism and embraced Christianity. The inhabitants of these two villages are low caste persons. About fifteen persons at Korigammana have forsaken Buddhism, and acknowledged Christianity to be the true religion. Of these, about six seem to have attained to spiritual life. Most of them are well acquainted with Buddhism, can read and write, and are of respectable character. Another thing which has furthered their adoption of Christianity, is the religious controversy which there now is in Ceylon. Knowing Buddhism well, they perceived that the statements made in christian books were just and right, and that buddhists were only trying to cover up their faults. Their high caste

neighbours are extremely opposed to them. They receive Christians, who go to visit them, with affection, and delight to entertain them, and learn things from them. They are most anxious to hear the preaching of the Gospel. On the occasions on which I went, from 25 to 30 persons assembled even at night. They told us they were anxious to have some one to instruct them in the truths of Christianity, and to teach their children, and begged us to help them. Mr. Waldoek, therefore, went to the village, examined matters, and as there was no one else to send, and very few children came to the Mahagama school, and the people there care nothing about religion, he has given up that school for a time, and sent my brother (the teacher, Migel Perera) to Korigamma. The people there have now finished building a school-room, and have given one of their houses for my brother to live in until they can build a house for him, to whom they are much attached.

“For the last fortnight an intelligent old man, 70 years of age, who was a rigid buddhist, having considered our discourses, has now forsaken Buddhism, accepted Christianity, and exhorts others on the subject. He has often asked to be baptised, and is extremely anxious for it. Some four of them, before we went to that village, used to go sometimes twelve miles to hear preaching. Mr. Jones has this month baptised twelve of the people of Talanpithia, besides a priest. Though the people of Korigamma are desirous of being baptised, we exercise caution.

“We are confident that you will pray, and joyfully thank God with us, for all these things which He is thus doing at Ceylon.

“There are now three newspapers, published in Singhalese, for the illumination of Ceylon, conducted severally by Buddhists, Roman Catholics, and Protestants. We are glad, for by these means the Gospel gets proclaimed. We, too, have had opportunities of exhibiting various subjects in those papers. The religious controversy is still going on. Both parties (the Christian and Buddhist) have published various books and pamphlets. We now perceive, even more than before, the value of your translation of the New Testament; but as we have not the Old Testament, we are like persons who work with only one hand. We trust that God at the right time will give us that also.

“The work which Amaris Silva is doing at Kadugannawa is prospering. Matelle affairs, too, are prospering exceedingly. Our brother Silva, the native pastor, there, suffers a great deal from the Buddhists; but he is able to bear it all.”

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### THE CYCLONE IN CALCUTTA.

From the facts given below it will be seen that this fearful hurricane has been very destructive to our mission premises. The Lal Bazaar Chapel has had its zinc roof torn off; beyond this we have not yet received the particulars of the damage that has been done.

Under date of Oct. 9, the Rev. C. B. Lewis writes as follows:—

“The night of the 4th was rainy and the following morning very dark and wet, but we had little expectation of the terrific storm which was rushing upon us, and which raged with almost unexampled fury for about five hours, uprooting all the noblest trees, tearing out doors and windows, dashing down houses and walls, and inflicting upon the shipping in the river loss which I expect will have to be computed in millions sterling. You will doubtless read many graphic accounts of this tempest in the newspapers. I shall not attempt to describe the howling tempest in its fury, or the scene presented by the country around us, now that all is bright and calm once more. I am anxiously looking for tidings from our stations, that we may know to what extent they have suffered. I can only guess the amount of loss thus far, but I have reason to fear that £1,000 will not repair all the damage we, as a Society, have sustained in house property. I fear that the tidal wave, which in such tempests rushes in from the sea, and which in this instance fringed the Banks of the Hooghley with vessels of all kinds, from dinghys and native cargo boats to large steamers and fine ships of 1500 tons burden, has had ruinous effects upon some of the Christian villages to

the south of Calcutta, and that it will be necessary to do something for the help of the sufferers."

Our readers will especially regret to hear of the damage done at Serampore as detailed in the following excerpt from the *Friend of India*.

"A tremendous gale, unequalled within the experience of men who have been forty years in the country, has been raging for hours, and has scarcely subsided at the time we write. We know not how far its devastations may have extended, but we can answer for the effects of it in our own locality. It began from the North-East, and turned the river Hooghley into a sea which swept everything before it. It carried away the road which skirts the river at Serampore, and in the height of the gale two large flats foundered—more than one native boat, in front of our own house, sharing their fate. The compound which surrounds the *Friend of India* house and offices was yesterday studded with fine trees, the growth of a century—to-day it is a wreck. Mahogany trees lie with their roots torn out of the ground, large verandahs deck the paths; and as our house itself is a mere ruin, and our offices a swamp, and the river is rushing in upon us as if determined to make a clean sweep of us altogether, it will be imagined that we have not got our present paper to press under the most cheerful circumstances in the world. After blowing some hours from the north-east the gale shifted round to the south, from whence it is blowing while we write. The destruction of native huts round about Serampore is enormous. Dr. Carey's garden, which was adorned with some rare and beautiful trees, contains now a few melancholy stumps. The whole place is a wilderness, and judging from what we can see of Barrackpore they have not fared much better on that side. If this has been the effect within the range of a few hundred yards, it is too evident that the general destruction must have been immense. The gale is now (9 p.m. Wednesday) moderating; it appears to be a cyclone, and no longer spends its fury in one particular direction."

Since the foregoing account was sent to press, a letter, dated Oct. 16, has come to hand, from the Rev. T. Morgan of Howrah, near Calcutta, in which he observes:—"My house is situated in a large garden, and is much exposed, but we have had only one Venetian blown out. If I had not followed the gale in its course, and fastened doors and windows, there would have been nothing left whole in the house. Two large fir trees fell on the beautiful portico of the chapel, and broke it to atoms, and the trees then rested on the roof, and the branches were buried in. But it is a singularly strong roof, and did not break.

"To remove these trees was a work requiring great labour and skill. I went to one of the Superintendents of the Railway, and he, in the kindest manner, placed some fifty men at my disposal. The trees were removed with little injury to the chapel, and by dint of perseverance, we had service on Sunday.

"It is impossible to give you an idea of the universal destruction and desolate appearance of the country. I stood on my verandah, after the storm was over, and its whole appearance was changed. I felt as if I had dropped from the sky in a new country. I did not know views familiar to me for twenty-five years."

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## MISSIONARY MOVEMENTS.

### SEWRY, BIRBHOOM.

Two youths of Christian parentage were baptized and added to the Church on Lord's-day, September 4th, and others were expected in the month following. The ordinance was administered by our native brother, Koilas Chunder Nath.

### HOWRAH.

Mr. Morgan reports the improved health of himself and Mrs. Morgan. The attendance at the weekly prayer meeting had so increased as to require its transfer to the chapel. Four young persons had lately been baptized, and a hopeful state of feeling exists among the congregation.

## KHOOLNAH, JESSORE.

The native church at Buridanga will for the future depend on its own resources. The native preacher has lately been transferred to Khoolnah, to labour among its numerous population. The missionary will, from time to time, visit the little church at Buridanga.

## CHINA, CHEFOO.

Mr. Kloekers informs us that he is engaged in building a small chapel at Tsoong-Kia. The cholera has again broken out in Chefoo, and the Chinese were dying in large numbers. Mrs. Laughton has suffered slightly, but was recovering. Mr. Laughton is occasionally assisted by Cheng-si-seng, a nephew of our respected brother, Ching. He is a young man of good abilities, and is employed as a clerk in the Custom House. He is very fond of spending his evenings in preaching and teaching, purely as a work of love.

## BRITTANY.

Mr. Jenkins is much engaged in completing at press the small edition of the Breton New Testament, and in preparing tracts for distribution. At Tremel much attention is paid to the gospel, and the efforts of the priests to hinder its spread avail little. The colporteurs are well received, and are active in their employment.

The congregations in Guingamp are not quite so large, some families having left the town; but various incidents prove that the Word of God is sought after.

## HOME PROCEEDINGS.

The meetings held during the past month have been numerous and important. Dr. Underhill and the Rev. R. Bion have gone over Glamorganshire, beginning with Cardiff, going on thence to Swansea, and ending at Llanelly. The Rev. W. Teall and W. A. Claxton, have visited Leicestershire, and the Rev. J. Diboll East Gloucestershire. Of these meetings generally we have received good accounts. Our friends in the latter district did not rely wholly on pulpit or printed announcements, but they had a small slip, about half the size of this page, on which was an invitation to come "to the meeting to be held to-night," and which was left at *every house in each place*,—certainly a most effectual method of calling attention to the service. Mr. Heritage writes, "without exception the attendance has been larger, and our meetings were never so good." The brethren in the locality rendered most efficient aid. When the pastors in any given district take up the cause personally and warmly, such effects are sure to follow. We rejoice to find that "the collections will exceed both the ordinary and special of last year." If this be done *everywhere*, then our financial position will be one to occasion great joy.

After the Rev. T. Evans had finished his engagements in East Lancashire, in Oct., he went to the north-west, taking Preston, where there had been no meeting for four years; Lancaster, a new cause, and none before; Tottlebank, Blackpool, and Inskip, where they had two services the same day! The missionary spirit kindled here by our brother Thompson, now in Africa, is not likely to die out. In this district our brother was well supported by Revs. W. F. Burchell and Webb. Mr. Evans has also visited Tewkesbury and the vicinity, and the various Churches in the Shropshire Auxiliaries. At some of these services the Rev. J. Robinson, of Calcutta, was expected to be present, but the *very* serious illness of Mrs. Robinson prevented his going from home, and the Rev. W. Teall kindly supplied his place. We beg an interest in the prayers of our friends for our afflicted friend.

The last African mail brought us tidings of the safe arrival of Rev. A. Saker and his party at Sierra Leone, Oct. 13th. By this time they are all safe, we hope, at Camerouns.

The Revs. J. Parsons and J. Jackson, with their wives, sailed for Calcutta, in the Trevelyan, on Tuesday, the 15th ult. We have received tidings of them since their departure. They were detained in the Downs by contrary winds up to the 24th.

The Rev. F. and Mrs. Kingdon have been heard from, off Angier, in the Straits of Sunda, Sept. 3rd; all well.

## FINANCES.

We were beginning to feel somewhat anxious on this subject, as remittances did not come in as we had expected. Lately, however, the stream has begun to flow again, and we hope that all Treasurers and Secretaries of auxiliaries will remit as fast as they can, and not wait for their accounts to be closed up, but send on what they have from time to time. This prevents the necessity of borrowing too freely of our Bankers, who act most generously towards the Society, and upon whose kindness it would be wrong to trespass. The news from Calcutta should stimulate all our friends to fresh efforts to supply the loss occasioned by the dreadful storm.

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## MISSION SCHOOLS.

Most of our friends are aware that there are schools for the children of missionaries, at Walthamstow for their daughters, and at Blackheath for their sons. Here they are well educated and cared for, a Committee of Ladies and Gentlemen watching over them with the utmost kindness. The premises at Walthamstow have been recently purchased at a cost of over £5,000, and they will be greatly enlarged and improved. The school at Blackheath is now out of debt—the building, which is handsome and spacious, having just been paid for; and the debt on current expenditure, which had gradually grown up to a formidable sum while the efforts were being made to pay for it, was cleared off at a public dinner, at which our Treasurer presided. Over £1,600 were raised on the occasion. To both these objects the Committee had great pleasure, in uniting with the Directors of the London Mission, in making proportionable grants. We hope the future career of these valuable institutions, so beneficial to the children of our honoured missionaries, will be even more prosperous than the past.

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## REV. J. CLARK BROWN'S TOWN.

## JAMAICA.

We beg respectfully to call the attention of our friends to the appeal made by our friend in the "Freeman" of Nov. 2. From his letter we learn that, owing to the failure of the crops, scarcity of food and water, in consequence of severe and repeated droughts, the peasantry are plunged into great distress. They are in sad want of clothes, and he asks if some would not contribute the means of purchasing materials for clothing, if ladies in our congregations would not cheerfully make up garments for the aged and destitute, especially children; and if others could not supply warm homely garments, by which we understand clothes no longer to be used. We have received some contributions from a few Churches in Scotland, and private friends; but we appeal again through the "Herald," and hope not in vain. Any parcels or donations sent to the Mission House shall be duly forwarded.

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## JUVENILE HERALD.

The new volume for the year is now ready, and a very handsome little book it is. Its contents are very varied and instructive. Parents will do well to present their children with a copy at Christmas, or as a new year's gift, if it has not regularly been taken in; and our young friends who have not purchased it would help the Society by helping to extend its sale.

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	£	s	d.
<b>LEICESTERSHIRE.</b>			
Leicester, Charles Street—			
Contribs. on acct. ..	100	0	0
<b>NORFOLK.</b>			
Diss—			
Contributions .....	19	7	0
Less expenses ..	0	8	6
	18	18	6
<b>NORTHAMPTONSHIRE.</b>			
Cookmore—			
Contributions .....	2	1	0
Culworth—			
Contributions .....	1	0	1
Ecton—			
Contributions .....	5	0	0
Helmdon—			
Collection .....	0	13	4
Moulton—			
Profits of Lecture by			
Mr. J. R. Phillips ..	2	0	0
Kettering, Fuller Chapel—			
Contributions .....	27	18	0
Northampton, College Street—			
Profits of Lecture by			
Mr. J. R. Phillips ..	1	8	8
Rushden—			
Balance of Lecture by			
Mr. J. R. Phillips ..	0	3	5
<b>NOTTINGHAMSHIRE.</b>			
Basford—			
Contributions .....	5	0	0
Nottingham—			
Collec. Pub. Meeting ..	9	12	0
Do. George Street ..	10	16	10
Do. Circus Street ..	16	4	3
Contributions .....	103	12	7
Do. for China .....	2	0	0
Do. Derby Road .....	23	16	6
Do. do. Juvenile			
Bible Class .....	8	14	2
Juvenile Associations—			
Collection .....	6	9	4
Do. Circus Street ..	1	7	0
Do. George Street ..	5	17	6
Do. Derby Road ..	7	4	5
£10 of above for Two			
Orphans in Rev. J. H.			
Anderson's School and			
£7 10s. for Rev. J. H.			
Anderson.			
Newark—			
Contributions .....	5	4	11
Do. Juv. Assoc. ..	2	1	1
Woodborough—			
Collection .....	1	14	0
	214	15	4
Less expenses ..	11	0	5
	203	14	11
<b>OXFORDSHIRE.</b>			
Chipping Norton—			
Contributions .....	13	12	7
<b>SHROPSHIRE.</b>			
Whitchurch—			
Profits of Lecture by			
Mr. J. R. Phillips ..	1	2	8
<b>SOMERSETSHIRE.</b>			
Bridgwater—			
Contributions .....	25	9	1
Do. Sun. School ..	4	10	3
	20	19	4
Less expenses ..	0	11	0
	29	8	4

	£	s	d.
<b>SURREY.</b>			
Dorman's Land, Lingfield—			
Contributions .....	4	0	7
<b>SUSSEX.</b>			
Brighton—			
Contribution .....	5	0	0
Do. Bond Street—			
Contributions .....	17	11	4
Do. Sun. School ..	0	13	8
	18	10	0
Less for Irish Mis.	3	0	0
	15	10	0
<b>WARWICKSHIRE.</b>			
Birmingham—			
Contribs. on acct. ..	321	10	2
Coventry—			
Contributions .....	7	11	5
<b>WESTMORELAND.</b>			
Crasby Garrett, Brough—			
Contributions .....	3	10	0
<b>WILTSHIRE.</b>			
Downton—			
Contributions .....	18	3	8
Do. Sun. School ..	1	11	4
<b>WORCESTERSHIRE.</b>			
Astwood Bank—			
Contributions .....	11	4	9
Do. Sun. School ..	7	1	4
Do. Bible Class .....	3	15	10
	22	1	11
Less expenses ..	0	7	0
	21	14	11
Evesham—			
Contributions .....	13	0	0
Kidderminster—			
Contributions .....	6	5	5
Less expenses ..	0	1	5
	6	4	0
<b>YORKSHIRE.</b>			
Barnoldswick—			
Collections .....	10	0	0
Blackley—			
Collections .....	2	8	0
Bramley—			
Contribs. on acct. ....	15	0	0
Brearley, Luddenden Foot—			
Contributions .....	11	11	6
Do. Sun. School ..	1	12	6
Bingley—			
Contributions .....	4	2	6
Farsley—			
Contributions .....	29	16	10
Less expenses ..	0	4	10
	29	12	0
Halifax, Pollon Lane—			
Contributions .....	31	10	0
Do. S. Sch. (2 qrs.)	14	10	1

	£	s	d.
<b>LOCKWOOD.</b>			
Lockwood—			
Collections .....	11	15	7
Less expenses ..	1	9	2
	10	6	5
Long Preston—			
Collections .....	3	10	1
Salendino Nook—			
Collection .....	11	5	1
Steep Lane—			
Collection .....	2	12	1
Todmorden—			
Contributions .....	1	19	3
<b>SOUTH WALES.</b>			
<b>CARMARTHENSHIRE.</b>			
Carmarthen, Priory Street—			
Contributions .....	28	14	4
Less expenses ..	4	12	8
	24	1	8
<b>GLAMORGANSHIRE.</b>			
Cardiff, Tredegar Ville—			
Contribs. Sun. School	19	0	0
Do. for Rev. A. Saker,			
Africa .....	5	0	0
<b>MONMOUTHSHIRE.</b>			
Abergavenny, Frogmore Street—			
Contributions .....	24	4	4
Do. for N.P. ....	0	15	3
	24	19	7
Less expenses ..	1	3	0
	23	16	7
Do. Lion Street—			
Contributions .....	5	6	11
Do. Sun. School ..	0	13	4
Abersychan—			
Contributions .....	8	14	9
Do. Sun. School ..	3	5	3
	12	0	0
Less expenses ..	0	5	0
	11	15	0
Chepstow—			
Contributions .....	5	18	7
Ebbw Vale—			
Contributions .....	0	17	6
Newport, Commercial Street—			
Contributions .....	37	5	10
Do. Sun. School ..	12	0	0
	49	5	10
Less expenses ..	1	2	0
	48	3	10
Pontheer—			
Contributions .....	11	14	11
Pontrhydyryn—			
Contributions .....	2	11	2
Pontypool, Crane Street—			
Contributions .....	14	1	6
Less expenses ..	1	9	9
	12	11	
Raglan—			
Collection .....	2	0	3
Do. Sun. School ..	0	12	9
<b>PEMBROKESHIRE.</b>			
Manorbier—			
Contributions .....	0	17	0



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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay Bevan, Tritton, and Co.'s, White Hart Court, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

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DECEMBER, 1864.

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## FINANCES.

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### A RESPECTFUL BUT URGENT REQUEST.

THE Quarterly Payments to the Society's Agents in Ireland will be due in a few weeks. It is of great importance that these should be fully provided for. The request is therefore earnestly made that contributions may be sent in as *early in the month of December as possible*. A very large proportion of the Society's income is received between the months of January and May. This renders it difficult to provide for the other parts of the year without the expense of a loan. If any subscribers who have been accustomed to pay their subscriptions *after Christmas* would kindly remit them *before that date*, they would render very useful service by lessening the amount for which interest has to be paid. It is of more than ordinary importance that payments should be made before the 25th instant this year, on account of the retirement of the present Secretary at that time. It is much to be desired that the Committee and the Secretary *pro tem.* should be relieved as far as possible from all difficulties respecting the Society's income. It is, therefore, earnestly hoped that the request hereby made will be kindly complied with by as many of the Society's friends as may have it in their power to do so.

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### RESIGNATION OF OFFICE BY THE SECRETARY.

MR. MIDDLEDITCH having received an invitation to the pastoral office from the church at BLOCKLEY, Worcestershire, and being inclined to comply with the request, not only from preference for stated ministerial service, but also because the pressure of duties in the office of Secretary had become too great for him to sustain with comfort, submitted the matter to the Committee at their meeting on the first of November. A Sub-Committee was then appointed to confer with him thereon, in order to ascertain if any arrangement could be made by which to secure his continuance in office. After conference with the brethren so appointed, Mr. Middleditch still felt that, while most gratefully acknowledging the kindness of the Committee in the proposals made, he could not continue to discharge the duties of the office with satisfaction to himself without a measure of exertion beyond what the state of his health would warrant. He therefore addressed the following letter to the Committee, which was read at a meeting specially summoned to receive his decision :—

*“ To the Treasurer and Committee of the Baptist Irish Society.*

“ November 15th, 1864.

“ DEAR BRETHREN,—I beg leave respectfully to present my resignation of the office of Secretary to the Society whose affairs you conduct, and trust that you will be able to make arrangements for me to retire at Christmas next.

“ In tendering my resignation, I have most thankfully to acknowledge the kind co-operation with which I have been favoured during the eight years that it has been my honour to be associated with you. From the Committee in general, and from the venerated and highly esteemed Treasurer especially, I have received such generous and constant support, that I shall ever look back on those years with sincerest pleasure and gratitude.

“ It is to this kind co-operation that I have chiefly to ascribe the success with which the Society has not only grappled with its numerous and varied difficulties, but has also very considerably enlarged its operations in Ireland.

“ In retiring from office, I feel assured that you will unite with me in acknowledging the divine blessing through which the amount of ministerial agency employed in Ireland has been greatly increased, several new churches have been planted, and many hundreds of persons have been received into Christian fellowship.

“ These considerations, together with the hope of still further progress, would have induced me still to remain associated with you in this important mission.

“ The state of my health, however, requires that I should withdraw from a post the labours and responsibilities of which have already several times occasioned me severe and protracted affliction; and which, not only in my own opinion, but also in the judgment of others, and especially of my medical adviser, would almost certainly be again followed by similar results.

“ Be assured, dear sirs, that I am not insensible to the kindness with which you have temporarily relieved me from a portion of my duties, and with which the sub-committee appointed by you agreed to recommend that that relief should be made permanent.

“ I could not, however, consent to remain permanently in an office, the duties of which I was not able fully to discharge. And, moreover, the relief so kindly proposed would necessarily involve an increase of home expenditure that might possibly call forth expressions of feeling that would prevent me from working on with confidence and pleasure. Thankful as I feel for the kindness with which those proposals have been made, I am, therefore, constrained respectfully, though reluctantly, to decline them.

“ In entering on a more retired sphere of labour which the providence of God has unexpectedly opened before me, I hope to be favoured with your continued kindly sympathy and prayer, and be assured, dear brethren, that Ireland and the Baptist Irish Society will always command my most heartfelt regard.

“ With sincerest esteem, I am, dear brethren,

“ Your greatly obliged and affectionate fellow-labourer,

“ C. J. MIDDLEDITCH.”

The above letter having been read, it was resolved unanimously,—

“ That, in reluctantly accepting Mr. Middleditch's resignation, rendered necessary by the condition of his health, the Committee record with grateful pleasure and satisfaction their sense of the zeal, faithfulness, urbanity, and success with which he has discharged the duties of the secretary's office from the time of his appointment. They assure him of their high respect and cordial esteem; of their earnest desire that his retirement from office may issue in the re-establishment of his health and vigour, and of their fervent prayer that it may please God to spare him for long and useful labour in His cause.”

The Committee have adopted measures for the discharge of the Secretary's duties in the interval between Christmas and the Society's Annual Meeting which will, they are assured, be thoroughly efficient and satisfactory. In compliance with their earnest request, the Rev. F. TRESTRAIL has kindly consented to take the *superintendence* of the Society's affairs for that period, with such aid as may enable him to do so without interfering with the numerous and responsible duties of his own office. The Committee have much pleasure in making an announcement which will be gladly received by the friends of the Society throughout the United Kingdom.

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### BALLYMENA.

THE following letter from Mr. Eccles, of Ballymena, will be read with interest by the friends of evangelical truth in Ireland:—

“Ballymena, Nov. 16, 1864.

“My dear Brother,—And so I now address you from Ballymena, instead of Banbridge! It startles even myself. How changing is life! Banbridge, the scene of such a struggle, the source of so much real pleasure, my home no more! But I feel I am here in the path of duty. Another struggle is to be made—an earnest, perhaps a protracted struggle; but one, I am persuaded, that the issue will justify.

“I need hardly glance backward. Here, at least, ‘looking at the things that are behind’ furnishes little encouragement. You yourself know the state in which I have found this cause. I need not, therefore, specify particulars. Thank God, we have a chapel; but while we must, as it were, start anew, there are difficulties in the way that would not have been had the name of Baptist never been previously heard of in these parts. I know it fully. In God's name, I accept the responsibility. The population resembles closely the one in which I have recently laboured.—poor, suffering, and discouraged. Our acquaintance is, therefore, made, on my part, beforehand. I know their case thoroughly. I pity them truly. Oh, how sweet to tell them of the ‘Friend that sticketh closer than a brother!’—to point to His long-suffering goodness, His dying love! and from earthly cares and sorrows, to direct the eye of patient hope to the ‘inheritance incorruptible and undefiled, and that fadeth not away.’

“Earnestly do I ask an interest in the prayers of the brethren. Will not the dear friends who sympathised so thoroughly in my efforts at Banbridge, extend the same sympathy to the struggle at Ballymena?

“You will pray for me, brother. You understand me. Oft have we ‘taken sweet counsel together.’ The Lord give you many and happy days, and crown you with every real blessing!

“Yours in Gospel bonds,

“Rev. C. J. Middleditch.

“W. E. ECCLES.”

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### BANBRIDGE.

Mr. S. Banks has been appointed to this station, and is well received by the church as successor to the laborious and devoted Mr. Eccles.

*Contributions received on behalf of the Baptist Irish Society, from October 19th to November 17th, 1864.*

LONDON -		£ s. d.	£ s. d.
Artliur-street, Camberwell, by Mr. Sarle..	1	10	9
Devonshire-square, by Mr. Nicholson.....	6	8	6
Bowser, Mr. Wilfred A. ....	9	10	6
Hassell, Mrs., by Rev. J. H. Blake .....	1	0	0
Renard, S., Esq. ....	1	1	0
Aberdeen, by Rev. W. Burton .....	1	11	0
Amersham, by Mr. Morten.....	3	0	0
Ashdon, by Rev. T. Wilshere.....	1	7	1
Brighton, Bond-street, by Mr. J. Durnall ..	3	0	0
Colne, by Rev. J. Bury .....	2	2	8
Kettering, by Mr. S. Wallis .....	3	10	0
Lincoln, Doughty, Mr. C. ....	0	10	0
Long Buckby, by Rev. T. Rose.....	3	10	6
Loze, Hicks, Mr. W. ....	0	5	0
Saffron Walden, by Rev. T. Wilshere.....	4	13	0
Taunton, by W. D. Horsey, Esq. ....	1	11	6
Welford, Billson, Mr. ....	0	10	6
By Rev. C. H. Hosken—			
Boston .....	1	3	6
Bourne .....	3	13	7
Bury St. Edmunds .....	5	0	0
Lincoln .....	2	14	0
Louth .....	2	8	9
Ditto, by Rev. W. Orton .....	0	15	0
Milddenhall .....	0	12	6
Peterborough .....	3	3	7
Spalding .....	0	6	6
Upwell .....	0	18	9
	20	16	2
Acknowledged before .....	10	0	0
	10	16	2
By Rev. T. Wilshere—			
Bridgend.....	0	17	3
Caerphilly .....	1	5	0
Cardiff .....	6	8	6
Carmarthen .....	2	1	6
	10	16	2
	102	16	4
	28	7	1
SCOTLAND—			
By Rev. C. Kirtland—			
Edinburgh .....	21	18	9
Glasgow .....	53	3	0
Paisley.....	17	15	0
Stirling .....	10	0	0
	102	16	4
By Rev. W. Burton—			
Aberdeen .....	10	16	0
Alloa .....	1	4	7
Arbroath .....	1	12	0
Berwick .....	7	4	0
Cupar Fife .....	5	0	0
Dundee .....	2	15	0
Dunfermline .....	4	6	0
Elgin .....	4	4	0
Eyemouth .....	1	6	0
Grantown .....	2	4	0
Huntley .....	3	0	0
Kirkcaldy .....	0	12	0
Laurence Kirk .....	0	3	0
Perth .....	7	16	0
St. Andrew's .....	0	10	0
	52	15	0
Acknowledged before .....	40	0	0
	12	15	0

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THE MISSION is now truly encouraging. Several of the Churches bid fair to become self-sustaining. The funds now devoted to those places will then be applicable to other important spheres of labour. In the meantime, the Committee have to ask for augmented supplies to enable them to fulfil engagements which the remarkable religious movement in Ireland rendered it incumbent upon them to undertake.

\* \* CONTRIBUTIONS are respectfully, yet earnestly, requested; and will be thankfully received at the BAPTIST MISSION HOUSE, 33, Moorgate-street, London, E.C., by THOMAS PEWTRES Esq., the Treasurer; or by the Rev. C. J. MIDDLEDITCH, Secretary.